

HERALD

OF THE

KINGDOM AND AGE TO COME:

A Periodical,

DEVOTED TO THE INTERPRETATION

OF THE

“LAW AND THE TESTIMONY,”

AND TO THE DEFENCE OF THE

“FAITH ONCE DELIVERED TO THE SAINTS.”

BY JOHN THOMAS, M.D.



RICHMOND, VIRGINIA :

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## PUBLISHER'S NOTE

This reprint of the Herald of the Kingdom and Age to Come has been produced by photo-litho process from one of the few copies of this valuable magazine, available in this country. The Publishers apologise for any imperfection there may be, but are sure that subscribers will appreciate these imperfections are due to the originals used, which in some instances were in a poor condition. Indeed, this reprint in many cases is better than the originals at our disposal.

We hope that this reprint of the sterling work of brother Dr. Thomas will serve another generation of believers in the Hope of Israel, and deepen their understanding and love of the Word of God and prepare them for the day of redemption soon to dawn.

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# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

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JOHN THOMAS, ED. RICHMOND, VA., January, 1852. VOL. II.—No. 1.

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### OUR MOTTO.

Though we have changed the sentence expressing the subject of our paper, we have by no means abandoned the thing itself. This would be impossible. Ruin, slavery, and death, are preferable to such a departure from the only thing that sweetens life and makes its evils tolerable. "THE FAITH," and *the contention for the faith* "once for all delivered to the Saints," are the most interesting as well as important subjects of thought and action that can be presented to the human mind. They are the only things upon which we enter with any spirit or energy of mind; for there is no real abiding profit to be derived from any thing else. Abandon the faith then, and cease to contend for it! Let not our readers impute to their friend so evil a thing. We have changed our motto, not as significative of this, but that it may be superseded by another strikingly expressive of "the faith" for which we do earnestly contend.

Our paper is the *Herald of the Kingdom and Age to Come*. A stranger taking it up and casting his eye upon the title would very naturally inquire, "Of what kingdom in this republican country is this paper the Herald?" In the former volume he would see the motto, "Content earnestly for the faith once delivered to the Saints"—"What faith is this?" he might add. "What is it about; is there a new question in politics? Are the saints tired of republicanism and going to found a kingdom for themselves? Is this their faith for which the Herald professes to contend? If it be, the sooner our authorities look after them the better; for the greatest revolutions have ever resulted from small beginnings." Now, to keep

these authorities in their proper place, and to give sensitive strangers all the information possible in a few words, we have set forth a new motto that will at once show him for what the Saints are patiently waiting; what is to be the fate of all other kingdoms; and *by what power* they are to be demolished and expunged for ever. When, therefore, he shall read our new motto, it may strike him, notwithstanding all his admiration of the regenerative influence and potency of republicanism and democracy, that they are not exactly the "sanctified ones" by whose power the Lord of heaven and earth proposes to abolish the existing royalties of the world!

By comparing the motto with Daniel ii. 44, in the common version, it will be seen that it differs a little in the reading. Our rendering of the Chaldee is more literal and accordant with other parts of the same book. The first variation is in the expression of the time. The common version is not so emphatic as the original words. "In their days (even) of those kings" points more precisely to the *Twelve Divisions of the Fourth Kingdom*, than the words "*in the days of these kings*." The phrase *beyomayhon* signifies "in their days;" then follow *di malchayyah innun* "of those kings." We have only inserted *even* to show that "their" is explained by "those kings."—*In their days—of those kings* is the plain English of the text.

The Fourth Kingdom still exists, only in its divided form. Speaking in general terms, we may say that it has assumed three forms—one, in which it was a united dominion under one head; a second, in which it was united under two heads; and a third, in which it is disunited under two heads, and ten smaller divisions. It

has not yet, however, passed through all the forms predetermined. The fourth kingdom has yet to exist in its fourth form, which will be its last. Under this its final constitution, it will be *united under ONE HEAD bearing rule over SEVEN DEPENDENT ROYALTIES*.

This Fourth Kingdom, represented by the iron legs and ferro-aluminous feet and toes of Nebuchadnezzar's Image, endures symbolically from its union, or incorporation with the *brazen thigh-kingdoms* of the Macedonians, till the manifestation of the Stone-kingdom which grinds it to powder. The One Head who rules the fourth kingdom at the crisis of its fate, and has dominion over the Toes is the Head of Gold, a king of Assyria, and prefigured by Nebuchadnezzar, who may be regarded as the first individual of the Golden Dynasty. The king of Assyria in all ages, from Nimrod to Christ's glorious advent, is he who encloses the old Assyrian territory within the limits of his dominion. Hence, Darius the Persian, who reigned from India to Ethiopia over an hundred and twenty-seven provinces, is styled by Ezra "*the king of Assyria*:"\* and hence also THE CZAR, whose dominion when consummated will be vastly more extensive than Darius', is styled in prophecy "*the Assyrian*" and "*THE KING*."† This Assyrian king cannot be any of the ancient rulers by that name, for he is declared to be contemporary with the day when Israel shall cast away his idols to the moles and to the bats:‡ when the Lord shall arise to shake terribly the earth, and men shall be afraid of him, because of the glory of his majesty; and when He alone shall be exalted. Here then is a long line of kings—the kings of the Golden Head, the kings of the Silver Breast and Arms, and the kings of the Brazen Body and Thighs. But these never reigned over the Fourth kingdom. Nebuchadnezzar, Darius, Alexander, and the Seleucidæ were all kings of Assyria, but never of the Iron Power. As yet the Head of Gold—"the Assyrian"—has presided over only three fourths of the Image; but it is as necessary to the decorum of the symbol—a colossal man—that he should preside over the Legs and Feet, as it is that the human head should direct the motions of all the members of the human body. Where then are we to look for the Assyrian? None of Julius Caesar's successors who have ruled the Iron Legs, nor any of the kings of the Toe-royalties, ever ruled Assyria, or had

any claim to be regarded as the Assyrian. The Assyrian Head of the Fourth Kingdom must be looked for in the Scythian dynasty that now, as yet indeed, only rules Assyria in part. That dynasty is the Czar's. He is the Image's Head of Gold when it stands complete upon its Feet "*in the latter days*,"\* for the Image is the symbol of the Assyrian's dominion when the Stone-power shall contend with it in battle.

The One Head, then, bearing rule over the seven dependent royalties is the Assyrian Autocrat. At present they are independent. They have no imperial chief who directs their policy to one common end. Great events must happen to bring them under his dominion. The probability is, that finding themselves too weak to contend successfully against the armed and combatant Democracy, the governments will place themselves under the protectorate of the Assyrian, who will guarantee to them their existence as kingdoms but without power to form alliances, or to act in any way in foreign affairs independent of his will. Whatever turns up among the nations the seven kingdoms will continue to exist until the Stone-power is revealed. Their thrones are to be cast down, but the Democracy cannot do it so as to keep them down. The Assyrian will be their guard. He will be ready to sustain them "until the words of God be fulfilled."

"And in their days even of those kings will the God of heaven set up a kingdom." In the days of which of all these kings we have treated of will God do this? That learned mystifier and perverter of plain truth, Moses Stuart, professor of profane nonsense, which "theologians" term "Sacred Literature," has the absurdity to aver that the kings referred to are ten kings who preceded Antiochus Epiphanes, one of the Seleucidæ, who flourished upwards of 2000 years ago! His words are "the Little Horn‡ beyond all reasonable doubt symbolizes Antiochus Epiphanes." Having said truly that the *Ten Toes* and the *Ten Horns* represent the same kings, he goes on to say, "the ten toes appear to designate in special manner, the ten kings who precede the king symbolized by the Little Horn, whose reign and character correspond well with the symbol of the iron and the clay." "Those kings must of course mean the

\* EZRA VI 22. † ISAI. XXX. 31, 33.

‡ ISAI. II. 20; XXXI. 7.

\* See what is said about "the latter days" in these references—Dan. ii. 28; x. 14; Ezek. xxxviii. 8, 16; Jer. xxx. 24; Hos. iii. 5. † Dan. vii. 8.



kings that belong to the fourth dynasty (the Antiochian) although they have not thus far been expressly named, but only by implication." But seeing that the Fifth, or Stone, kingdom has not yet been set up, how does Professor Stuart make it break the kings of the Antiochian dynasty in pieces? Hear him! "When the Fourth Dynasty is crushed, which virtually comprised all the others, then the whole are represented as being crushed. If the crushing took place, as being necessary to *prepare* for the coming or ushering in of the fifth kingdom, then it may be well said that this kingdom occasioned the crushing. It is enough, that before the fifth dynasty becomes actually established, the other preceding dynasties are no more. This last circumstance seems very plainly to oppose the idea that the *Roman* dominion constitutes the fourth dynasty; for this had not reached its acme when Christianity was established."\*

Another professor, y'clep'd of "*Sacred History*," differs from Moses Stuart, and avers that the kings in whose days the God of heaven sets up the kingdom are *Roman emperors*, to wit: Augustus and Tiberius Cæsars! But why should we trouble the reader with learned nonsense any more? We will not. We only quote these "authorities" that they may know how blind are they who say they see, and whom the people are wont to look up to as the great and blazing luminaries of the age!

The Fourth Kingdom is the Assyrian's "whose princes are altogether kings." It began with the Roman, and ends with the Assyrian, to whom the ten Toe-kingdoms belong—kingdoms which though on the Roman territory, were never subject to the Roman emperors; but not only so, they had no existence in the days of Antiochus Epiphanes, nor in those of Augustus and Tiberius; no, not even for centuries after their reigns. They do, however, now exist and will exist until the Stone-power puts an end to them for ever. Their kings, the last of the race, will witness with dismay the introduction and growth of the power of their invincible enemy, who will not only defeat them and bind them in captive chains, but seize their kingdoms and make a spoil of all they call "their own."

The fourth or Iron Kingdom is symbolized in the seventh of Daniel by "*a Fourth Beast*." The prophet has a vision of it in which it is presented to him under two aspects. He saw it first as having

conquered all before it, and subsequently divided into Ten Independent Kingdoms, which he terms "horns." In its second aspect, he sees it subdivided into *Eight governments* yet all one Beast or dominion. These Eight are seven regal and one imperial. He saw how this change of constitution was produced, namely, *by war*. Of the ten Toe, or Horn, kingdoms, the Imperial Power which arises after them, conquers three, thus reducing the ten to seven. "He shall subdue three kings," says the interpreter; a subjugation which makes the victor imperial. This imperi-ality originates with Charlemagne, the founder of the "*HOLY ROMAN EMPIRE*," which was temporally suspended in 1806, and renewed in the Austro-Papal in 1815. As such it still exists at this the crisis of its fate, but even now as the mere satellite of the Assyrian Czar. It is only prevented from falling to pieces by the support it derives from him. When the house of Hapsburg loses its dominion, the Imperiality of the Fourth Beast will be Assyrian, the Head of which will receive the kingdom of the ten kings for one hour, even until the words of God shall be fulfilled; for they have one mind, and shall agree to give their power and strength to him until then.\* Now, it is the kings of these ten divisions of the fourth beast or kingdom who will be contemporary with the Stone-power; for "they shall make war with the Lamb, and the Lamb shall" do to them what is affirmed of the kingdom in our motto, grind them to powder and bring them to an end, or "overcome them." It is "in their days even of those kings" the kingdom of God shall be established.

In the common version it reads, "the God of heaven shall set up a *kingdom* \* \* \* and the *kingdom* shall not be left to other people;" but in our motto this rendering is varied somewhat. There it reads, "he shall set up a *kingdom* and a *dominion*." This distinction evidently obtains in the original Chaldee. The word used there for "kingdom" is *malchu*, while that for "dominion" is *malcuthahh*. It is also sustained by parallel testimony as well as by a verbal difference. This may be seen by turning to the reference below,† where Daniel tells us that he saw one like the Son of Man to whom there was given "*dominion*, glory, and a *kingdom*." It is true that "dominion" in this text is *shahltahn* authority or empire, and not *malcuthahh*; but the reason of that is that the latter is *dominion delegated* to

\* Commentary on Daniel pp. 65, 67, 63.

\* Rev. xii. 12, 13, 17. † Dan. vii. 13, 14.

the saints, which is not left to another people; while the *shahltahn* is dominion *absolute* conferred upon the Son of Man. Our motto, then, contains the glorious announcement to the saints of God that he intends to establish in the earth a *kingdom and an empire* which shall be imperishable; and that they who shall possess them at their institution shall possess them always, for the dominion "shall not be left to another people;" but the saints shall possess it, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."\*

But while our motto proclaims such "*glad tidings*" to the Saints, it heralds forth dismay to every son of Adam interested in the continuance of the Fourth Monarchy and in the perpetuity of "*all dominions*" contemporary with it. Hear this, ye kings of the Roman earth, that your kingdoms are to be ground to powder and to be put an end to! And ye also, O ye rulers of the world, be ye absolutists or constitutional, republican or regal, ye are to have your dominion taken away; † and the Saints whom ye know not, ‡ and whom ye have despised, opposed, and prevailed against, are to possess it in your stead. Righteous is God; just and true in all his ways is the King of Saints. The world's rulers and their people are his enemies and hostile to his sons, therefore according to the measure they have meted out, so will he measure to them again.

Our motto, moreover, announces in part the nature of the Stone-power, or kingdom, which constitutes with all its attributes the subject-matter of "*the faith*" for which the Saints contend earnestly. And by the way, we would remark, that they have no scriptural right to reckon themselves of the Saints who do not believe in this kingdom according to its true character; nor are they of the Saints in the gospel or higher sense, who though they believe do not become subject to "*the law of faith*," that is, to the obedience which it requires. Having stated this much on account of faithfulness, we proceed to say, that our motto declares the kingdom which God is about to set up to be a *military power* and imperishable, and therefore invincible. The common version says, "it shall break in pieces and consume all these kingdoms," or divisions

of the fourth monarchy. The Chaldee phrase is *taddik vethahsaiph*. The root *dahhak* signifies to *beat* or *grind small*, *reduce to powder*; hence *dak* a substantive signifying *small dust*. We prefer "*it shall grind to powder*" as the rendering of *taddik*, rather than "it shall break in pieces," because that interpretation has been sanctioned by Jesus himself. Referring to our motto he said, "What is this then that is written, The **STONE** which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you (Chief Priests and Pharisees, v. 45) and given to a people\* bringing fourth the fruits thereof.† And whosoever shall fall upon this **STONE** shall be broken; but on whomsoever it shall fall, it will *grind him to powder*."‡ The word in the Greek is *likmeesai* "to winnow grain; to scatter like chaff any thing broken fine; by implication, to grind to powder, dash in pieces, destroy." Such are the words used to express the *nature of the power* employed in bringing the royalties of the Fourth Kingdom to an end. According to college professors and their satellites, the crushing or grinding operation which is to exterminate the kingdoms, is preaching what they call the gospel, by which all kings and potentates and peoples will come to do God's will on earth, and hell will be no longer receiving accessions of disembodied souls to the decillions already there! Grinding to powder kingdoms by preaching! By preaching commenced on Pentecost, when the kingdoms of the fourth monarchy to be so reduced had no existence whatever! Is this learned nonsense, or ignorant foolishness? Whatever it is we do not envy the college divines all the renown of the exegesis!

But let us turn from them to the truly wise and great men of Israel. In speaking of this destruction of the fourth kingdom and its divisions, Isaiah writes thus—"The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the wind, and like thistledown before the whirlwind."§ Again, "Then (baydayin, at that very time) were iron, clay (the Feet and Legs) brass, silver, and gold, ground to powder TOGETHER—*dahku chakhadah*—and they became like chaff of the summer threshing floor; and

\*Dan. vii. 27.

†Dan. vii. 12, 14.

‡1 John iii. 1.

\*Dan. vii. 27; 1 Pet. ii. 9. †Rom. xiv. 14.

‡Mat. xxi. 42–44.

§Isai. xlvii. 13.

the wind carried them away, and *no place was found for them*; and THE STONE which smote the Image became a GREAT MOUNTAIN, and filled all the earth."\* This is a contemporaneous and most complete grinding to powder. Not a vestige of them remains—not even space to receive them were their existence possible; for the place previously occupied by them is taken possession of by the Conqueror whose power is submitted to by all the earth. The meanest intellect must comprehend what it is to grind metal to powder. It is a pounding, rasping, violent operation, by which it is broken down and comminuted into the finest dust; so that the molecular attraction being completely overcome, it is easily blown away by the wind. This familiar process, then, of reducing hard substances to dust is referred to in our motto to give the reader some idea of the manner in which the kingdom of God will "bring to an end" the Assyrian and the Royalties over which he will have established his dominion.

We have said that the kingdom of God in its beginning is a military power. By a military power, we mean, that "the King of the Jews" will set it up after the same manner that Joshua set up the Commonwealth of Israel in the land of the seven nations he subdued. He will gather armies together, which will consist of officers and privates, armed with weapons even as the armies of the kingdoms are accoutred, whose honor and glory it will be to outgeneral and overthrow them in the name of the Lord, whose power will co-operate with them as in the days of old. Now, if the reader be a disciple of Moses Stuart, of the Evergreat, of John Wesley, Calvin, or Martin Luther, or one whose mind is unenlightened by "the Testimony of God," he will hold up his hands in most lack-a-daisical astonishment, and perhaps conclude that we are beside ourselves. But before he comes to conclusions we would inquire of him—Do you know what is written in the prophets, and if you know do you understand it? What would you say of us if you were to hand to us a book we had never looked into, and you were to tell us that such and such was written in it, and we were to laugh at you for a fool and deny that there was any such thing contained therein? Would you not conclude that the ignorance, the folly, and the ill-manners were on our side? You would conclude rightly; for no wise or reasonable and well-bred

man would pass a judgment upon a matter without considering it.

If the reader reflect upon what is to be accomplished he will see the necessity of a military power arising that shall be stronger than those already in existence. The work to be done is to overthrow all kingdoms and dominions; to set up one instead of them, which shall have rule over the whole earth; and to put an end to the study and practice of war. There are in Europe alone about 3,000,000 of men who live by soldiering. It is by these the governments are sustained, and society defended as at present constituted. The world-rulers are wicked spirits, and so are the priests that minister unto them; and if they were ever so much disposed to believe and obey the truth, which they are not, and will never be, there are none able to teach them. You cannot persuade such men as these to disband, and study war no more; nor can you induce them to "renounce the devil and all his works with all the pomps and vanities of this wicked world;" in doing which they would have to abdicate their crowns, and titles, and wealth, and honors, and become the poor of Christ's flock. And suppose they did, *who would assume the government of the world?* The people! Bah, the people are as evil as their rulers, for it has ever been "like priests like people;" so that to put the reins in their hands would only be a change of drivers equally devoted to the lust of the flesh, the lust of the eye, and the pride of life. That man knows but little of human nature, and has studied the history of the world to but little purpose, who can imagine that its evils can be cured by preaching and persuasion; or who thinks that kings priests and nobles will strip themselves of all their glory, honor, wealth, and power, and dismiss their soldiers to cultivate the fields, from conviction of its benefit to other people. Men are so constituted, especially those who fancy themselves "born to command," and grow up like wild beasts of the forest, as is the case with the world-rulers, that they will die and be the death of thousands, yea, millions, rather than lose caste and position and power in society. This is doubtless wisely so ordered, for it will involve them at last in a contest that will be their ruin. We have only space now to say, that the Bible reveals that the work to be done will be effected upon the same principle that one kingdom overthrows another—host will encounter host until victory shall remain with the strongest. What purpose

\*Dan. ii. 35.

does the reader suppose God had in scattering Israel among the nations, and in accumulating them in greater numbers where the tyrannies are the strongest? The Bible reveals, that their king may make use of them as his battle-axe and weapons of war in subduing the kingdoms. And why are not the living saints to be immortalized as soon as the dead are raised? Is it not because he has use for them as men in the flesh to take command of Israel in the wars of the kingdom? For is it not said concerning all the Saints, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, even punishments upon the people; to bind their kings with chains, and their nobles in fetters of iron: to execute upon them the judgment written: this honor have all his Saints?"\* Does it not say also that the Gentile powers "prevailed against them UNTIL the Ancient of Days came, and judgment was given to the Saints of the Most High?"† And again, "the judgment shall sit and they shall take away his dominion, to consume and to destroy it to the end?"‡ This is the work of the Saints, to co-operate with Israel's king and his hosts in grinding the kingdoms to powder, and so bringing them to an end. Let the reader think on these things, and give his mind to learn.

EDITOR.

\*Ps. cxlix. †Dan. vii. 21, 22. ‡Dan. vii. 26.

## DIFFICULTIES RESPECTING THE TOE-DIVISIONS OF THE IRON KINGDOM.

Charlottesville, May 30, 1851.

BROTHER THOMAS:

My Dear Sir—I have some difficulty in reconciling your interpretation of Dan. 2 ch. 31 to the end (Elpis Israel pp. 292, 293,) with the facts stated in the narrative itself, which I beg leave to submit for your consideration. You say—"The description of the dream says that the feet were smitten and *then* was the iron, the clay, &c., broken to pieces together thereby intimating that the breaking of the power of the ten kingdoms would precede that of the conjoint destruction of all the other parts. That when they are conquered, the dominion of the conqueror will be overturned by the revelation of power from above." This conqueror, you take to be Russia, who must subdue the ten kingdoms or toes, before the Stone shall strike the Image. But, here is the difficulty—chap. 2. 34, says expressly, it is

the Stone, not the Autocrat who smites the ten toes of the Image—"Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet that were of iron and clay and brake them to pieces—then was the iron, clay, brass, silver and gold broken to pieces together." If then the Stone is to smite and break in pieces the Toe-kingdoms, there is no room for the Autocrat in the premises.

Again—Does the phrase "*then* was the iron, clay, &c.," necessarily require as a distinct event, the previous destruction of the ten kingdoms? Does not the adverb of time, "*then*" demand the instantaneous sequence of the events which follow? In other words, may not the *then* import simply, "at that very time?" Such an interpretation dispenses with the interposition of Russia, or any extraneous power, before the consummation—and is not this construction further strengthened by the saying—"in the days of these kings"—(in the plural)—shall the God of heaven set up a kingdom." *Quære*, how can it be in the days of these kings—of the Toe-kingdoms—when they no longer exist—when they are all merged in the Russian autocracy?

In conclusion, may it not be asked, what is the necessity for the re-construction of Nebuchadnezzar's Image? Does the harmony and completeness of the figure require it? It seems to me this conclusion is based chiefly, if not alone, upon the words—"then was the iron, the clay, &c., broken to pieces together"—from which it is argued they must all exist contemporaneously. But will they not all be broken to pieces together when "all the kingdoms of this world are become the kingdoms of our Lord and his Christ." Besides, how can they be said to exist together, when they have all been destroyed and merged in the Russian power? Again, the colossal Image, entire, it seems, never did represent one dominion—it was a succession of empires. Why then make it imperative that the antitypical dominions should appear under a single or autocratic rule?

There is a practical question of deep interest to us, in this investigation. It is the question of time. If Russia is to play so conspicuous a part in the world's history anterior to the glorious coming of our Lord, of course much time must elapse before the end come. If, however, this is a mistake, it may be and would seem, from other premises, already to be—"even at the doors."

I suggest these thoughts for your consideration, anxious to know the whole truth, and desirous so to construe the scriptures as to harmonize all fair objections. I know the uncertainty of trusting to partial, one-sided views of any subject and presume not therefore to say that you are not entirely correct in the interpretations you have given in *Elpis Israel*.

You may make your reply to me privately, or through the Herald, as you may think best.

Faithfully and fraternally yours in the Hope of the Promise made to Abraham through the Christ, his Seed, in whom all nations are to be blessed,

A. B. MAGRUDER.

Charlottesville, Va., Dec. 20, 1851.

DEAR BRO. THOMAS:

I wish you would publish the article, in the shape of a letter, I wrote to you some twelve months ago, as to the question of *time*, and proposing some difficulties in the way of your interpretation of Daniel's Image—particularly as to the necessity of a *re-construction* of the Image by the Autocrat. I have been led to think more and more—especially from recent movements—by Kossuth, Mazzini, and others—as well as from what the Bible declares—that this *re-construction* is unnecessary to the development of the kingdom, for it is not the *Autocrat* that is to strike the Toe-kingdoms, but the *Stone*, in the dream. But I have no time to write more. Adieu. Let me hear from you.

Faithfully and affectionately,

A. B. MAGRUDER.

#### UNIQUE INTERPRETATION OF NEBUCHADNEZZAR'S IMAGE.

*Who are disqualified for correctly interpreting the Image—One Image therefore One Dominion—The Head of gold coexistent with Nebuchadnezzar and the Stone that smites the Image—The other metallic elements also, and the Clay likewise, coexist at the Second Advent—The Chaldean and Roman Babylonish Dynasties, and their Destroyers—Korsh a type of the Messiah as the conqueror of the Assyrian—The Time of the Image-Empire—How the Latter Days may be known—The Adventual Battle—The Iron Legs of the Image—Where are the Feet?—Interpretation of "the Clay"—The Post-Adventual War—Objections categorically answered.*

Much that might be said upon the

points brought out in our friend's epistle interrogatory is anticipated in the preceding article styled "*Our Motto*." This was not written in view of his letter, and therefore does not dwell particularly on the difficulties he suggests. They are difficulties not to be glossed over or evaded; but they must be ingeniously and evidentially considered, for they are important, as he truly says, and involve a right understanding of the things represented by the Image.

Though much has been said and written explanatory of Nebuchadnezzar's dream, we have seen no interpretation of it that is satisfactory—that is, *that harmonizes with the testimony of other prophets in relation to the time of the end, or latter days*. This is not to be wondered at; for the nation of the Stone-power or kingdom, and how it is to be established, have not been, and as far as we are informed, are scarcely at all understood even now. To give such an explanation as will elucidate all the points of the Image and Daniel's interpretation of it, Ezekiel's prophecy of Gog, Isaiah's of the Assyrian, Daniel's of the King of the North, and Zechariah's and Joel's of the gathering of the nations to battle against Jerusalem, must be understood in addition to a right apprehension of the things of the kingdom of God. A theory that makes the Ten Kings antecedent to Antiochus Epiphanes, as commentators do of the Moses Stuart school; or that construes "*these kings*" to mean Augustus and Tiberius Cæsars; or that imagines the Stone-kingdom consists of all saints ruling with Christ over wild beasts then tamed, as the first Adam did in Eden; or that makes "the church," in its post-pentecostian and future millennial states, the kingdom, clothed with "latter day glory" by the success of its "ministry" in preaching their theories, which all nations come to receive with unanimity to the full manifestation of their "spiritual reign;" while it proscribes Jesus from the earth, and banishes him and "his everlasting kingdom" afar off "beyond the skies;" and suffers him only to return at the end of their 360,000 years spiritual reign, as some make it, to carry off the mortal bodies of the disembodied ghosts alleged to have been reigning with him in kingdoms of the Milky Way, and to burn up the earth and all the wicked on't—theories that propound such solemn nonsense as these things, have no explanation of the grand and eventful crisis, in which God has predetermined that the past, the pre-

sent, and the future of human power and wickedness shall find their consummation, as illustrated in the catastrophe of the Image—no exegesis emanating from them is worthy of a respectful consideration.

#### ONE IMAGE, ONE DOMINION.

The Image seen by Nebuchadnezzar, the Assyrian, in his dream, was a gigantic statue in the form of a man. It appeared to be composed of four different metals from the head to the feet; the first three of different degrees of preciousness, indicative of the relative inferiority of the things represented; and the fourth, more abundant and useful than its predecessors, but symbolical of superior strength and power. A golden head, silver breast and arms, belly and thighs of brass, legs and the feet of iron, made up the whole image, *with the exception of some very potter's clay which was mixed up with the iron of the feet and toes.* It was ONE IMAGE constructed of several integral parts—parts necessary to the Image and without which it did not exist. If Nebuchadnezzar had seen only the golden head, or the iron legs and feet only, he would not have seen a statue, but merely a fractional part of one. Let this then be well remembered, for it is a point essential to a right interpretation of the matter.

As it was *one entire image* it represented *one entire dominion*; and as it was composed of five different substances, a dominion was thereby symbolized as being constituted of as many different political elements. As a whole, it was a great Assyrian dominion, for the Assyrian Dynasty is declared to be represented by the Head of gold. Hence Daniel addressing the king styles him "a king of kings," that is, an Emperor, and reminding him of the universality of his dominion, says to him, "Thou art this head of gold;" that is, *the golden head represents thy dynasty*, which was the Assyrian, symbolized in the seventh chapter by a lion stripped of its Ninevite wings, and no longer crouching, but standing erect upon its feet like a man, and possessing a human heart. The golden lion-head was the head of the statue he beheld, answering to the first beast of Daniel's vision which he saw in the reign of Nebuchadnezzar's grandson, and which Assyrian Lion is represented to the prophet as a dominion coexistent with the destruction of the Fourth Beast, and the possession of the kingdom by the Son of Man and the Saints.\* Let this be noted. It is admitted on all hands that

\*Dan. vii. 12.

the Head of gold and the First Beast represent the same thing; and that thing is the Assyrian Dominion—the Assyrian under two dynasties, the Ninevite and Babylonish; the Lion with the eagle's wings; and the Babylonish, the Lion without wings, as stated above, having very much the appearance of a man. Now mark; this Babylonish Assyrian dominion exists in the latter days, and loses its dominion then; but that its subjects in Assyria continue a people thenceforth for a season and a time, "whom the Lord of hosts shall bless, saying, Blessed be Assyria the work of my hands."\* From these, and many other testimonies that might be adduced, we conclude that the Head of gold represents not one man, but a *dynasty contemporary with the latter days*—an ancient dynasty, indeed, taking root potentially, but not hereditarily, in Nebuchadnezzar who saw the dream.

But, not only doth the golden, but also the silver, brazen, and iron parts of the statue coexist in the latter days when judgment is given to the Saints. It is admitted that the Four Beasts Daniel saw in the first year of Belshazzar represent the same dominions as the Four Metals of the Image. Now these four beasts do all coexist at the crisis of the Fourth Beast's destruction; which no world-wise man would ever had yet come to pass. It follows, then, that the gold, the silver, the brass, and the iron, or the dominions they represent, are all contemporarily existent with the setting up of the kingdom of God. But of these coexistent dominions which is ascendant over the rest? Which of them is then "a king of kings, to whom the God of heaven hath given a kingdom, power, strength, and glory; and made ruler over all the sons of men," as he had Nebuchadnezzar before him? It is not Persia, nor Greece, nor Rome; for the head of the Image Empire is neither silver, brass, nor iron: it is then the Assyrian, for he is the Head of Gold, and something else, as we shall see.

#### THE TWO BABYLONISH DYNASTIES AND THEIR DESTROYERS.

We may remark here in passing, that the first king of the Head was Babylonish, and so will the last king be likewise. The first was literally and typically Head of Babylon's dominion; a city or metropolis which was the beginning of the Assyrian monarchy, and so named because there the confusion of human speech began:

\*Isai. xix. 23—25.

the last of Assyria's kings is literally and antitypically Head and Feet of the empire of the latter days, figuratively styled the Babylonish; for the dominion he will have then acquired, comprehending all the Iron Kingdom and its divisions, commenced in Rome, the city of confusion, where the one speech of the faith was confounded, and whence the scattering over the modern earth began; and because of many points of similitude also named "great Babylon."\* The Chaldean Babylon and the Roman Babylon are as type and antitype. When the career of both is finished, the latter as completely as the former, they will both have belonged to "the Assyrian." We do not say that the Czar's dominion began in Rome. He is hereditarily descended from *Rurik* of the family of *Russ*, of Scandinavian origin, which first appears in history about A. D. 862. Rurik was invited by the Scythians to become their sovereign. He accepted the invitation, and founded the Grand Duchy of Great Russia, whose capital was first at Novgorod and afterwards at Kiev. This was the origin of the Czar and his present dominion. But he is destined to acquire another dominion—the dominion of the Iron monarchy—and this dominion, we say, the modern Babylonish, had its commencement in Rome. It is this hereafter-to-be acquired dominion that will constitute the Autocrat's dominion the Babylonish.

Perhaps it may be well to add a few more hints under this head. When "the very time of the king of Babylon's land" had come, that is, when the 70 years allotted to the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar, during which all nations were to serve them, were fully accomplished, the time had arrived for the restoration of Israel.† There was no disposition on the part of Belshazzar to release them. He imagined himself firmly seated on his throne in "the golden city." "He ruled the nations in anger, and opened not the house of his prisoners; but said in his heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Mount Zion) in the sides of the North: I will ascend above the heights of the clouds; I will be like the Most High."‡ But how this vain-glorious monarch trembled when he saw the hand inscribing the doom of his dynasty upon the wall! He that drank to the praise of his gods out of the gold and silver vessels of the

temple, and "lifted himself up against the Lord of heaven," was seized with the pallor and prostration of extreme fear. But the Lord whom he had defied had numbered his kingdom and finished it; he had weighed him in the balances and found him wanting; and had therefore divided his kingdom to the Medes and Persians. Nor was he long in executing the sentence he had pronounced; for in that night he was slain,\* and "cast out as an abominable branch—as a carcass trodden under feet."

Now, let it be observed that the effect of the fall of "the Assyrian," and the acquisition of supreme power by Koresb, or Cyrus, was a proclamation throughout all his kingdom, saying "The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."‡

This Koresb, we doubt not, was a representative man. His name, the part he played in the overthrow of the Assyrian and the restoration of the Jews, and the things which the Lord uttered concerning him, are strongly evidential that he was a typical person. His name *Koresb* is compounded of the prefix *k*, pronounced *kar*, signifying comparison or resemblance, namely, *as, as if, like*; and the noun *yoraish* heir. *Kah-yoraish* "like the heir," contracted into *Koresb*, because of certain rules in the pointing with which it would be useless to trouble the reader. It is to be remembered here that about 185 years before the fall of Babylon Jehovah gave the name of *LIKE-THE-HEIR* to the Persian who overthrew the Assyrian and delivered Israel. He says concerning him, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me."† He also says of him, "He is my Shepherd, and shall perform all my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, Thy foundation shall be laid."‡ Then again he styles him "his Anointed,"

\*Dan. iv. 30; Rev. xvii. 5. †Jer. xxvii. 7; xxix. 10. ‡Isai. xiv. 6, 13—17, 19.

\*Dan. v. †Ezra i. 2—4. ‡Isai. xlv. 4. †Isai. xlv. 28.

that is, his Christ.\* Can it be imagined that all these expressions found their full signification in the Persian Conqueror? No, we conclude rather that Jehovah named him *Like-the-Heir*, because he was to enact a similar part in regard to the first Babylon to that predetermined for Jehovah's Anointed Shepherd, "the Heir,"† in respect to the last. The Persian was therefore officially *like* him. Each Babylonish dominion, the ancient and the modern, require a destroyer. Cyrus smote the former on the Head; Christ in smiting the latter on the feet will also abolish the head: Cyrus proclaimed the return of Israel; so will Christ "in the day of the great slaughter" when "he shall cause his glorious voice to be heard, and shall shew the lighting down of his arm," and "he shall beat down the Assyrian who smote with a rod:"‡ Cyrus laid the foundation of the temple; Christ, "the man whose name is the Branch \* \* shall build the temple of the Lord:"§ all the kingdoms of the earth were given to Cyrus; so also hereafter the kingdoms of this world are to become Jehovah's and his Christ's. These are not accidental analogies. Well, therefore, may the Persian be styled "Like the Heir," for the work appointed for each to do is as relative as the substance and the shadow.

Lastly, under this head it is important to observe, that Jehovah in his utterances against the ancient Babylon, makes a declaration which has found no accomplishment hitherto. His words are "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand; that *I will break the Assyrian in my land, and upon my mountains tread him under foot*; THEN shall his yoke depart from off them (Israel) and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations.|| The war by which the Assyrian was broken by Cyrus was waged in Chaldea and at the gates of Babylon; and not upon the mountains of Israel; and although the yoke and burden of the oppressor departed from the Jews, it was only in a limited degree. The Assyrian to this day is Israel's greatest tyrant, for there are more Israelites in his dominions and he treats them more barbarously than any other despot. But other prophecies show that the breaking

referred to occurs in the latter days, and doth actually come to pass on the mountains of Israel,\* and that too by "THE HEIR," who is thenceforth to be Israel's Prince for ever, even "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

#### THE TIME OF THE IMAGE-EMPIRE.

*One Image of divers parts, one dominion of different elements, and that the Assyrian.* This is the proposition sustained by the testimonies adduced. But our friend inquires, If the Image represent one dominion at what time does it exist? In reply, we remark that it does not exist now; nor has it at any time hitherto existed as a whole. In the days of Nebuchadnezzar, although a great dominion, his rule did not extend over Asia Minor, Greece, Italy and the West; therefore the Image, which comprehends these, did not represent to him an existing dominion, but only an empire that should "*hereafter*" exist, of which his dynasty, the Assyrian, should be the Head. But when should this *hereafter* be? Hear what Daniel saith, "There is a God in heaven that revealeth secrets, and maketh known to the king *what shall be in the latter days.*" And again, "Thy thoughts, O king, came into thy mind upon thy bed, what should come to pass hereafter: and he that reveleth secrets maketh known unto thee *what shall come to pass.*" The grand object, then, of the revelation was to make known "what should be in the Latter Days"—what should come to pass then; and only incidentally to inform the king of the divinely purposed existence of certain dominions intermediate between his and that to be established by God in the latter days. After he had gone to bed one night he appears to have been revolving in his mind what would come to pass after his decease. He was the founder of the greatest empire that had hitherto existed, and nothing was more natural than that he should be solicitous to know the fate of it. He could only conjecture. He might suppose it would exist always; and that the dying generations of mankind would be for ever ruled by his successors the kings of Assyria. Poor pagan, what else couldst thou imagine but something like unto this! Thou didst not know that "the Heavens do rule," and had predetermined a better fate for humanity than this. Thou wert like the Absolutists and Democracy of to day, who as vainly and foolishly imagine that their nostrums will

\* 1. sa. xiv. 1. † Matt. xxi. 38; Heb. i. 2.  
‡ Isai. xxx. 25, 26, 30, 31. § Zech. vi. 12.

|| Isai. xiv. 24—26.

\* Ezek. xxxviii. 8; xxxix. 4, 17.



become the eternal facts of endless years to come! But "the Heavens" condescended to enlighten thy darkness, O king, for their sakes who should make known to thee the things thou couldst not divine for thyself. Know, then, that thy dynasty, or kings descended from thee, shall not reign over Assyria to the end of its dominion. Its empire will be enlarged, and thy throne shall be occupied by the Medes, Persians, and Macedonians. After these the Romans shall incorporate much of Assyria in their kingdom, which shall be divided; but in the latter days an Assyrian King from the north shall overflow and pass over their territory, and overthrow them. His dominion shall be great; for he shall rule over the West, Asia Minor, Egypt, Libya, Khushistan, Persia and the Land of Israel, besides his own hereditary estate. Then shall Assyria have attained the full extent of its dominion; and like thy grandson, Bel-hazzar, its Golden Head, will lift "himself against the Lord of heaven," and "sit upon the Mount of the Congregation in the sides of the north." But his counsel shall not stand; for though he shall exalt himself against the Prince of princes, he shall be broken to pieces. Thus shall he come to his end, and none shall help him; and Assyria's dominion shall be no more.

#### HOW THE LATTER DAYS MAY BE KNOWN.

The Image represents this catastrophe in the latter days. But it may be asked, How are we to know the latter days? By the signs given. Thus, Jehovah saith, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; afterward shall the children of Israel return, and seek the Lord their God, and the Beloved (*Dawid*) their king; and shall fear Jehovah and his goodness in the Latter Days."\* Have the Israelites returned and sought David II. their king? No. Then the Latter Days of Hosea are in the future. Again, "I will bring again the captivity of Moab in the latter days, saith the Lord;"† and "Moab shall escape out of the hand of the king of the north."‡ This is not yet accomplished; therefore the latter days of Jeremiah are still future. And again, Balaam showed the king of Moab what Israel should do to his people in the latter days. Hear his words. Speaking of Israel he says, "His kingdom shall be higher than Agag, and his kingdom more highly exalted." "I shall see him, but not now: I shall behold the event though it is not

nigh: there shall come a Star out of Jacob, and a Sceptred chief shall arise out of Israel, who shall smite the princes of Moab, and destroy all the sons of tumult. And Edom shall be a possession, Seir also his enemy shall be his possession; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the City.\* These are events that have never come to pass yet, therefore the Latter Days of Balaam are still in the future.

In these texts the original words for "in the latter days" are *be acharith hayyamim*. They occur in all the passages cited below† as well as in Daniel ii. 28, the only difference in this place being the difference between Chaldee and Hebrew, as *be-acharith yomayya*. It is well to observe this, because in Isaiah and Micah the common version renders the words "in the last days." This phrase is the same as "in the latter days," being the same in the original, and therefore to be regarded as referring to the same time. Now, Isaiah and Micah both testify in the texts below that in the days under notice "the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The meaning of this is thus given by Jeremiah in prophesying the return of Israel from the land of the north, or Assyria; "It shall be, saith the Lord, when ye be multiplied and increased in the land, they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem."‡ Still living in their own countries they shall be gathered to Jerusalem as the metropolis and seat of the government then ruling the world. "Then," continues Micah, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth THE LAW, and THE WORD of the Lord from Jerusalem. And he shall rule (*veshanplat*) many peoples, and he shall cause to conquer with respect to strong nations

\* Num. xxiv. 7: xxv. 14—19. † Dan. x. 14; Ezek. xxxviii. 16; Isa. ii 2; Mic. iv. 1. ‡ Jer. iii. 14—18. † So I render *vehokiaah legoyim*; the verb in Hiphil from the obsolete root *koach* to overcome in war: *le insep. part. with respect to* In the common version it is *rebuke*; Dr Boothroyd has it *decide among*; and Dr. Lowth, *work conviction in*. Yes, conviction will be wrought in strong nations by the invincible power of the Lord's hosts, whom he will cause to conquer every foe.

\* Hos. iii 4, 5. † Jer. xlviii. 47. ‡ Dan. xi. 41.

alar off; and they shall beat their swords into ploughshares, and their spears into scythes: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." None of these events have happened yet, therefore the latter days in which they are to occur must still be in the future.

In Dan. x. 14, the angel informed the prophet that he had come to make him understand "what should befall Israel in the latter days;" and that he might not suppose that those days were near, he added, "for yet the vision is for many days"—the vision seen as described in the eighth chapter. That he might understand he unfolded to him the premises from which the conclusions of the latter days might be deduced. Hence he began with affairs pertaining to the Ram and Goat, and more particularly outlined the international policy and wars of two of the Goat's Horns lying north and south of Israel, and by which the Jews suffered much, until they both disappeared for a time in the shadow of the Goat's Little Horn. He then describes the character of this which he styles *THE KING*, who delights to honor the Roman god, and divides the land of Israel for gain. Having returned to the subject of the land after this digression about the king and his pontif, the prophet finds himself "*at the time of the end*," which is another phrase for "*the latter days*." By this time the two horns of the Goat emerge from the darkness that had overshadowed them for some 1900 years. Daniel is told that the northern or Assyrian Horn would be the conqueror of the time. That he would invade Israel's land, and encamp against the Holy Mountain. That it would be a great day, so that none should be like it, even the time of Jacob's trouble; but that he should be saved out of it, and strangers should no more serve themselves of him; but they shall serve the Lord their God, and David their king whom he would raise up unto them.\* That Michael was he—the Prince that stands up for Israel, who should break the Assyrian, and bring the wonders of the prophecy to the appointed end, of which the greatest would be the resurrection of the dead, when he, Daniel, should stand in his lot at the end of the 1335 days. Such is the catastrophe of the plot on the eve of its accomplishment. It has not been fulfilled, therefore the latter days remain to be revealed.

\*Jer. xxx. 7—9.

Lastly, Ezekiel testifies that "*in the latter days*" a cloud of warriors from the north shall cover the land of Israel. That they shall be marshalled by the Assyrian, whom he styles "*Gog of Magog, the Prince of Rosh, Mosc, and Tobl.*" That *silver Persia, brazen Ethiopia and Libya, &c., iron Gomer, and clayey Togarmah* and his bands, shall be confederate with him. But that while he is there making a spoil of Israel, *the Stone-Power* is revealed in fury and causes him to fall upon the mountains of Israel, so that only one sixth part of his multitude is permitted to escape alive. This is the battle of Armageddon, the smiting of the statue on the feet, by which the Image-empire is dissolved for ever. This has not yet occurred, therefore the latter days of Ezekiel are yet to come.

#### THE ADVENTUAL BATTLE.

When Nebuchadnezzar saw the Stone smite the Image *on the Feet* he beheld an action symbolical of the blow that overthrows the Assyrian on the mountains of Israel. That blow is only the commencement of the war between the King of Israel and "the Powers that be." The unity of the Image-empire is broken by the victory, but its elemental constituents still remain to be subdued. The Image is smitten *on the feet*, the members by which an union is established between all the Toes and the body of the statue. At present the Toes are indeed in being; but they are not yet conjoined to the feet. They require to be daubed with some "*miry potter's clay*" to connect them to the Iron. This uniting of them, by at best a brittle union, will be, we conceive, the result of the king of the north's overthrowing many countries,\* and so establishing his dominion over "*Gomer and his bands*" who now possess the territory of the Ten Toes. This is smiting the toes; but not, we admit, the feet in the sense of the prophecy. The toes are smitten by the Assyrian, but not to death. They then still exist as kingdoms under reigning kings, but not independent, being like the kings under Nebuchadnezzar, and those of later times under Napoleon, who were kings of kings, as will the Assyrian be before he invades the land of Israel. This previous subjection of the Toes to one imperial chief is necessary to the bringing of all the nations to battle against Jerusalem† and to their encampment in the Valley of Jehoshaphat.‡ What could

\*Dan. xi. 40, 41.

†Zech. xiv. 2.

‡Joel iii. 12.

induce ten independent and antagonistic powers to go and lay siege to Jerusalem? If a crusade could be got up for the recovery of the Holy Sepulchre they might; but then they must appoint over themselves One Head, or they could effect nothing. No. The necessity of the case is that they should all be united as kingdoms of one imperiality, that one policy may actuate them all; so that if "things come into the mind" of their Emperor, "and he conceive a mischievous purpose,"\* they may co-operate with him to carry his will into effect. This concert of action between the Czar and his kings being established by coming events, when he proclaims his intention to invade Palestine and to take possession of Jerusalem, the movable forces of the kingdoms under his sway will gather to his standard as they did to Napoleon's when he invaded Russia. He marches them against Israel, and their Protector, Britain and her allies, who are prepared for the combat in the glorious land. He takes Jerusalem, and meets his overthrow at the hand of Jehovah's Anointed, the Shepherd and Stone of Israel.†

By this unexpected event the Feet are smitten. It is the Stone that smites them; and as their iron is commingled with miry clay, the Feet are dismembered from the Image, which can therefore stand erect no more. The gold, silver, brass, iron, and clay, are all shivered asunder; that is, Assyria, Persia, Greece and Egypt, Ethiopia and Libya, and the Ten kingdoms, no longer constitute one united dominion under the Czar, the Head of the Dragon-empire crushed by the Woman's Seed.‡ What then remains? Are the Legs and Toes to retain their dominions? Or are they to be utterly destroyed?

#### THE IRON LEGS OF THE IMAGE.

The Legs of the Image are not yet conjoined to the Feet. The Legs are visible and so are the Toes; but the iron legs, feet, and toes as one conjunct dominion with its subdivisions, are not yet seen. The Iron kingdom in distinct parts exists; but these parts at their points of opposition require to be tempered together by the plastic clay of the Assyrian potter. The Iron or Roman kingdom was finally divided at the death of Theodosius, A. D. 395, between his sons Arcadius and Honorius; the former of whom ruled in Constantinople over the eastern division

or Leg of the Roman empire; and the latter in Rome over the western. Hence they were styled the Emperors of the East and West. The eastern leg was that now possessed by the Sultan; while the western comprehended Italy, Africa, Gaul, Spain, Noricum, Pannonia, and Dalmatia. Noricum included part of Austria and Bavaria, and Pannonia, part of Hungary; these with Dalmatia, Dacia, and Macedonia constituted the ancient Illyricum. But at the division, Dacia and Macedonia were assigned to the East. Britain belonged to the dominion of the Western Emperor, but is no part of the Image, therefore we say no more about it here. The Eastern Leg is entire; but what is the condition of the Western? It is dwindled down to the attenuated jurisdiction of Austria and the Pope over parts of Italy and Illyricum: still the Austro-Papal dominion, called "*the Holy Roman Empire*," is the Western Leg, which in modern times extends into countries not anciently subject to Rome. Now, though the territories of the Two Legs stand side by side, the Leg dominions are essentially antagonistic, having no bond of union between them. But when the Image is complete the same political vitality that energizes the one must energize the other. This political union of the Legs into one dominion is indicated by the *Toes being distributed on Feet united to both the Legs*. If the ten toes were adherent to one foot, and the other had none, the indication would be that the Legs would be independent dominions in the latter days, one of which was sovereign over the toes: but as it is, the Legs will be *one conjoint dominion with sovereignty over the ten toes*, therefore they are distributed as the decorum of the symbol demands—five on each foot.

#### WHERE ARE THE FEET OF THE IMAGE?

We see then two separate Legs in existence, eight independent Toes, and two dependent ones, Lombardy and Hungary, whose kingships are vested in the House of Hapsburg; but *where are the Feet*, for Legs and Toes are not feet? The *tibia* is the leg-bone, the *tarsal bones* are the toes; but where are the *metatarsal* which make the foot of the skeleton, and which unite the toes to the leg? Every one is bound to admit that they exist nowhere on the territory of the iron where they must of necessity appear for they are part of iron and part of clay.

\*Ezek. xxxviii. 10. †Gen. xlix. 24.

‡Rev. xx. 2.

## INTERPRETATION OF "THE CLAY."

Now, the proposition we affirm in view of the premises is, that a power must appear upon the territory of the Legs, which shall effect such a change in the political relations of things that the Legs and Toes shall be no longer antagonistic and disjoined, but *e pluribus unum*, united into one. The power that shall accomplish this is symbolized by the Feet of the Image; and the agent by which it is effected is styled the Potter; as it is written, "thou sawest the feet and toes part of clay of the Potter, and part of iron." The clay represents the power incarnated in those who "shall mingle themselves with the seed of men;" and the Potter, the Chieftain who shall mould them into a vessel to suit his own views. His people, the wild or semi-barbarous hordes that follow him, will overspread the countries of the old iron kingdom; but this new inundation of barbarians from the north will not be like that of the fifth and sixth centuries. Then they "*cleaved to another*" people. The Goths, and Vandals, and other savage tribes of the north, melted down and lost their distinctive individuality in the populations of the empire they destroyed, so that now the institutions under which they live, civil and ecclesiastical, are the same: but it shall not be so with the Potter's *clay men*. They will mingle themselves with the *Iron men*, and blend their kingdoms into one clayey dominion, but the union will not last sufficiently long for them to cleave together under a permanently new constitution of things not contemplated in the Image; as it is written, "they shall not cleave one to another even as iron is not mixed with clay."

But what is to be done with this clay fabric of the potter? Hear the decree! "To thee, mine Anointed, will I give the nations for thy possession \* \* \* Thou shalt break them in pieces as a potter's vessel."\* *Keb* a vessel from the root *kallah*, any thing formed or constructed by a workman. The feet of the image are as a vessel to a potter. Hear also what the prophet saith of the Assyrian who in forming the Feet "*ladeth himself with thick clay*"—"Because he transgresseth by wine, a proud man, neither keepeth at home, who enlargeth his desire as the grave (*sheol*) and as death, and cannot be satisfied, but *gathereth unto him all nations*, and heapeth unto him all people: shall not all these take up a parable

and a taunting proverb against him, and say, Woe to him that increaseth what is not his! *How long?* and to him that ladeth himself with thick clay!"

That this from Habbakuk doth not relate to Belshazzar, but to Belshazzar's antitype, the Assyrian, of the latter days, is clear; for the Lord saith it belongs to "the end." The prophet saw the Emperor as he hath described him, covered, so to speak, with thick clay, being invested with nations not a few, and madly bent on conquering more. But notice how the prophet saw in vision his plundering and bloody career arrested! "Shall they not *rise up suddenly* that shall bite thee, and *awake* that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people (Israel) shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Then shall "THE STONE cry out of the wall," and "*the beam* out of the timber shall answer it;" for by the power of the awakened "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Thus "at the end the vision speaks."\*

## THE POST ADVENTUAL WAR.

The moulding of the Feet out of the iron and the clay is the mission of "*our sacred Russia*" as it is styled by the Czar. It is this work that is on the eve of its commencement, and when it begins it will progress rapidly to its completion. The formative principle is his power which smites the nations and incorporates their kingdoms into his *bipedal ferro aluminous* dominion. Gog smitten on the mountains of Israel is the Feet smitten by the Stone; the consequence of which is the breaking of them to pieces. Now, when the Feet are thus broken by the battle of Armageddon what is the condition of the disjoined metals with respect to each other? The brittle bond of union is broken, and the Iron Legs and the toe-kingdoms are disconnected from Persia, Egypt, Khushistan, Libya, &c. Their combined forces will have suffered a great defeat; their power of resistance, however, will not be exhausted. Napoleon lost half a million of men in the Russian campaign; yet he was enabled to raise new armies from his kingdoms, and to put off the evil day of his dethronement for about two years: so *after the breaking*

\*Ps. ii. 9.

\*Hab. ii.

of the Feet of the Image, the pieces will prolong resistance to the Stone. This inordinate resistance is necessary that the Stone may fall on them and grind them to powder. The fragments of the Iron kingdom are especial subjects of prophecy at this crisis, pertaining to their resistance *after* the battle of Armageddon. It is thus spoken of by John, saying, "And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against the Faithful and True One\* that sat on the horse, and against his army. They are met by the white horseman, styled the King of kings, who, attended by his body guards, the saints (termed "the armies of the heaven clothed in fine linen white and clean") encounters them with "a sharp sword," even Judah, who smites the enemy because their king is with them.† This post-adventual war is "the breaking to pieces *together*" of the pieces from the Feet to the Head, and not from the Head to the Feet. "Then (baidayin, *at that very time*) iron, clay, brass, silver, and gold, were ground to powder together (dahqu kachadah) and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them." *At that very time* and subsequently to the smiting of the Feet. The grinding of the fragments is not accomplished by one blow in an instant. One blow may demolish the form of a statue or a limb of it, by shivering it to pieces; but it requires heavy and oft-repeated blows to reduce the fragments to powder. The post-adventual war is the grinding process in which the metals and the clay are being reduced to dust. The gold, the silver, and the brass, the dynasties of the Lion, the Bear, and the Leopard, or of Assyria, Persia, and Greece, are abolished—"they have their dominion taken away;" yet their nationality continues "a season and a time;" but in respect to the iron and the clay, or the body politic, dynastic, and national, as represented by the Fourth Beast which had "devoured the whole earth," it is "consumed and destroyed unto the end." Victorious Israel shall be a third with "Egypt my people and Assyria the work of my hands," saith the Lord; but the nationalities of the Iron and the Clay will be utterly broken up and driven away by "the wind,"‡ the

fury of the war waged against them by the Saints and their people.

The war which begins with the breaking of the Feet to pieces is carried on, on every side, at the same time. This is expressed by the words "*at that very time*" and "*together*." No time will be given for the enemy to rally so as to invade the land. The war will be transferred to the countries to be subdued. The Beast and the False Prophet, the Assyrian's dominion in the west with the Roman Bishop, whose existence he shall have sustained to the end since Austria shall have given place to the Czar—these are taken and destroyed by extraordinary and signal judgments: the remnant of the iron and the clay, not included in those symbols, as the armies of other states, are slain by the sword of Israel with great slaughter.\* The False Prophet lives as Bishop of Rome until THE STONE comes, and sinks him into hell† with "the Eternal City." Thus the Assyrian, and "the god of guardian saints," whom he honors in his kingdom, are utterly destroyed by the brightness of Messiah's advent. The entire image is no longer an existence being superseded by the dominion of its Destroyer, which becomes as a great mountain filling the whole earth.

#### OBJECTIONS CATEGORICALLY ANSWERED.

We will conclude this article by answering categorically our friend's questions, the testimony upon which they are predicated being contained in what has gone before. He inquires, then,

1. *If the Stone is to smite and break in pieces the Toe-kingdoms what room is there for the Czar to smite them?* The smiting by the Czar will not break them to pieces, but only bring them under his dominion; while the smiting by the Stone will abolish them. The Czar's mission is to bring their armies against Jerusalem for destruction by the Stone preparatory to the overthrow of their governments.

2. *Does not the adverb "then" necessarily require as a distinct event the previous destruction of the Ten kingdoms?* No; only the previous smiting of the Feet, which has a similar effect upon the Czar's dominion, that the Russian campaign had on Napoleon's.

3. *How can the Kingdom be set up in the days of the Ten toe-kingdoms when they no longer exist, being all merged in*

\*Rev. xix. 11, 19. †Zech. x. 3—6.  
 ‡Jer. iv. 11, 12.—In this place an army invading a country swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind.

\*Rev. xix. 2. †The Lago's Inferno or Hell-lake is near Rome: the real one is beneath her.

*the Russian Autocracy?* They exist under the Czar as Naples, Spain, Holland, Westphalia, &c., existed under Napoleon. They are ruled by kings under an emperor till subdued by Christ.

4. *Why need Nebuchadnezzar's Image be reconstructed?* That it may exist in the Latter Days. It has never existed since the king saw it in his dream. Parts have appeared and disappeared; *but the Feet never*, and without these it cannot stand, nor be smitten.

5. *Will not all the metals be broken to pieces together when all the kingdoms of the world become the Lord's?* Yes; for the simultaneous, but not instantaneous, breaking occurs in the setting up of the kingdom which acquires the other kingdoms by conquest.

6. *Does not the Image represent a succession of empires?* The metals in their order do, but not the Image. There are not four images, but four metals in one image. Therefore *one image* of divers metals, *one dominion* of divers constituents.

7. *If Russia is to enact so conspicuous a part in the world's future history will it not delay the advent of Christ for a long time to come?* Our calculation is that the Advent will occur in *about* fifteen years, a little more or less; a period which affords ample time for the formation of the Feet, and planting them on the mountains of Israel where they are to be broken. Napoleon conquered Italy twice, though defended by Austria and Russia; also Egypt; subdued the German empire, and founded his own, in about six years. The advent may be sooner. It cannot be too soon for us; but we fear it will not be earlier than we have stated. It cannot be till "all the nations are gathered together to battle against Jerusalem." This is the sign of the coming of the Son of Man in power and great glory.

Dec. 23, 1851.

EDITOR.

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## HERALD OF THE KINGDOM AND AGE TO COME.

Shall the Herald live, and its editor continue to "preach the word of the kingdom," or shall it die, and the proclamation be abandoned? The yea or nay of this inquiry will be determined by the developments of 1852. We cannot purchase paper, and pay the printer and binder with promises; nor can we afford to present the public with 200 volumes gratuit-

ously. We should rejoice were we able to publish 20,000 without price, but such is the constitution of things in the world, that not having yet discovered the philosopher's stone, we find it as impossible even to "preach the word" by the Herald or the living voice, without the needful, as it is for farmers, mechanics, and professionals, to live upon the air. It is true that this is an age of wonderful invention. We do not intend to dispute this; but still we honestly believe, that it is still a desideratum in the economy of life—the *existence of an editor and the publication of a paper by the convertibility of oxygen and nitrogen into food, and raiment, money and materials*. Though we have discovered the solution of several problems in the word that have nonplussed the brains of greater heads than ours in this and generations past, yet how something is to be evolved out of nothing is a discovery to which we candidly confess we have not the slightest claim. Seeing therefore that we are so helplessly at fault in this department of knowledge, or rather of things unknown, it is evident that if we are to carry on "the good fight of faith" our friends must do something more than form a ring, or take up a safe position on a distant eminence, as spectators of the fight. The warfare in the valley may be a very exciting and interesting scene to them beyond the reach of harm; but it is life or death, victory or defeat, to the combatants below. Are there any of our friends who would adorn their brows with the victor's crown? They must "fight if they would win." It is not the spectators of a combat, but the warriors of the fray who show not the white feather, who turn not their backs upon the enemy, that win the prize. Fighting is a painful operation, though an animating one in a good cause. It is painful to the flesh through the wounds inflicted on the character and purse of the Woman's Seed; but when their spirit, not their blood, is up, they glory in the cost and suffering of the contest, and take joyfully the wreck of their possessions, in doing battle for the truth. Nothing appals them, but the timidity or treachery or ice-heartedness of their fellows. With the sword of the spirit it is pastime and delight to hew Agag in pieces, which of course is far from agreeable to him, or to those whose minds are leavened with the word-neutralizing traditions of the Apostacy.

Who then will come to the help of the Lord's truth against the enemy? If we

are to make any abiding impression upon his works it is only by patient perseverance, and sacrifice it can be effected. A subscription of two dollars a year by a believer, worth his hundreds or thousands, towards carrying on the publication of the gospel of the kingdom, make him a hundredfold more a debtor to the truth than before, and convicts him of "covetousness which is idolatry,"—a sin which is as sure to exclude him from the kingdom as murder or adultery.\* Such a pitiable contribution operates thus, because his subscription ends in selfishness. He subscribes just enough to gratify himself; and obtains a hundredfold more than his subscription is worth, both in workmanship and the information given, which he could never elicit for himself. For our own part, we would hide ourselves if possible, rather than enter the Lord's presence with the charge against us, that, though abundantly able, all we had contributed for the diffusion of the knowledge of his truth was a pittance of two dollars per annum, for which outlay the sole benefit was our own! We know not whose head this cap may fit, or whose toes the shoe may pinch; but one thing we do know, that neither shoe nor cap is ours. Be they theirs to whom they belong. We would not have them as a gift!

What shall we say of those who subscribe, but never pay? The least said of them the better. Perhaps they will repent—who knows? We do not, but will hope the best. They may conclude it is not wrong an editor to pay; if so we shall doubtless be the gainer.

Well, the time is come for our real friends to renew their subscriptions, our terms being payment on receipt of the first number. Let it be remembered that the Herald cost last year \$122 95 cents more than the subscriptions received. Is this to be repeated—yea or nay? If "*the Ayes have it*" we vanish from the scene, and say "Adieu till the day of doom!"

EDITOR.

\*Eph. s. v. 5.

## COPY OF A LETTER TO LOUIS KOSSUTH ON THE PROSPECTS OF HUNGARY.

M. Louis Kossuth, late Governor of  
Hungary, Excellent Sir:

I have taken the liberty of causing to be presented to you a copy of a work intitled "*Elpis Israel*," which, it is pre-

sumed, cannot fail of being interesting to you seeing that it treats in part of the things which have, and are yet destined to, come upon old and decrepid Europe, and your own unfortunate and suffering country. It is a work reprinted in New York a few weeks since from the London edition, which was almost entirely sold in a month after publication there without the aid of advertisement or review. A copy was sent to Lord Palmerston, who, as you will see on page xxvi., pronounces the book to be "a very interesting work."

I would also take this opportunity of remarking to you that I have read your eloquent addresses to the peoples of Britain and of these United States, with that deep feeling of sympathy for the oppressed and hatred of oppression which is an instinct of my nature. But while my soul was melted in its mood, my judgment approved the necessity of the visitation which hath fallen so vengefully on your fatherland. In your address to the people of the United States you inquire, "Was it not manifest that Austria—who had always, through the help of Hungary, strength enough to oppose Russia—would, when she destroyed Hungary with Russian bayonets, no longer be an independent power, but merely the *avant garde* of the Moscovite?" Again you say, "Had England and France permitted a few ships to come to Ossore, laden with arms for the noble patriots who had asked in vain for weapons, the Hungarians would now have stood a more impregnable barrier against Russia, than all the arts of a miserable and expensive diplomacy." To this you add, "I hesitate not to avow before God, that *we alone*—that my own Hungary—could have saved Europe from Russian domination." Yes, Excellent Sir, in these averments is the philosophy of your national overthrow. Hungary was the strength of Austria, and she could have saved both it and Europe from Russian domination. God, whose administration of human affairs you acknowledge, and to whom "the powers that be" are subjected, saw this distinctly. It was necessary, therefore, that Hungary should be "plucked up by the roots" by "*the little*" Austro-imperial "*horn*" of the west, that the execution of his decree, long since revealed in the writings of Israel's prophets, might not be frustrated. Hungary's offence before High Heaven hath been this very devotion to the treacherous and blood-stained House of Hapsburg, of which, Excellent Sir, you speak so complacently. The "Holy Roman

Empire"—*holy* indeed!—hath been for over a thousand years the savage destroyer of God's witnesses upon the earth. Its secular dynastic horn hath been the pillar and support of the Papacy—the blind, infatuated, patron of that cruel, and liberty-hating superstition whose Pontifex Maximus—the spiritual dynastic horn of the empire—is the Pope of Rome. The time hath come for the Almighty to make inquisition for blood, and therefore to pour out upon the House of Hapsburg and its papal prophet, and their conjoint dominion, that righteous retribution which their unparalleled "blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in the heaven"—Rev. xiii. 6; and their crimes against humanity, demand. So long as Hungary remained strong and independent, "an impregnable barrier" existed against that inundation from the north which is destined to overshadow the independence of the Austro-papal imperialism of the west. Whom God wills to destroy he first infatuates. This is pre-eminently the case with the Emperor and the Pope. The House of Hapsburg in cursing with the decree of extermination, and, by Russian aid, in "plucking it up by the roots," (Dan. vii. 8, 24.) hath thrust a dagger into its own vitals, wounding itself with an incurable and deadly wound. It hath bound itself hand and foot, and become helplessly subject to the will of the Autocrat of the north—the Russo-Assyrian of the age.—*Isai.* xxx. 25, 30, 31.

The Bible—the politician's best manual—reveals, as you will find explained in *Elpis Israel* from page 377 to 388, that the almighty disposer of human events (Dan. ii. 21; iv. 25, 35.) hath decreed the subjugation of Europe to the Russian power, whose chief is to become "Emperor of Germany" ("*Gogue of the land of Magog*,") as well as Autocrat of All the Russias, (or "*Prince of Ros, Mosc, and Tobl.*") See Ezek. xxxviii., and xxxix. All things since Feb. 1848 are rapidly tending to that consummation. France, symbolized in the scriptures by "Frogs," the old arms of the Franks, (Rev. xvi. 13; and *Elpis Israel*, page 339,) is to complicate every thing. Events soon to happen there will convert papal Germany, &c., and Italy, into "a lake of fire and brimstone"—destructive battle-fields—which will be the wreck of the dominion of Hapsburg and the Pope, and the establishment of the Cossack on the Theiss, the Danube, the Rhine, the Seine, and the Po. Thus the House of Haps-

burg will have destroyed itself in destroying Hungary, and Russia will have become your avenger.

Still, however, Hungary and Poland will exist no more. The resuscitation of their dominions and that of Italy is hopeless. The populations of earth are not to be for ever cursed by such governments as the world hath hitherto experienced in all lands. The Bible, to which you appeal, comforts us with the assurance that "all nations shall be blessed in Abraham and his Seed," (Gen. xii. 2, 3; xxii. 18; Gal. iii. 8, 16,) and that when this blessedness shall become a fact, "the kingdoms of this world shall become the kingdoms of Jehovah, and of his Christ; and He (the Christ) shall reign for ever"—Rev. xi. 15.—Yea, Excellent Sir, and not "the kingdoms" only, but all *republics* too. The accomplishment of this ancient promise made of God 3500 years ago, will be good news, or gospel, to Hungary and the oppressed of all countries; for it implies the overthrow of Russia, and the fall of all thrones, principalities, and powers that now afflict the world.

Well, Excellent Sir, your "own Hungary" exists no more, and the God of justice wills it, not for the behoof of Austria and its Camarilla, but as a condition necessary to the ultimate benefit of humanity at large. Vain, yet pleasing to those who know not the Divine purpose revealed in the Bible, is the hope you express that "Hungary, free, surrounded by free nations, will be great, glorious, and independent." Excellent Sir, independent Hungary, the chief of a confederacy of free nations, is an illusion sketched by the fond fancy of its unfortunate children. Providence hath a more exalted blessedness for the peoples than this. Bloody indeed will be the coming combat between the populations and the tyrants; but "the haughty despots," as you truly style them, will prove too strong for them. Neither Hungary nor her exiled sons can change the current of events that have placed them on these hospitable shores. The freedom of Hungary will be peace, spiritual enlightenment, prosperity, and security, under a Divine Code and Administration. This is the impending freedom and blessedness of all nations, which belong not to this age, but to that which is to come, when all existing governments, the obstacles to their manifestation, shall have been utterly destroyed after the example and by the like agency to that which delivered Israel from Egypt, and planted them in Palestine as in the days



of old. The restoration of liberty, then, to Hungary being incompatible with the revealed purpose of the Almighty, there remains no obstacle to the fulfilment of your prediction, which happens to be in harmony with the things noted in the scriptures of truth, as I have already stated them.—“I predict,” saith your Excellency, “and the eternal God hears my prediction—that there can be no freedom for the Continent of Europe, and that the Cossacks from the shores of the Don will water their steeds in the Rhine, *unless liberty be restored to Hungary*. It is only with Hungarian freedom that the European nations can be free; and the smaller nationalities especially can have no future without us.” Yes, Sir, Poland and Hungary, the ramparts of the west against the embattled north, being levelled with the dust, Europe is unmasked and opened to the invader when he wills to “enter into the countries, to overflow, and to pass over”—Dan. xi. 40. Imbecility and folly characterize the diplomacy of 1830, 1848, and 1849. Had not the rulers been judicially blinded, they would have seen that the guarantee of their own independence of Russian domination was the preservation of Poland and Hungary as sovereign states. But God has blinded their eyes that they might not see until it is “too late” to retrieve the errors of the past.

But, Excellent Sir, when you shall have perused *Elpis Israel* you will perhaps discern the relation of things more clearly than can be exhibited within the limits of this epistle. Allow me to refer you to my letters to the Autocrat and his ambassador in London, on pages xix. and xxii., for some additional light upon the subjects before us. The part which France is playing in the great political drama of the age, and that which awaits Britain and the United States, her ally by the force of circumstances, are set forth on pages indicated by inserted slips; as well as other topics interesting to you as one of the actors in the scenes that need not be mentioned here.

In conclusion. Though I cannot pray God to prosper your wish for “universal freedom” in the popular sense because subversive of his Kingdom, which we are taught to pray may come that “his will may be done on earth as it is in heaven;” yet I do pray that he may prosper your mission to this country in committing its government to the taking of a decided stand with other liberal powers in the approaching conflict with the imperial op-

pressors of the Continent. And may God preserve you in safety in the midst of that terrible tempest with which he declares he will visit the nations *before* he blesses them in Abraham and his Seed. That you may prosper in all your lawful undertakings, and live to see the end of the House of Hapsburg, the overthrow of the Autocrat, and the establishment of the kingdom of God, which “shall break in pieces and consume” all the kingdoms of the Roman earth.—Dan. ii. 44.

I subscribe myself, Excellent Sir,

Very respectfully yours,

JOHN THOMAS, M. D.

*Author of Elpis Israel.*

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### NEWS FROM AFAR.

*Paisley, Scotland; Jan. 8th, 1852.*

DR. THOMAS:

Dear Brother—I have several times purposed writing to you, but from various causes have hitherto been prevented. I do so now, in the first place, to thank you for the two numbers of the “Herald,” viz: No. 1, and 9, which you were kind enough to send me; with both of which I was much pleased, but especially the last, containing the “Synopsis of the Kingdom of God.” It has been well circulated amongst the brethren here, and has, I dare say, somewhat increased our knowledge and faith. That we may know more fully how things go on with you; and what you are now discerning in the “Signs of the Times”—which are certainly losing nothing of their ominous aspect—you will be kind enough to forward to me monthly a copy of the “Herald” for 1852; the annual subscription for which I shall forward to Mr. Robertson in London, on receipt of the first two Nos. which I will expect next month.

I have not much to communicate to you in the shape of “News” that is likely to be in any way interesting. However, it will be gratifying to you to know that your visit to Paisley has not been without some results. Division—a common consequence, and good or evil as the case may be—has followed as one result—in our case, we hope, *for good*. The acknowledgment of the “Truth” confessed by Jesus to Pilate, and the public declaration of it, led to such unpleasant feeling in the church—other circumstances concurring to increase it—that a few of us who had more particularly attended you

during your visit, such as brothers Fulton, Gilmour, myself and a few others, resolved to leave Stone street and meet together apart, so that we might enjoy the full liberty of "Searching the Scriptures" that we might thereby, as far as possible, become acquainted with "the whole counsel of God" without giving offence to any.

This withdrawal took place, as near as may be, twelve months ago. Our first meeting consisted of about 20 members. We were soon joined by a few more from the old place, and shortly thereafter by four individuals from other places by immersion. These four were converts by reading "Elpis Israel." Our present membership will be 30 to 33, with no great prospect of rapid increase; nor is this a point we aim at. Our main object in the meantime is to enjoy the fellowship of the Gospel, and to have our minds more fully enlightened in the things which God has revealed by His Spirit in the Prophets, which had, until your appearance amongst us, been to most of us—a blank.

We have gained much in a release from the bondage of ignorance and sectarianism in which we were formerly held, and hope to gain yet more by a full knowledge of the "Truth" by which our liberty shall be complete!

With sincere desire that you may be long spared to prosecute the mission you have so disinterestedly undertaken, and that you may have the satisfaction of seeing the work prosper in your hand,

I remain, dear brother,

Yours with much respect,

ADAM TENNANT.

### LATENESS OF ISSUE.

Various causes beyond our control have delayed the earlier issue of this number of the Herald. By March we hope to recover lost time; after which it will be mailed the first week in the month at latest. It will be seen that about two-thirds of the number are printed on new type. Subscriptions will be published in the next.

☞ The February number will contain an article on "*the Gospel of the Kingdom*," which we believe to be unanswerable. If it be not wholly and only true, we should like to see the knightly theologian who will risk his lance against it!

### "THE CHILD'S PAPER."

This is a beautiful specimen of typography published by the "American Tract Society" monthly. The paper is white, thick, and smooth. The type appears to be new, and very fair to look on. It consists of four pages quarto, which are illustrated with finely executed wood cuts. The title is adorned with an engraving of Christ with two little children on his knees and larger ones beside him. There are two children at each end of the cut under the words "Child's" and "Paper;" one couple reading the "Child's Paper" with great earnestness; and the other on their knees in the attitude of prayer with the Bible behind them. Under the group with Christ in the centre are the words "Suffer little children to come unto me."

We dislike very much to say any thing in disparagement of so pleasing a specimen of the Black Art; but we cannot permit it to beguile us of our better judgment by its commending itself to the desire of the eyes. This would be to tread in the steps of our mother Eve, who sacrificed her allegiance to the truth to the gratification of taste into which she was seduced by the beauty of the temptation she beheld. "The Child's Paper" is indeed "pleasant to the sight; but not good for food." The vine-tendrils at either end of the vignette enclose the symbols of the idea which editorially pervades the sheet; namely, *prayer* and "*The Child's Paper*" the introduction to *Jesus*; the Bible just a background embellishment of the situation.

We can commend no paper based upon such a principle. Of all papers in the world the Bible ought to be the alpha and omega of a paper designed to instruct religiously the tender and plastic minds of children; because no ideas make such indelible impressions upon us as those implanted in our earlier days. God's thoughts therefore should be the first to vibrate in the child, and then man's, if at all, on religious subjects. Illustrations of the Bible adapted to the minds of children, with fictions of an interesting character whose "morals" inculcate its relative precepts and divine principles, is the sort of "Child's Paper," which still is, and we expect ever will be, a desideratum until the instruction of the people is taken out of the hands of "the pious," and transferred to the Saints of the Most High God in the Age to Come. But an imperfect system of moral training is better than

none, provided it does not defy villainy after the Romish fashion. "The Child's Paper" will help to impress the morality of Judaism on the mind, such as "thou shalt not steal," "thou shalt keep holy the Sabbath Day," "thou shalt not covet," &c., with other principles of common morality; but as to showing "the way, the truth, and the life," exhibited in the divine word, that is of course altogether out of the question. It is not fit for the lambs of Christ's sheep. They must be nourished by food of a divine quality. Kids may browse upon it and be improved.

Here follow a few specimens of its traditions. "A soft answer is a mighty cure-all. It is the principle which is going to conquer the world." We apprehend that the answer of the Lord who is to roar out of Zion against the Gentile armies in the Valley of Jehoshaphat will not be a very soft one to them, for it is said their wickedness will be great.

"What is 'I' children? It is the thinking, judging, willing, loving, hating principle within you, called the soul." It is well known what sort of a soul is meant. This is the first lesson in immortal-soulism. But *me* is as much the thinking principle as *I*; for it is the same person, only in the objective instead of the nominative case. Now of this first person Paul says "in *me*, that is, in my flesh, dwells no good thing." The *me*, and therefore the *I*, is flesh; therefore the principle that thinks is the flesh or brain; which, when speaking of its result, he terms the *thinking of the flesh*.

A boy goes fishing on Sunday. He is said in so doing to break the law "Remember the Sabbath Day to keep it holy." Thus leaving the child under the impression that Sunday is the Sabbath Day, instead of Saturday to which the law refers.

"Take me, when I die, to heaven. Happy there with thee to dwell." This is from an "Evening Prayer of a Little One." First taught that the thinking principle, or "I," is the soul that never dies; and then to pray the "I" may go to heaven at death! A scripturally instructed teacher would show that we are all by nature sinners; and that prayer is the privilege only of those who are constituted the Saints of God. That a child who is born a sinner, must learn the truth; and then when they are old enough to choose for themselves between good and evil, they will have the privilege of obeying it, and so becoming saints. Then being in Christ, they have to come to him in the proper and only way they can get at him

since his departure from earth; and are through him eligible to approach the Father who is in heaven, and to make their requests known to him.

The paper professes to be non-sectarian. This may be. It may not make Methodists, or Presbyterians; but it indoctrinates the child with dogmas which prepare it to become a sectarian in after life. But indoctrinate it with the truth, and it would become a sectarian never. As we have said, "The Child's Paper" will do for the kids of goats, but not for the lambs of the sheep of God.

EDITOR.

### "ADVENT HARBINGER."

THE ADVENT HARBINGER, edited by Joseph Marsh, Rochester, N. Y., is issued weekly at \$2 00 a year. This periodical is in the form of a newspaper, and is a sheet affording ample room for correspondents, original communications, news, &c. We would commend it to the actual patronage of the friends of justice and impartiality. Carrying many independent way passengers, the reader will doubtless find many contradictory interpretations of the word; but the editor is no more responsible for these than a stage proprietor is for the opinions of his "fares." The editor is a man of progress, who has passed through divers phases of error like the rest of us, and is still ready to advance at any sacrifice when his judgment is convinced. He is a liberal man also, and by liberal things he is resolved to stand or fall. After having had much to do with others of a contrary stamp, it does one good to find one who pledges himself to liberality and truth wherever 'tis found, on christian or on heathen ground. He is not afraid to treat "heresy" with candor and politeness; and we believe, he can even look the gospel of the kingdom and baptism in the face without anger and tumult. This is more than can be said of editors in general; for both these topics have very heretical tendencies in their esteem. Take it then, and pay for it, or don't subscribe; for he is not worthy of instruction, however much he may need it, who hath not common honesty enough to pay the printer.

THE STUDENT is a monthly issued by Fowlers & Wells, of N. Y., the enterprising publishers of the American Phrenological, and Water Cure, Journals. It is very neatly got up and can be had at the moderate price of \$1 00.

## PRIESTISM.

Chrysostom, a Catholic writer, says, "Priests have received a power which God never chose to confer on angels, for God never said to them, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Earthly princes have a power of binding, of bodies only however; but this bond grasps the soul, and extends to heaven, so that whatever the priests do below, God legitimates above, confirming the sentence of his servants. But what less is this than that he hath conferred on them all celestial power; for whose soever sins, he said, ye remit, they are remitted, and whosoever ye retain, they are retained. Can any authority be greater than this? All judgment was given to the Son by the Father, but here I see it all devolved by the Son on them; for they are advanced to this supremacy precisely as though they were already translated to heaven, exalted above human nature, and freed from human passion. Moreover, were a king to confer on one of his subjects authority to imprison and again release whoever he pleased, he would be admired and envied by all. But the priest receives authority from God as much greater as heaven is superior to earth, and souls to bodies.

"It is madness to despise this power without which we can neither attain salvation, nor any of the blessings that are promised; for if no one can enter the kingdom of heaven except he be born of water and the Spirit, and he who does not eat the flesh of the Lord and drink his blood is excluded from eternal life, and none of these are possible except through the consecrated hands of the priest, how can any one without him escape the fire of hell, and attain a crown?"\*

This is priestism with a vengeance—priestism in which Catholics, both Greek and Latin, firmly believe, and with the spirit of which the clergy of all sects and shadows are more or less imbued. Where the people believe such vile doctrine as this, the clergy are omnipotent, and constitute a tyranny the most odious and cruel that can be conceived. As to the argument it may be remarked, that there is a very considerable flaw in Mr. Chrysostom's premises. He assumes, that because the Lord Jesus authorized his apostles to remit and retain sins, this authority extends to all priests *styling themselves* their "successors" who live after them in

all ages! This assumption we deny, and demand of those who affirm its truth to adduce the divine testimony that proves it. This they cannot do, and therefore, they are impostors and deceivers of the people. The truth is that there is no scriptural division of the faithful into priests and people, clergy and laity. Christ is the elder brother, and they that are Christ's are his brethren. Jesus and his brethren are God's family. They are all priests of whom Christ is the chief, and the rest his Household. Since the death of the apostles, there are none of the household of the past or present that can pardon one another for offences against heaven. God for Christ's sake forgives them. Neither can they remit or retain the sins of men; all they can do is to show how sinners can obtain pardon, and become heirs of the kingdom and glory of God, through the name of Jesus Christ.

EDITOR.

—o—

## OBEDIENCE TO THE APOSTLES INCOMPATIBLE WITH AN AGE OF LIGHT AND REFINEMENT!

"I have never felt willing," says "a reverend divine" hight, Dr. Dewey, "in performing the marriage ceremony, to use the word obey, in reference to the wife. True, the apostle Paul said, Wives, obey your husbands; but that was in an imperfect state of society; and in the present age of light and refinement, we should not insist on the command of the apostle." — *N. Y. Tribune*. This is the way pretended "successors of the apostles" treat the words of Christ's ambassadors! Urge upon them obedience to apostolic precept upon any subject not in harmony with their fleshly minds, and they exclaim, "O we ought not to insist on the command of the apostles; had they lived in our refined and enlightened age they would have spoken differently!" What an imposition upon the public are such "doctors of divinity!" Pshaw! Is Paul's authority inferior to Dr. Dewey? The supposition is ridiculous.

EDITOR.

—o—

## "HE FELL ASLEEP."

"He fell asleep:"—the usual beautiful phrase of the New Testament to express the faith of saints, and at the same time to intimate their expectation of a happy resurrection."—*Milner*.

\*De Sacerdotio lib. iii. c. v.

## KINGDOM AND AGE TO COME.

*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

JOHN THOMAS, ED. RICHMOND, VA., February, 1852. VOL. II.—No. 2.

### THE GOSPEL OF THE KINGDOM.

MR. EDITOR :

I desire above all things to understand you on the subject of "the Gospel of the Kingdom." I think sometimes I understand you. But I live close by one who says, he cannot understand, and I then conclude, "may be I do not." But from what you say about "*Elpis Israel*," I live in hopes of seeing it, and of learning all that is necessary for me to know in order to salvation.

I know you have no time to trifle away, else I would ask you to write a few lines to me on the subject, stating the facts of the gospel as you would if presenting to a congregation in order to faith.

N. ANTHONY.

Tennessee, 1851.

### THE GREAT SALVATION.

*"How shall we escape if we neglect so great salvation which assumed a beginning to be spoken by the Lord?"*—PAUL.

The Anglo-Saxon word GOSPEL is *euan gelion* in the Greek. This is a word compounded of *eu*, an adverb of quality signifying good; and *angelia*, a message delivered in the name of any one: *euan gelion*, therefore, signifies a good message, which becomes good news to those previously unacquainted with it. It is styled "the gospel of God"\* because it is a good message emanating from Him. It is also called "the glorious gospel of the blessed God,"† because it is a good message of future glory on account of which all that partake in it will call him blessed.

\*Rom. i. 1.

†1 Tim. i. 11.

It announces a good time coming, when "the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea:"\* for Jehovah sware to Moses, saying, "*As truly as I live*, all the earth shall be filled with the glory of the Lord.†" This is glorious good news from God to every one that believes it.

God's gospel is styled "the gospel of the kingdom"‡ because he purposes to manifest his glory and blessedness through a kingdom he declares He will set up in the land lying between the Euphrates, Mediterranean, and Nile.

The gospel of the kingdom, and the "great salvation spoken of by the Lord," are the same thing. This is evident from the fact, that the Lord Jesus when he began to preach did not make two separate proclamations. Throughout his ministry he preached but one thing, which is variously expressed in the history of his career. Sometimes it is simply styled "*the gospel*;"§ at others, "*the kingdom of God*;"|| and Peter in recalling the recollection of it to Cornelius' mind, says, "*That Word* ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."¶ In the previous verse, he reminded him who began to preach this word from Galilee, and speaks of it as a message. His words are, "*The Word* which God sent unto the children of Israel, preaching peace by Jesus Christ, who is Lord of all; *that word*, I say, ye know." When we turn to the history "of all that Jesus began both to do and

\*Hab. ii. 14.

†Numb. xiv. 21.

‡Mat. iv. 23; xxiv 14; Mar. i. 14, 15; Luke viii. 1. §Mark i. 15; viii. 35; xiii. 10; Luke iv. 18.

||Luke iv. 43; ix. 2, 6.

¶Acts x. 37.

teach," we find that when he began to speak the great salvation he commenced preaching the gospel of the kingdom of God in Galilee. The following is the testimony—"Now when Jesus had heard that John was cast into prison, he departed into Galilee. From that time Jesus began to preach, and to say, Repent; for the kingdom of the heavens is at hand. And he went about all Galilee, teaching in their synagogues, and *preaching the gospel of the kingdom*, and healing all manner of sickness."\* The word sent, the gospel of the kingdom, and the great salvation, it is clear, all began to be preached by Jesus at the same time, and in the same region of country; they must therefore, and can only be, the same thing under different modes of speech. A word sent is a *message*; that word sent by Jesus Christ constitutes him **THE MESSENGER**:† a messenger sent of God with *good news* to the children of Israel *about a kingdom*, which they did not then possess, preaches that kingdom to them as a *matter of promise*, and therefore of *hope*; so that the gospel of the kingdom is also styled "**THE HOPE OF ISRAEL**," for which Paul said he was "bound with a chain."‡

The kingdom of God is the great salvation, because through that kingdom the blessedness preached to Abraham as the gospel§ is to come upon all the nations of the earth, and by which they are to be saved from the power of those who destroy them, and to be placed under a righteous administration of divine law. God's kingdom is to save them; for it is to "grind to powder and bring to an end all kingdoms," to fill the whole earth as a great mountain, and itself to stand for ever.|| This kingdom can only be set up by overthrowing "the powers that be;" and as there can be no peace and blessedness for the nations until they are broken, the operation which abolishes them establishes the destroying Stone-power, and saves the world with a great and glorious salvation. Who can doubt it when the scriptures say, referring to that era, "The king's son, O God, shall judge thy people with righteousness, and thy poor with judgment; he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and

from the river to the ends of the land. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles (the British) shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him (being subdued): *all nations shall serve him*. His name shall endure for ever; his name shall be continued as long as the sun: and they shall be blessed in him—all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. Blessed be his glorious name for ever: and let the whole earth be filled with his glory."\*

The kingdom of God founded by Jehovah and his Christ is to establish this great salvation in the earth—a *thorough and complete social regeneration of the world*. The kingdom is the cause, the great salvation the result of its institution in the land promised to the fathers. But the greatness of the salvation is not restricted to the future generations of the nations only; it comprehends in the magnitude of the deliverance it vouchsafes, the generations of the righteous among the dead from Abel to the coming of Israel's king in the clouds of heaven in power and great glory. It saves the cloud of witnesses of whom the world was never worthy with an everlasting salvation in the kingdom; and saves the nations from their temporal miseries and degradation with a joyous and glorious redemption of a thousand years. "How shall we escape if we neglect so great a salvation" as this? Impossible; escape there is for none who are not included in it.

Now, the Bible reveals no other salvation than this—a deliverance of the righteous from "the pit in which there is no water" by a resurrection from the dead; a transformation of the living saints who may be contemporary with the second advent; a restoration of the kingdom again to Israel under the New Covenant; and a redemption of the nations from the social, civil, and spiritual evils which now press so heavily upon them. This is the only salvation of which the gospel treats. It meets the necessities of the world. Humanity needs no other, and therefore none else has been provided. When the salvation has triumphed, it will be the accomplished fact of a thousand years, during which "The ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall wor-

\*Mat. iv. 12, 17, 23.

†Mal. iii. 1.

‡Acts xxviii. 20.

§Gal. iii. 8.

||Dan. ii. 35, 44.

\*Is. lxxii.

ship before Him. For the kingdom is the Lord's; and he the Governor among the nations.\*"

When Jesus stood at Cæsar's bar Pilate asked him, "*Art thou the King of the Jews?*" He answered, "My kingdom is not of this world; if it were, then would my servants fight that I should not be delivered to the Jews: but my kingdom is not from hence now." Pilate therefore said to him, "*Art thou a king then?*" Jesus answered, "I was born for this, (*eis touto*,) and for this I came into the world, that I might witness to the truth. Every one who is of the truth hears my voice." Pilate said unto him, "*What is truth?*"† Ah, Pilate, thou, like myriads beside thee, knewest not that voice though it was witnessed in thy presence! The truth was confessed‡ before thee, but thou didst not understand it, because thou wast not of the truth. Let the reader hear the voice of the king, "*I came into the world that I might witness to the truth.*" Now hear what he saith in another place, "*I am sent to preach the kingdom of God.*"§ He did so. He preached it through the length and breadth of Judea, announcing to the people the kingdom of God, and that he was the king thereof. He filled the land with the sound of his claims to the throne of David as the "born King of the Jews."|| The people heard him gladly; and, admitting his pretensions to be just, were ready for revolt against Cæsar, and to make him king.¶ The chief priests became alarmed at the current of the popular mind, and apprehended the interference of the Romans.\*\* They procured his apprehension at length, and accused him before Pilate of perverting the nation from its allegiance to Cæsar,†† and affirming that he was King of the Jews."‡‡ By the passage above quoted, we find Pilate endeavoring to elicit from him the truth of the matter. As if he had said, "They charge you with saying that you are an Anointed One, a king, even the King of the Jews; *is this the truth?*" Jesus confessed, and denied not; although it was hazardous at the bar of Cæsar, the *de facto* king of the Jews,§§ to aver that he was himself *king by right*. His life had been jeopardized thirty-five years and three months before by the inquiry "Where is he that is born King of the Jews?" Herod, the reigning king of the

Jews, who knew that the nation was expecting the birth of a Son of David who was to reign over them for ever, was alarmed at the intimation that He was actually born. He saw that the right of David's Son and the interests of the Herodian dynasty, were inimical. He therefore determined to destroy him, and so secure the kingdom to his own family by the Christ, or Anointed One's destruction. The same policy was at work at the condemnation of Jesus. Pilate was not only the representative of the Roman Majesty which had superseded the Herodian in Judea; but the conservator of the rights of the reigning Cæsar as King of the Jews. Satisfied that it was mere envy that moved the chief priests to accuse Jesus of treason against the Roman power, his policy was to release him, and to appease their clamor. But the policy of the priests and elders was opposed to this. They saw clearly that if Jesus ascended the throne of David he would permit them to have no share in the honors and emoluments of the State. Hence it was with them, as with Herod, all important to prevent him getting possession of the throne. They saw Pontius Pilate's unwillingness to condemn him, and concluded that the only way they could succeed in overcoming it would be to treat him hypothetically as a partaker in the Nazarene treason, and consequently a traitor to Cæsar's rights which it was his business to conserve. This was their policy. Hence, said they to the Procurator, "*If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.*" This settled the question in Pilate's mind. Though convinced of the innocence of Jesus, and of their malignity, self-preservation was a stronger law of his nature than justice. He concluded that it was better for Jesus to suffer death, though unworthy of it, than that he should lose his procuratorship, and perhaps his life, for misprison of treason. Had Jesus not confessed *the truth*, but repudiated all pretensions to the throne of Israel, Pilate could not have condemned him; nay, would not, for there would have existed no ground upon which the priests and elders could have predicated his want of friendship or loyalty to Cæsar. It is true, they said "We have a law, and by our law he ought to die, because he made himself the Son of God." They regarded this as blasphemy; but the Roman law took no cognizance of questions in Jewish theology. It had ceased to be lawful

\*Ps. xxii. 27, 28.

†Jno. xviii. 37.

‡1 Tim. vi. 13 §Luke iv. 43. ||Mat ii. 2.

¶Jno. vi. 15.

\*\*Jno. xi. 48.

††Luke xxiii. 2.

‡‡Jno xix. 21.

§§Jno. xix. 15.

for the Jews to put any man to death;\* so that however guilty he might have been of blasphemy in saying that he was the Son of God, neither the Jews nor the Roman law could have taken his life on that account. The good confession, therefore, he made before Pilate—"the truth" to which he testified in his presence and for which he was condemned and executed, *was not* that he was Son of God. Though true, it was not *the truth*—it was not the ground of his sentence unto death.

"Art thou the King of the Jews?" Had Jesus replied, "I am the Son of God," it would have been an evasion of the question, as every one not judicially blinded must see. If one were to ask another, "Are you a physician?"—would it be answering the question to say "I am the son of my father?" King of the Jews is an official dignity; Son of God personal nativity. Who is the king of the Jews? He that says he is the Son of God, or some other person? To assert that he was God's Son did not bring Jesus into collision with Cæsar's rights; but to affirm that he was Christ a king, that is, the Anointed King of the Jews, constituted him at once Cæsar's rival in Judea.

Though so dangerous a question Jesus did not equivocate, or seek to evade the hazard it involved. When Pilate said "Art thou the King of the Jews?"—he met his question by referring boldly and immediately to *the truth* about his kingdom. He had been proclaiming this truth from Galilee throughout all Judea to Jerusalem, where he then stood—he had heralded it forth from one end of the land to the other for three years and a half in fulfilment of his mission; for he came into the world to witness to the truth concerning the kingdom of God of which he was the christened or anointed king—and he was then prepared with the full assurance that it would cost him his life, to confess before Pilate that he was the King of the Jews. Pilate so understood him when he said in answer to his question "*My kingdom.*" Jesus was a Jew, and a Jew could have no claim to any kingdom but that of his own nation. King of the Jewish Nation. Thus Pilate, the Roman soldiers, and the Chief Priests and Scribes,† understood him to confess; and therefore the reason of his condemnation to death—the title he assumed—was labelled to his cross in Hebrew, Greek, and Latin, "JESUS OF NAZARETH THE KING OF THE JEWS."

\*Jno. xviii 31.

†Mar. xv. 31, 32;

Jno. xix. 3, 19—22.

In suffering death because of his claim to the throne of Israel, Jesus, the Son of God and Son of David, sealed "the gospel of the kingdom," and the Covenant of that kingdom, with his blood. He was born to be King of Israel, and he suffered death because he maintained his right to the royalty. He was anointed to be king, and as a prophet to preach the gospel, or glad tidings of his reign over the Twelve Tribes of Israel, and the obedient nations of the earth for a thousand years. With him and his apostles, to "preach the kingdom of God" was to "preach the gospel." There could be no gospel without the kingdom—even this same particular kingdom, this Jewish kingdom in Palestine, than which the living God has caused to be evangelized no other. A gospel of a kingdom or kingdoms beyond the skies—of an everlasting kingdom there for disembodied ghosts, and a present church-kingdom of grace among carnal, scoffing, faithless, professors here—we deliberately, and under pain of eternal damnation if in error, we boldly, conscientiously, and confidently, affirm, that there is no such a gospel to be found in the oracles of God. Such a gospel as this—the popular gospel of the age—was never preached to Jew or Gentile by John, Jesus, or the apostles. The Lord of Israel bore witness to no such gospel before Pilate. He did not testify that he was a king of a sky-kingdom; but king of the Jewish nation upon earth, where alone it exists, or ever will exist. His is the royalty of this nation taking its root in the Covenant made with David, which is everlasting, and can never be annulled; for Jehovah hath declared, "Once have I sworn by my holiness that I will not lie unto David. His Seed shall endure forever, and his throne as the sun before me."\*

For three years and a half Jesus fulfilled his mission as prophet to Israel in preaching the gospel of the kingdom. He began, as we have seen, in Galilee soon after his being anointed of God with the Holy Spirit and power.† He visited the synagogues, and among them that at Nazareth. Being there on a certain occasion, he read from the sixty-first of Isaiah the words recorded in the fourth of Luke. Alluding to his anointing he read, "The Spirit of Jehovah is upon me, because he hath anointed me to preach the gospel to the poor—to preach the acceptable year of the Lord." Jehovah's anointing him to preach the gospel is equivalent to saying, Jehovah sent him to preach.

\*Ps. lxxxix. 35, 36.

†Acts x. 38.



There is no necessity to prove this. It is obvious. In sending him then to preach the gospel, what was he sent to preach as the basis of the good news to the poor? This question is answered in two places in this chapter; he was sent to preach the acceptable year of the Lord; or, which is the same thing, he was "sent to preach the kingdom of God"—verse 43. Peter told Cornelius that he was sent to preach this word to the children of Israel. Hence it is styled "*the Word of the Kingdom*"\* upon the understanding of which men's salvation is predicated.† But, why is the gospel of the Kingdom and acceptable year of the Lord, or Age to Come, preached to the poor, rather than to the rich? The reason is, because "God hath chosen the poor of this world, RICH IN FAITH, to be the Heirs of that Kingdom which he hath promised to them that love him"—"he fills the hungry with good things; and the rich he sends empty away;" because the present life is the season of their enjoyment.‡

When Paul was writing about "the great salvation which began to be spoken by the Lord,"§ he says he was speaking about "the future habitable" (*oikoumeneen teen mellousan*) which is to be subjected to the Son, and not to angels as it is at present. Speaking of the present habitable, or "civilized" part of the earth, he says, "But now we see not yet all things put under him." No; if we did, we should see him King over the whole earth.|| All the kingdoms of the world would be his, and "all nations would serve him."¶ The future habitable subjected to the Son, is the dominion of the acceptable year of the Lord; when the kingdom shall be existent in the plenitude of its glory, ruling over all. Jesus and his brethren, all Sons of God and the Seed of David by adoption through Jesus, though recipients of evil things in their primary existence, will possess the dominion of the future habitable "under the whole heaven," not above it "beyond the skies." This is good news to the poor—the gospel Jesus was anointed to preach; the great salvation confirmed by the apostles who heard it preached; and attested of God by signs, wonders, divers miracles, and distributions of the Holy Spirit, manifested through them.

The context of the testimony from which Jesus selected the reading in the synagogue at Nazareth exhibits the glad tidings or gospel of the kingdom he preach-

ed to the meek of the children of Israel. It promises them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified." This series of beautiful antitheses present to us in contrast the present and future states of the poor who receive the gospel of the kingdom. Now, but mourning, heavy-hearted, dust and ashes, in the Age to Come they shall beauteous and joyous, giving praise and glory to the Lord as immortals only can bestow it. Then with respect to their nation, for the word was primarily sent to Israel, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And foreigners shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vinedressers. But ye shall be named the priests of the Lord; men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Let the inquirer read from the twentieth verse of the fifty-ninth of Isaiah to the end of the sixty-second chapter and he will read the good things promised to Israel, and evangelized in the Word sent to them of God by Jesus Christ. They are but a sample of the good things in store for their nation, which in its future glory is the Sarah, the princess of nations, the married wife, of its Creator. Then "Jehovah will make an everlasting covenant with them. And their Seed shall be known among the Gentiles, and their offering among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." This joy and blessedness of the nation is inseparable from the glory of their king. To him under Jehovah they will owe all the peace and happiness they enjoy. The rejoicing will be mutual. The nation will rejoice in its king, and "as the bridegroom rejoices over the bride, so shall He rejoice over Jerusalem," the Holy City of his realm. In view of the great deliverance Jehovah bestows upon his king, he that was anointed to preach the gospel to Israel saith, "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels. For as the earth bringeth

\*Mat. xiii. 19.

†Mar. xvi. 15, 16.

‡James ii. 5; Luke i. 53; xvi. 25.

§Heb. ii. 1-5. ¶Zech. xiv. 9 ¶Rev. xi. 15.

forth her bud, and as the garden causeth the things sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations"—when the righteous dead shall bud and spring forth of the earth to praise and glorify his name.

The *Word of the Truth of the Gospel of the Kingdom*, though a long title to the message borne by Jesus to the children of Israel, will be easily understood by the inquirer from what has gone before. It imports, the Law and the Testimony that sets forth the Promises which make the message relating to the kingdom good news. Paul says, that "*the Hope laid up in heaven*" is reported of in the word of the truth of the gospel; and therefore he styles it "*the Hope of the Gospel*;" and as there is but one true gospel, though many false ones, there is but one true hope, which he terms, "*one hope of the calling*."\* A hope is something in the future, promised but not possessed. The calling is a particular invitation; and the one hope of the calling, the promised thing to the possession of which you are especially invited. This being the meaning of the phrase, and seeing that the hope belongs to the gospel, it follows that the gospel contains an invitation or call to the possession of some particular thing. The one hope of the calling of the gospel—what is it? Paul says, "God hath called you to his kingdom and glory."† Then the kingdom and glory are the hope of the called, that is, of those who accept the invitation. The kingdom and glory are the one hope of their calling. The word which God sent to the children of Israel by Jesus Christ was an invitation to them to possess his kingdom and glory, of which he had said so much in the prophets, upon certain conditions. Jehovah's kingdom and glory under Messiah's administration was the great hope of the nation. It was the Hope of Israel, and of Israel alone. No other nation shared with them in this hope. It was the Hope of the Restoration of the Kingdom again to Israel‡ under a New and Better Covenant than the Mosaic—the hope of the restitution of all things spoken by the prophets.§ This is the hope promised to the fathers, and evangelized in the word of the kingdom, and therefore the Gospel's Hope by which we are saved.|| Expunge this hope from the gospel and it ceases to be gospel; for it is the hope that makes the tidings glad, and the news good; in

short, there would be no tidings to report if the hope of the kingdom and glory was suppressed.

Jehovah is the accepted king of Israel,\* and Israel therefore his nation.† He formed it for himself, that through it he might show forth his praise.‡ The prophet saith of Israel, "We are thine, O Lord; thou never barest rule over our adversaries; they were not called by thy name." The kingdom of God is his dominion over this nation. It is therefore a JEWISH KINGDOM. Jehovah never owned any other kingdom upon earth. He acquired the Jewish kingdom by creation; and purposes to obtain possession of all other kingdoms by conquest, because they are mere usurpations, and adversaries of his nation. He intends his kingdom to be ruled by a Vicegerent in his name, whom he styles "*My king*,"§ and by him to subdue the world, so that all thrones and dominions, principalities and powers, may become his. This being accomplished, the Twelve Tribes of Israel will constitute "the first dominion" in actual organized possession of their own country—the kingdom proper. This kingdom will rule over all other nations, which in the aggregate will form the secondary dominion, or empire. Thus a family of nations will be created of which Abraham, then risen from the dead, will be the federal father, and Israel, the First Born.||

This kingdom and dominion which Jehovah and his king are to set up are to exist unchanged for a thousand years, at the end of which things will occur which do not pertain to *the gospel of the kingdom*, though they affect the kingdom itself. The kingdom is imperishable, and non-transferable from one set of rulers to another—"it shall not be left to another people," This is an important feature in the gospel. If it could be transferred from hand to hand, then flesh and blood might inherit it; but it cannot be transferred, therefore "flesh and blood cannot inherit the kingdom of God." They who are promoted to the possession of the kingdom at its establishment are to retain its honors, glory, power, and emoluments the whole thousand years, and as long afterwards as it exists, which will be for ever. Can flesh and blood that dies and turns to dust after three-score years and ten possess such a kingdom? Impossible. What then is indispensable to the inheriting of this kingdom? That the Heirs

\*Col. i. 5, 23: Eph. iv. 4. †1 Thess. ii. 12.  
‡Acts i. 6. §Acts iii. 21. ||Rom. viii. 24.

\*1 Sam. xii. 12: Is. xliii. 15.

†Exod. xix. 6: Isai. li. 4. ‡Isai. xlii. 21.  
§Ps. li. 6. ||Ex. iv. 22.

whom God has chosen to possess it be made immortal. This necessity God has promised to fulfil in promising to give them "the kingdom under the whole heaven for ever, even for ever and ever." Hence the gospel call to the kingdom and its glory is equally a call to eternal life; and the hope of the kingdom consequently the hope of eternal life and glory, which are all comprehended in "the Hope of the gospel," which is said to be "laid up in heaven," and "reserved in heaven," because He who is to convert the hope into a received gift, is there. "Our life," says Paul, "is *hid* with Christ in God. And when Christ our life shall appear, then shall we also appear with him in glory"—the life, the glory, and the kingdom, are all bestowed at once: "Wherefore gird up the loins of your mind, be sober, and *hope to the end* for the grace that is to be brought unto you at the revelation of Jesus Christ."\*

"SALVATION IS OF THE JEWS;"† and this salvation which is very great, is announced through the gospel of God's Jewish kingdom. The salvation is national or kosmical rather; and individual. The salvation of the world of nations through the kingdom is social, civil, and ecclesiastical or spiritual; and is best perceived by those who comprehend the work of setting up the kingdom. The obstacles to the world's regeneration must first be removed. These obstacles are "the powers that be." Israel and the Saints under the Captain of salvation, will abolish them. Their removal being effected, "He will speak peace to the nations," which they will joyfully accept, and submitting to his terms, will henceforth "rejoice with his people, Israel."‡

All that Jehovah proposes to bestow on men he intends to impart through this kingdom alone. Hence, if a man obtain the kingdom he obtains every thing; but if he be counted unworthy of it, he gets nothing. Doth he desire eternal life, eternal honor, eternal glory, equality with the angels, wisdom, knowledge, riches, power, and dominion? Let him "seek the kingdom of God and his righteousness, and all these things shall be added unto him." What said Jesus to his apostles when Peter asked him what recompense of reward they should have, who had forsaken all and followed him? Did he tell them that when they died their disembodied spirits should be borne aloft on angel's wings to mansions in the skies? Did he tell them they should meet their

friends and children there, and feast, and dance, and sing, enraptured in eternal ecstacy! He abused their reason with no such pagan foolishness as this; but said, "Verily I say to you, that ye who have followed me, shall, in the regeneration when the Son of Man shall sit on the throne of his glory, also sit upon twelve thrones, judging the Twelve Tribes of Israel."\* He promised them a joint rulership with himself in a kingdom, and that kingdom God's kingdom of the Jews. "Ye are they," said he, "who have continued with me in my trials: And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the Twelve Tribes of Israel."† This was to be their reward in the Age to Come, (*en to Aion to Erchomeno*.) with Eternal Life.‡ The kingdom therefore was every thing to them. Jesus taught them to pray to the Father, saying, "Thy kingdom come; thy will be done on earth as it is in heaven; deliver us from evil, because the kingdom is thine, the power and the glory for ever." He instructed them in the mysteries or hidden things of the kingdom;§ and after he rose from the dead, having opened their understanding that they might understand the scriptures, he conversed with them during the forty days preceding his ascension "on the things pertaining to the kingdom of God." Under the influence of this divine teaching they became full of the matter. "The Gospel" and "the kingdom" were with them convertible terms. They knew of no gospel without it. The resurrection was the door of entrance into the kingdom. They desired to rise from the dead that they might possess it; for they knew that if they did not "inherit the kingdom prepared from the foundation of the world,"|| there would be for them neither glory, honor, nor eternal life in the Age to Come. It is therefore not to be wondered at that the last question they should put to the resurrected King of the Jews before his departure from the earth should be to know when He would restore again the kingdom to Israel.¶ That it would be restored there was no question; for "the Regeneration," or "Restitution of all things," was a first principle of Christ's teaching, and of their own faith and preaching afterwards. What they wanted to know was *the time when* the restitution of all things belonging to the kingdom of

\* 1 Pet. i. 13.

† John. iv. 22.

‡ Deut. xxxii. 43.

\* Mat. xix. 28.

† Luke xxii. 28-30.

‡ Mar. x. 30.

§ Mat. xiii. 11.

|| Mat. xxv. 34.

¶ Acts i. 3, 6.

Israel should be accomplished. "Wilt thou not at *this time* restore again the kingdom to Israel?" They doubtless thought that the time to favor Zion had certainly then come. They knew that Jesus had been put to death for maintaining that he was "the king of the Jews;" and they saw that God approved his claim to David's throne in delivering him from the death he had incurred by confessing his rightful claim to the kingdom. Could any time then be more opportune than the then present to call to his aid those "twelve legions of angels," which he said the Father would give him, and at their head to expel the Romans from Judea, and re-establish Israel's kingdom under his own rule as the hereditary representative of the House of David, and "King of the Jews?" They were right in expecting the restoration, but they erred in looking for it at that time. *All things were not ready.* The king was provided, but where was his Household?—where were his body-guards—where were they who were to co-operate with him in the administration of the kingdom, and government of the world? Some say, "they were in their graves, to wit, the fathers or saints who had died under the Law." "These might have been raised from the dead and associated with Jesus in the kingdom." But, it was written in the word, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."\* This is said to the Messiah in a psalm which Paul applies to Jesus. Hence, whatever place his fathers may occupy in the kingdom, they will not be its "princes," or chiefs, ruling with Jesus as "Prince of princes," over the nations of the world; besides that, we apprehend, there will not be a sufficient number saved from the generations of Israel previous to the resurrection of the king of the Jews to supply the administrative demands of the kingdom under its new constitution, or covenant. That all things were not ready is represented in the parable of a certain man who made a great supper, and bade many. His object was to have his house filled that his supper might be eaten. He sent invitations to various classes; but though the supper was ready to be partaken of when the first class were invited, the eating of it was deferred until the seats provided were all occupied by guests procured by several subsequent endeavors to obtain them.†

The union of the King of the Jews with the kingdom is the marriage of the

king's son; and the sitting at table in the kingdom—the possession of it—is the eating of the marriage supper in the "certain man's house." The kingdom is Jehovah's house into which he invites guests, that they may partake of the good things therein provided. He wills that *His house shall be filled* by the assembling of all the guests before the supper be eaten. Israel were bidden, being politically "the children of the kingdom." Jehovah called them by his prophets to the life and glory of his kingdom; but they would not hearken; he invited them by John, but they made light of it; he sent them a message by Jesus, but they killed him; and lastly, he urged the invitation upon them by the apostles and a great company, but "they entreated them spitefully and slew them." Thus, with comparatively few exceptions; Israel treated Jehovah's call to his kingdom and glory. His feast of fat things, and wines on the lees well refined, were amply provided, but still there were not sufficient of Israel to occupy the seats. There was still room. The kingdom could not be set up until occupants were provided for the empty places. Seeing therefore that Israel turned a deaf ear to the invitation, the apostles were ordered to go, and call the Gentiles that dwell in the streets and lanes of the City, and even the highways and hedges of the nations, that the house of the kingdom might be filled with as many as the nature of the case required.

Though the materials of the House were all ready at the resurrection of the King of the Jews, it will be perceived from what hath gone before, that the Household had still to be formed. Till this had been formed and reconciled the kingdom could not be established. It was the work of the apostles and others to collect this household together—to call out from Israel and the nations a people numerous enough to fill all the official places of a kingdom that is to rule all the nations, languages, and tribes of the earth. The time was not yet come, then, to "restore the kingdom again to Israel" before the ascension. A long time was to elapse before the restitution to afford scope for the work of separating the Heirs of the Kingdom from the undistinguished multitude of the world. The King of Israel directed the attention of his ambassadors to this work instead of gratifying their curiosity about the time of the restoration, which the Father had not thought proper to reveal to them, He told them "*they should be witnesses for him.*" They should receive

\*Ps. xlv. 16.

†Luke xiv. 15—24.

\*Jer. vii. 13.

power after that the Holy Spirit had come upon them. Thus qualified, they would have to demonstrate that God had raised him from the dead; that He was the man ordained of Jehovah to rule the world in righteousness, as the prophets had of old declared;\* and to proclaim the conditions upon which both Jews and Gentiles might inherit with him the kingdom and eternal glory.

What we have said may be regarded as an outline of the great salvation as exhibited in the gospel of the kingdom of God. It can hardly be regarded as anything more, seeing that the Bible as a whole is the *Book of the Kingdom*, and therefore an exhibition of the gospel in detail. The details of the gospel are set forth under certain heads, summarily styled "*the things of the kingdom*."† The country where the kingdom is to be established occupies a distinguished place among "the things." A great deal is said about it of a highly important and interesting character. Indeed, the testimony concerning the *territory and throne* of the kingdom are so intimately connected with the gospel, that a person cannot believe the gospel and be ignorant of it; for the territory and throne are principal subjects of the covenant made with Abraham, Isaac, and Jacob, and the covenant made with David. These are "*the covenants of promise*" which the ignorant, and consequently unbelieving, are "*strangers from*."‡ It is useless to talk about believing the gospel, and at the same time to be ignorant of these and of their true import; for they contain the gospel as we have shown abundantly in *Elpis Israel*. They define not only the locality and throne of the kingdom, but its *subjects*, the line of its king's descent, his humiliation and exaltation, &c., the duration of the kingdom, the contemporary blessedness of all nations, and so forth. But we cannot particularize every thing here. He that studies the word will find the things of the kingdom shining forth from the writings of all the prophets and apostles. The more he understands the more he will see. We will only add here at present that they teach that the *territory* of the kingdom of the heavens is the land in which Abraham dwelt with Isaac and Jacob, and tended his flocks and herds; the *subjects* of the kingdom, Abraham's descendants in the line of Isaac and Jacob; the *King*, one of his seed, the an-

titype of Isaac when he died and rose again "in a figure;"\* the *throne*, David's in Zion and Jerusalem; the *empire*, all the nations of the earth in a state of blessedness; the *duration* of the kingdom, like its king "for ever."

The *heaven* that the gospel proclaims is a *heavenly kingdom upon the earth*. The kingdom is heavenly, because it is created and established by the God of heaven, and ruled by a King from heaven, and destined to rule "the heavens," or kingdoms of the world. Because it is God's kingdom it is sometimes styled a Theocracy—a government under the immediate direction of God. The kingdom of Israel was a theocracy, and the gospel kingdom is that theocracy restored under a constitution so amended as to be styled "a new and better covenant." Under the old theocracy the rulers and the ruled were all flesh and blood, and therefore mortal; but under the RESTORED THEOCRACY the members of the government and the peers of the realm, with the King, will be immortal, while the people both of Israel and the Nations will be subject to death until death shall be abolished at the end of the thousand years.

It is to be hoped that the reader hath now a distinct conception of the future constitution of the world exhibited in the gospel of the kingdom. "*The world to come*" of which it treats is that system or arrangement of things upon the earth which subsists uninterruptedly for a thousand years after the restoration of the kingdom and throne of David. The gospel of the kingdom relates not to the constitution of things which shall obtain upon the earth after the thousand years have passed away. That is another world—a post-millennial kosmos, or arrangement of things, to be treated of in that Word yet to go forth from Jerusalem, when the Law shall proceed from Zion at the commencement of the thousand years.† The Millennial Kingdom is the gospel kingdom, and the gospel hope, that which follows after pertains to the faithful who shall be born in the Age to Come.

Having premised then so much as this, we come now to consider

#### THE CONDITIONS OR MYSTERY OF THE GOSPEL.

"Pray for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the Mystery of the

\*Jer. xliii. 5—8; Ps. xcvi. 13; Dan. vii. 13, 14; Zech. xiv. 9.

†Acts viii. 12.

‡Eph. ii. 12.

\*1Pet. xi. 19.

†1Pet. ii. 3.

*Gospel for which I am an ambassador in bonds.*—PAUL to the Ephesians.

If a man believe that in the Age to Come "a kingdom and dominion," such as the gospel exhibits, will exist upon the earth, and that men to whom it has been preached in ages previous to its establishment, will rise from the dead to possess it, or to be judged with due severity for refusing to believe what God has revealed concerning it—he will spontaneously inquire, "What must I do that I may inherit glory, honor, and eternal life in the kingdom of God?" This question is equivalent to saying "What must I do to be saved?—for, if a man possess these things in that kingdom, that is "inherit the kingdom, he is saved from sin, corruptibility, and death, in short from all evil from which he needs to be delivered. The answer to this question so transcendently important to all is exhibited in "the Mystery of the Gospel," which may therefore be said to contain the conditions of salvation.

The gospel of the kingdom then hath a *Mystery* connected with it. By a mystery is meant a thing kept secret and hid from mankind until revealed. The gospel was preached to Abraham; but its Mystery was not preached until the day of Pentecost. The revelation made through Peter on that day was "the revelation of the Mystery which," says Paul, "was kept secret since the world began."\* The apostolic preaching of Jesus Christ was the revelation of the mystery; the Old Testament exhibition of the truth was "the gospel of God promised afore by the prophets in the Holy Scriptures."† The gospel is revealed there without mystery. The things of the kingdom and the sufferings and resurrection of its king are plainly revealed; but the use to be made of those sufferings in their precise and especial adaptation to the consciences of gospel believers in giving them the answer of a good conscience towards God, was "the hidden wisdom of God in a mystery"—it was not revealed. It was "the salvation of souls." The initiative of that salvation which ends in the participation of the joy and glory of the Lord—"a salvation of which the prophets enquired and searched diligently, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves,

\*Rom. xvi. 25.

†Rom. i. 1, 2.

but unto us they did minister the things, which are now reported unto you by them who have preached the gospel unto you \* \* which things the angels desire to look into."\* But the prophets and angels could not succeed in discovering the secret. It was impenetrable. With all the aids at their command they could not find it out; for it was "a mystery hidden from the ages and the generations," and intended to be concealed until the time appointed for its manifestation to the saints by the preaching of the apostles.†

But, though the Mystery of the Gospel ceased to be a secret after the day of Pentecost, it still continued to be called the Mystery. This we apprehend was to keep before the believer's mind the remembrance of the nature of the things specially pertaining to Jesus, and to his conscience before God, which had been directly revealed to him through the apostles. As if one should say to another, "I will tell you a secret." He tells it, and in referring to it at some future time, he says, "You remember the secret on account of which I have suffered greatly." Here the thing would be called a secret although it ceased to be such as soon as told.

The Mystery is based upon a few fulfilled gospel predictions. It was foretold by the prophets, that the King of the Jews who should reign over them and all the nations for ever, "should pour out his soul unto death" as "an offering for sin," as the result of his being wounded and bruised for the transgressions and iniquities of God's people; that though numbered with transgressors in coming to his death, in the rich man's sepulchre should be his tomb;‡ and that he should wake early§ in the morning from the sleep of death without seeing corruption, to the enjoyment of life and pleasures for evermore.¶ These testimonies predicted the death, burial, and resurrection of the King of the Jews, or the Christ, which is the same thing. In the fulness of time Jesus came; and, having established his right to the throne of David, died, was buried, and rose again. The things centred in these facts being accomplished, this partial fulfilment leaves all the rest of the gospel still a matter of promise. This unfulfilled portion of the gospel is its hope; which, with the facts and mystery based upon them, is the subject matter of "the faith" which justifies.

"The Mystery of the seven stars, and

\*1 Pet. i. 10—12. †Col. i. 26. ‡Isai. liii. §Ps. lviii. 3, 6. ¶Ps. xvi. 10, 11.

the seven golden lamps. The seven stars are the messengers of the seven churches; and the seven lamps are the seven churches." We quote this text to show the use of the word, mystery. It is evidently employed here for *meaning*; the hidden meaning of the seven stars is the messengers of the seven churches—the seven lamps mean or signify the seven churches. *The mystery of the gospel is the meaning or signification of its accomplished facts as interpreted by Jehovah; and by his authority concentrated in an institution, through which the benefits of those facts may be imparted to those who believe the gospel of the kingdom, and its mystery.*

The Mystery revealed through the apostles, though unknown to the prophets and angels, was then, as it is now, still an element of the gospel of the kingdom. It was there when preached to Abraham, but hidden; it is there yet, only revealed. The gospel of the kingdom is the major term; the Mystery, the lesser. The gospel of the kingdom contains the Mystery; but the Mystery does not contain the gospel of the kingdom. Hence, Jesus did not say, "Go into all the world, and preach the Mystery of the gospel; he that believes the Mystery and is baptized shall be saved;" but "Go and preach the gospel;" for he that believed this *apostolically ministered* would believe the gospel of the kingdom, its facts and mystery.

"Seek ye *first* the kingdom of God," said Jesus. To seek a certain thing first implies that there is something else to be sought afterwards; we may then inquire, "What next shall we seek?" To this the Great Teacher replies, "And God's righteousness." What is this? It is that "robe of righteousness" he hath provided for the covering of those who have sought the kingdom, and have found it.\* It is God's sin-covering†—the robe made white in the blood of the Lamb;‡—the righteousness of God witnessed by the Law and the Prophets, through belief of Jesus Christ for all and upon all believing the gospel.§ The righteousness of God is "the redemption that is in Christ Jesus," which he hath appointed for those who believe the gospel of the kingdom. He hath set him forth as a *blood-sprinkled mercy-seat*, through faith in which they may have remission of past sins, and be thus invested with the wedding garment.|| Those who are not covered with the robe

of righteousness which God has constructed; or being cured do not "keep their garments;" that is, preserve their robes from defilement, are said in scripture to "*walk naked*."\* Believers and unbelievers, who have not put on the robe of God's righteousness are clothed in filthy rags of scarlet or crimson dye, and may say with Israel as at present circumspect, "we are all unclean, and all our righteousnesses are as filthy rags." They are uncovered with the garments of salvation, and having no clothing but things of their own invention, are naked before God, and certain if they remain so to be put to shame at the coming of his King.

Jesus the Christ, or Anointed King of Israel, is the righteousness of those who, believing the gospel of the kingdom and its mystery, *put him on*;† hence, in regard to them, he is styled "THE LORD OUR RIGHTEOUSNESS."‡ When a believer puts him on he is said to be "*in him*," and when in him, to be "*constituted the righteousness of God in him*."§ Seek then, in the first place, to understand the Word of the Kingdom;|| and after accomplishing that, seek to be constituted the righteousness of God in its King; and all things shall be added to you. This is the order laid down by Jesus—an order which cannot be improved.

All the sufferings of the apostles inflicted by their own countrymen, were on account of the Mystery of the gospel. *Israel*, like the angels and prophets, were ignorant of this hidden element of *their hope*; and when it was demonstrated by the apostles they would not receive it. The Mystery was as much a part of the Hope of Israel as the kingdom. It was the Mystery of the Hope as well as the Mystery of the Gospel; for before Christ came the gospel was all a matter of hope, so that the mystery was hidden in the hope of the nation as the greater includes the less. This identity of "the mystery of Christ" with the Hope of Israel is apparent from the reason assigned by the apostle for his loss of liberty. In writing to the Ephesians Paul says, "*For the Mystery of the Gospel I am an ambassador in bonds*;" to the Colossians also he says, "*For the mystery of Christ I am in bonds*;" and to the elders of the synagogue at Rome he said, "*For the Hope of Israel am I bound with this chain*."¶ Now the apostle was not an ambassador in chains for three

\*Isai. lxi. 10.

†Ps. xxxii. 1, 2.

‡Rev. vii. 14: xix. 8. §Rom. iii. 21, 22: i. 15, 16.

||Matt. xxii. 11—14.

\*Rev. xvi. 15; iii. 17, 18. †Gal. iii. 27.

‡Jer. xxiii. 6.

§2 Cor. v. 21.

||Mat. xiii. 23, 13—15.

¶Eph. vi. 19;

Col. iv. 3; Acts xxviii. 20.

different things, but for one thing, even for "the hope and resurrection of the dead." "I stand," said he "and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake I am accused of the Jews."\* This hope of the Twelve Tribes, or hope of Israel, proclaimed in the name of Jesus as king of the Jews, was the sole ground of the apostle's tribulation. He suffered for nothing else; it is therefore clear that the mystery of the gospel, "the mysteries of the kingdom," and the mystery of Christ, are but different forms of speech expressive of the same thing.

The mystery then is the meaning of the gospel facts concentrated into a focus of power, which is THE NAME OF JESUS, "than which there is none other under heaven given among men whereby they can be saved." His name comprehends every thing that can be scripturally affirmed of him. It is a part of his name that he is that Son of David who was to be also Son of God, and King of the Jews on David's throne for ever. This is tantamount to saying that Jesus is the Christ. This truth is the foundation corner stone† of the mystery. It is also part of his name that "his blood cleanses from all sin" through his resurrection from the dead, those who believe the gospel; for "he was delivered for their offences, and raised again for their justification."‡ *The believer of the gospel of the kingdom*, then, who with an honest and good heart believes that Jesus is the Christ, the Son of the living God; that a fountain was opened in his blood for sin and for uncleanness§ when he suffered death upon the accursed tree; that he was buried; and that he rose again upon the third day according to the scriptures for the justification of the faithful unto eternal life—such an one believes the gospel in its hope, facts, and mystery, and is prepared to become "the righteousness of God" by putting on the Name of Jesus. A believer who is constituted the righteousness of God in Jesus is one to whom repentance and the remission of sins has been granted in his name. The institution of the name is the sin-cleansing mystery of the gospel of the kingdom. Such a thing had never been heard of before in Israel. They had heard of John's baptism—"the baptism of repentance for the remission of sins;" but of repentance and baptism in the name of

Jesus Christ for remission of sins, this was a secret which prophet nor angel had ever heard till the Holy Spirit revealed it on Pentecost by the mouth of Peter.\*

But how doth a sinner become the subject of repentance and the remission of sins in the name of Jesus—How doth he put on the name? There is but one way of accomplishing this indispensable and essential necessity, or condition of salvation. He must first become a believer of the hope, facts, and mystery of the gospel; for without faith, a faith that works by love and purifies the heart, it is impossible to please God;† being thus prepared, he may then be immersed into the name of the Father, and of the Son, and of the Holy Spirit. This act unites the believer of the true gospel to the Name; so that *in being united* his faith and childlike disposition are counted to him for repentance and remission of sins, and he becomes an heir of the kingdom and glory of God which are promised to him for ever. Thus, "he that believes the gospel and is baptized shall be saved; and he that believeth not shall be condemned."

In conclusion then, the great salvation exhibited in the gospel of the kingdom is *national and individual*. As a national salvation it delivers the nations from those that oppress them; suppresses vice, superstition, and crime; restrains evil; abolishes war; establishes justice and righteousness in the earth; and consummates a social regeneration of the world which shall be "glory in the highest heavens to God, on earth peace, and good will among men."

As an individual salvation it saves believers of the gospel-promises, facts, and mystery, from sin, sins, and the wages of sin, which is death. It saves them from sins which are past when they become the subject of repentance and remission in the name of Jesus; and it saves them from sin in the flesh, and the consequences of it, when they arise from the death-state to possess the kingdom of God. This is a great and wonderful deliverance—a salvation from all the ills of flesh, personal and relative. What possibility is there of escape if this be neglected? We know of none. The Bible reveals none; and a salvation-doctrine not inscribed in light upon its sacred page is unworthy of a wise man's consideration.

We trust we have made this great subject plain to our correspondent's mind, as well as to the minds of all our readers. He asks for "a few lines stating the facts

\* Acts xxvi. 6, 7; xxiii. 6. † Eph. ii. 20.  
‡ Rom. iv. 25. § Zech. xiii. 1.

\* Acts ii. 38. † Heb. xi. 6; Acts xv. 9;  
Gal. v. 6. ‡ Mar. xvi. 15, 16.



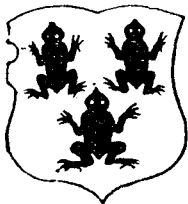
of the gospel." The gospel cannot be stated in this way. The facts are few, as we have seen; the promises great and many. The gospel is more a matter of promise and doctrine than a matter of fact. A man may believe all its facts, and still be very far from believing the gospel. Leave out the hope, and the mystery, and the gospel is destroyed. There is a statement of the gospel preached as "the Ancient Gospel," which makes it to consist of "facts to be believed, commands to be obeyed, and promises to be enjoyed"—the facts, the death, burial, and resurrection of Jesus Christ; the commands, repent and be baptized; and the promises, remission of sins, the gift of the Holy Spirit, and eternal life. This is the latest edition of error. The statement should be *promises, facts, and doctrine to be believed, and obedience of faith to be rendered, for repentance and justification unto life in the kingdom of God.* He that is the subject of this, and walks worthy of his high angelic destiny\* cannot fail of obtaining an illustrious position in the Age to Come.

EDITOR.

\*Luke xx. 36.

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### THE FROGS AGAIN; OR, THE LATE MILITARY USURPATION OF NAPOLEON INTERPRETED.



*The old Arms of France.*

VERIFICATION OF OUR EXPOSITION OF THE  
FROGS—PROPHESYINGS OF THE NEW YORK  
TRIBUNE—WAR NECESSARY TO THE MIXING  
OF THE IRON AND THE CLAY—THE NATURE  
OF FRENCH MILITARY DESPOTISM—ITS MIS-  
SION—THE TRUE ISSUE—LOUIS NAPOLEON  
AMBITIOUS OF THE CROWNS OF FRANCE AND  
ITALY—NAPOLEON'S AMBITION A GROUND OF  
HOPE TO THE DEMOCRACY—THE FALL OF  
NAPOLEON THE RESTORATION OF THE BOUR-  
BONS IMPERIALLY SUBJECT TO THE CZAR—  
CAUSES OF THE LATE REVOLUTION—RECENT  
EVENTS PRELIMINARY TO A GREAT CONVUL-  
SION.

In the 4th and 5th numbers of the 1st  
volume of this work we published a

unique interpretation of the prophecy of the "*Three Unclean Spirits like Frogs.*" with wood cut engravings, demonstrating that the Frogs were the arms of France before the Lily was adopted as the heraldic device of the reigning dynasty. From the evidence adduced to prove this we stated our conviction that "*the Frogs in the prophecy are the symbol of the French Democratic power;*" and that "the President of the French Republic is the incarnation of that power, having been elected as chief of the nation by six millions of votes."

A few weeks ago we were talking with a friend about the extraordinary *furor* which had seized upon the popular mind in New York in relation to Kossuth. We regarded him as a part of that agency being employed by Providence for the waking up of the nations for the war of the latter days. We observed that we did not believe that his mission extended to the Continent of Europe, but to the constitutionalists of extra Continental countries, such as to England and America: but that with all his endeavors Hungary would not be the first to move; because it was not to Hungary, but to France we were to look as the centre from which the movement was to proceed by which Europe would be aroused to new efforts against Absolutism. We spoke with full assurance of faith upon this subject founded upon the conviction we entertained respecting the Frogs and their mission. It is the Frogs who are to create the situation from which the governments of Europe cannot hope to extricate themselves without an appeal to arms. John saith "I saw three unclean spirits out of the mouth of the Dragon, the Beast, and the False Prophet." What were they like? They were, says he, "*like to Frogs*"—they were not Frogs, but Frog-like spirits. Why were these spirits like to Frogs? Because you can see in the working of their policy that it has been originated and is continued by the doings of the Frog-power; which is the *motive power* among "the Powers," embroiling them and causing them by its movements to enter upon a war that will astonish the world by its results. After this conversation with our friend, we expounded in the meeting held at his house, the third chapter of Joel, in which exposition we said much more to the same effect, showing from the prophets *what kind of agency* was to be observed at work among the nations preparatory to and inceptive of the gathering which is to terminate in the encampment

of their hosts under the Assyrian's standard before the walls of Jerusalem, when Jehovah's mighty ones will descend and scatter them with sword, pestilence, and death, like chaff before the wind.

It is truly gratifying, and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretations of them verified by current events. It proves to him that he is of that class referred to in Daniel of which it is said "*the wise shall understand*;" and encourages him to hope that he may enjoy the promise made to them, that "they shall shine as the brightness of the firmament:" and "as the sun in the kingdom of their Father."\* Be we, however, esteemed wise or foolish by our contemporaries, the fact is indisputable, that *the day after our exposition of the necessity of a revolution in France previous to any further outbreak in Europe*, on Monday, Dec. 22nd, the news arrived in this city that the French President, the Frog-power incarnate, had become omnipotent in France.

What then is the prophetic or scriptural interpretation of this event? The *New York Tribune*, which is overflowing with wrath against "the perjured villain," "the knave," "the wretch," "this flagitious traitor to his oath," "the bayonet-girdled usurper," &c., as it styles Louis Napoleon Bonaparte, terms the event "the first blow of a struggle, which, whatever may be its immediate aspects and incidents, is destined to close only with the overthrow of Despotism throughout civilized Europe." It also says, that "the present state of things will be of brief duration, and when the next downfall occurs in France, all the governments of Germany and Italy will go with it." This is the prophecy of Horace Greely, but assuredly not of the prophets Daniel, Ezekiel, and John. We do not know what Mr. Tribune means by "brief duration," but there is a sense in which there is more truth than fiction in his saying, that when that duration is ended, and the next downfall occurs in France, which will be the downfall of French military despotism, "all the governments of Germany and Italy will go with it." Yes, they will "go with it;" but they will not go whither the Tribune and Kossuthism would send them. These well-meaning prophets predict "the overthrow of Despotism throughout civilized Europe" as the closing up of the struggle between Democracy and the Governments; consequently they predict

that all the governments of Germany and Italy are to go with Napoleonism to perdition; and that Democratic Republicanism, which is righteousness and peace, and prosperity, will be the "order" of the day throughout Europe! All the governments will indeed go to perdition, and so will Democratic Republicanism, moderate and extreme; but before they vanish from the earth to appear no more forever, the French, German, and Italian governments will go into the shadow of the Czar, who will unite in his dominion all their power and glory. This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall.

But before this ultimatum comes over Europe a sanguinary war must be waged between Democracy and Absolutism. This is inevitable. Self-preservation on the part of the Governments, and hatred of them on the part of the peoples, will not permit things to remain quiescent. Without exception the governments seem disposed for peace among themselves. Peace also with foreign powers was the policy of the majority of the French Assembly; for their sympathies were pontifical and absolute. "Order," "Family, Property and Religion," were the passwords of their policy; because rulers, priests, nobles, and the rich, together with their dependents, all of whose sympathies are for each other, their antipathies, fears, and propitiatory charities, being for the poor,—they know that they have nothing to gain, but every thing to lose by revolution and reform. But a continuance of peace is incompatible with the formation of the Feet of Nebuchadnezzar's Image. The Clay and the Iron cannot be mixed so long as peace is maintained. What then is to be done; if the governments are indisposed to make war upon one another, how shall the peace be broken? By suppressing the Legislative Assembly of France whose stronger party was intriguing to restore monarchy and priestism of the old Bourbon type. A military despotism is better than sacerdotal monarchy, and precisely adapted to the necessity of the case to be established. *A military despotism is not a peaceable institution*; therefore it is exactly the thing the situation of affairs demands. Let us glance at the history of the one just formed in Paris that we may acquire a right apprehension of its nature.

Napoleon the First was one of the people; a lieutenant of artillery, and once

\*Dan. xii. 10, 3; Matt. xiii. 43.

both poor and needy. After God had punished the priests and higher orders of the French nation, and those that adhered to them, by the Terrorists, the time had arrived to make use of the French Democracy to punish the governments and their armies belonging to other nations. The situation by which they invoked this upon themselves was created by the refugee adherents of the dethroned and hated Bourbons, stirring them up to war against the Democratic Despotism of France; which was in turn provoked to proclaim war against all priests, aristocrats, and kings, in the interest of all the oppressed peoples of Europe. Civil directors of military operations residing at a distance from the seat of war, inexperienced in the art, and divided by jealousy and faction, are ill adapted to carry on vigorous operations against an enemy whose will is the supreme law of civil and military affairs. The work to be accomplished demanded a military rather than a purely civil despotism. The latter did very well for the punishment of the power that murdered the Hugonots by thousands; but it required a strong military despotism, animated by the will of one tyrant only, to consume and lay waste "the Holy Roman Empire" with fire and sword—a dominion dyed scarlet in the blood of the saints, and the support of the vilest hypocrisy, and blasphemy against God and men.

The earlier internal struggles of the French Democracy against the royalists prepared a man to take the command of them when the time should arrive to smite Italy, Rome, and the German empire. That man was Napoleon I. He was a man of destiny. A man prepared of God to inflict vengeance on the Papacy. A man of the required genius; an iron man—a remorseless slayer of humanity; a prince of tyrants; but the only man of his age fit for the work to be performed. He was, too, the idol of a vain, intoxicated people; haters of kings and priests, but lovers of glory which glorified themselves. Hence they regarded the successful man, who led them on to slay and be slain, as their best friend; for he was but the head of the phantom, the national glory which they adored.

Such was the military despotism of "my uncle," and such also its mission. It was necessary. It did its work superbly, showing that the hand of God was in it. It slew the Beast with fearful carnage, in extinguishing the German empire by 1806. But after it had done all, the work to be

done is only partially accomplished. The odious Papacy still exists, and the governments yet delight to do it honor; and governments that look with complacency upon Romanism, patronize its priests, lend their power to the support of such a creation as the Pope, proscribe the Bible, and practice every abomination, are foredoomed to trouble without reprieve. The issue is not God and the People *versus* Absolutism. The people are no more God's friend than their oppressors; God however loves the world though it hates him. His cause is not identified with theirs. His way is not their way; yet He will save them in spite of themselves, and by means which they dislike. The issue is GOD AND HIS SAINTS *versus* THE NATIONS AND THEIR RULERS; and before the Almighty can gain his cause upon the principles he has laid down, he must make use of the democracy and the governments to chastise and weaken one another, and then step in and conquer them both. This is the situation of things; and as the first Democratic Military Despotism fulfilled its mission without finishing the work, the time has at length arrived for the consolidation of a second, that the work may be advanced another stage towards its entire accomplishment.

The military despotism of Napoleon I. was an armed imperial democracy; that of Napoleon II. is a revival of it. The last is the elect of the people by universal suffrage, and will doubtless be sustained by them on the same principle. He is therefore the Head of the Democracy. The army has also added its suffrages to the people's; he is consequently head of the army and the people, or Chief of the Armed Democracy. Now this is just what the European Democracy needed. Hitherto they were peoples without an army, all the armies being on the side of their enemies; but by the recent revolution in France God appears to have given them an army and a chief whose name is a tower of strength against Austria and the Pope. As to the man himself God knows more about him than we do. He has had no opportunity of showing what he is capable of in the field. At all events he has shown himself to be a good general, or at any rate a better general than his opponents though numbering many generals among them, for he has brilliantly out-generaled them all. It is mind, not mere brute force, that gains a victory. The probability is that with a devoted army he would not only outmanœuvre, but vanquish the unwilling hosts of Austria in the field; and by

a powerful diversion in Italy enable Hungary to rise and co-operate in the overthrow of Hapsburg-Lorraine.

Louis Napoleon's tendencies have ever been imperial. His unsuccessful attempt a few years ago in that direction by which he became a prisoner in Ham, proves this. He is no respecter of the principle of legitimacy, nor of socialism; for they are two extremes equidistant from his personal ambition. He is doubtless a tyrant. If he were not, he would not be fit for the chief of an Armed Democracy. Foreign despots may tolerate him for a time, but they can neither love nor trust him; for their principle is legitimacy; his is revolution. In relation to the Constitution, the Legislative Assembly and he are equally violators; they had both abolished universal suffrage, and the Assembly would have arrested and imprisoned him, if he had not extinguished it. Justice and righteousness, integrity and principle, are not to be named in such a crowd. Morality there is a mere negation—a mere question of which thief is not more thievish than the rest of the Forty Thieves. A dishonest set pretending solicitude for the Constitution so far as convenient, and ready at any time to tear it into shreds if deemed necessary to the accomplishment of their intrigues. We conclude therefore that France is a gainer by the exchange of seven hundred and fifty wranglers for only one tyrant who will rule it more after its own taste. This taste is imperial; and Louis Napoleon is a man of strong predilections for the iron and golden crowns of France and Italy, and it is probable that before his career is closed he will attempt to seize upon them both; for that of France alone is not imperial.

Assuming, then, that the Imperial Democratic Military Despotism of Napoleon II. is established, what would seem to be its mission? We reply, sooner or later, to combat with the Beast and False Prophet, that is, with Austria and the defenders of the Pope. These were his uncle's old enemies, and are likely to prove his. He has not yet had time to develop his foreign policy, but peace will be no more his forte than his uncle's. We apprehend that his troubles will begin in dynastic reminiscences. The victory of Waterloo, the occupation of Paris by foreign troops, the fall and imprisonment of Napoleon, are neither forgotten nor forgiven by Buonapartists and the French. Louis Napoleon in succeeding his uncle doubtless inherits his antipathy to England. And for the present it may suit

Russia and Austria to foment a quarrel between them. There are Rome and Italy too, who may come in as complications of "the situation." Louis Napoleon knows that the occupation of that city in support of the Pope is unpopular with the French; he may therefore without withdrawing the troops from Rome pursue a more liberal policy, which may make their continuance there insufferable to His pseudo-Holiness, who would seek the intervention of Austria in order to abate the nuisance. Austria, backed by Russia, finding it expedient to withdraw their countenance, might assume such an attitude towards Napoleon in behalf of the Pope as to make it "a point of honor," with Louis, to resist, and declare war *in behalf of French interests in Italy*, to look after which was the principal reason of a French army being sent to Rome under General Oudinot. Such a declaration would be a resurrection trumpet to the oppressed nations of the Continent. The war-loving democracy would flock to the standard of Napoleon, and crowd his armies, panting, if their courage be equal to their words, for a hand to hand combat with the troops of their oppressors. The democratic armies would rejoice in victory after victory, until the tide of war would turn against them. If not abolished, Austria and the Papacy would at least be ready to give up the ghost. The Pope will continue to exist as the Roman Prophet, but without dominion, till the resurrection of the dead; but the House of Hapsburg, if continued, would only be a sort of viceroy to the Czar, dividing with him nominally the majesty of the Roman world. The Napoleon despotism would have done its work. Its conquests would be wrested from it, until repelled on every side it would be reduced to contend for the possession of France itself. At length, as Republicanism or Democracy in any shape cannot prevail in this country, it being one of the ten *Toe-kingdoms* which all exist as such at the end, France would be lost, and replaced under the Bourbons, no longer independent sovereigns of the country, but as provincial kings of the imperial European dominion of the Czar.

Thus would the Democracy have done their work. They would have done their best for "liberty, fraternity, and equality," and have proved for a second and last time, upon a grand scale, their utter incompetence for the work of curing society of the evils which afflict it. In their mad, but necessary, career, they would have been the cause of the conquest of Turkey by the Autocrat, and the subjec-

tion of Belgium, France, Spain, Portugal, Sardinia, Naples, Greece, Bavaria, Lombardy, and Hungary—the ten kingdoms of the Iron Monarchy, thereunto united by “*the miry clay*” of the Russian Autocracy. Thus, Absolutism would have completely triumphed; and the curtain haven fallen upon the third act of the extraordinary tragedy enacting before all nations from 1789 to the setting up of a kingdom and dominion by the God of heaven in the land promised to the fathers of Israel and their seed for ever.

The ways of God are admirable. We see his hand in the working of things very notably since 1848. Had the National Convention done its work wisely Napoleon's usurpation would never have occurred. It erred in permitting the Bonaparte family's return to France. This was the first error. The next was in not permitting the re-election of the President for another succeeding term. A third error was embodied in the 31st, 45th, and 46th articles of the Constitution, which provided that the power of the Assembly and President should expire at the same moment, the President on the 10th and the Assembly on the 18th of May 1852; and their successors to be elected between April 29 and May 10. Those acquainted with the state of parties in France can easily imagine the anarchy that would have resulted from such an arrangement. Constitutionally Napoleon had no hope for four years, and it is contrary to the nature and creed of a Bonaparte to surrender power if he can keep it. These “singular and clumsy oversights,” as they have been termed, created a situation of despair for the Imperialists, hope for the old Monarchists, and fear for the friends of tranquility and moderate republicanism. The resolution of the crisis was doubtful to all; but Providence had prepared it, and had provided a man to cut the knot which could not be untied. The anti-constitutional treason of the Monarchists and enmity to Napoleon, together with his self-preservation and despair, have developed the revolution which has sorely disappointed the republican-gospellers, but has placed things more in harmony with the necessities of the future which will soon become manifest. The Frog-power hath again uttered its voice; now, therefore, look out for the “thunders and lightnings, and a great earthquake,” or revolution, “such as has not been since men were upon the earth, an earthquake so mighty and so great.

Dec. 31st., 1851.

EDITOR.

## OUR VISIT TO BRITAIN.

VISIT TO FERGUSLIE—DESCEND THE SHAFT OF A COAL MINE—VISIT TO A THREAD FACTORY—SOIREE AT GLASGOW—ORIGIN OF ELPLIS ISRAEL.

While at Paisley we were very hospitably entertained at the mansion of Mr. Coats, called Ferguslie House, beautifully situated in the midst of grounds very tastefully laid out, opposite the Braes of Gleniffer, and commanding in the rear an extensive view over the valley of the Clyde. Mr. Coats' name is well known in this country to all who use cotton sewing thread. He has a princely residence, and a palatial factory in which he employs about 400 hands. His residence is fitted up in the most costly, convenient, and elegant style; and the furniture of the richest and newest fashion. We were not Yankee enough to inquire if the tea and dinner service of plate were gold or silver gilt; but we learned from another source that he had purchased it of a French nobleman, probably an exile in England, whose necessities compelled him to sell. Whether gold or gilt it had a very brilliant appearance, and was in keeping with all other objects in the field of vision. Comfort indeed, or rather luxurious ease, would be supposed to reign in undisturbed repose; and that none could enter there but Fashion's votaries or the gay—the children of pride, of manners soft, and blood the gentlest of mankind. But he who should judge thus would do injustice to Thomas Coats, Junr., Esq. Though “*Hard Times*,” who visits many people in Paisley and elsewhere, may be supposed never to show his haggard visage within the precincts of Ferguslie House, yet doth its wealthy proprietor oftentimes make himself a guest in the dwellings of the poor with that unwelcome visitor. Though rich, he is highly commended by the poor for his open-handed liberality, and generous sympathy with them in their necessities. He has opened a reading room which he keeps supplied with useful publications for their especial benefit; and in fuel and other domestic necessities bestows upon them some three thousand dollars a year. This of course gives him great influence over them for good or evil as he may feel disposed. From what we saw of him at our first and second visits he seemed to be thinking in the right direction. Being a member of the Paisley church, he could have refused us admit-

tance, and his refusal would not have been contravened however much it might have been regretted. Alexander "*the great*"\* had spoken there, and had left behind him his proscriptive spirit which had entered into an influential senior of Mr. Coats' family. During and previous to our first visit no incident had evoked its manifestation. We were invited and cordially welcomed. We were listened to "with great satisfaction," and made a welcome visitor at Ferguslie House, and elsewhere in the family, and among the members. Nothing could be more kind or flattering than the attentions we received. A day was set apart for a special visit to Mr. Coats' mines some few miles from Paisley, after which we were to partake of the good cheer provided at Ferguslie. We descended into Avernus, and found when all was ready the descent as easy as Virgil says. It was a holiday with the colliers on account of the burial of one of their number who had been burned the day before by an explosion of gas in the pit. Mr. Coats having ordered the engine to be fired up, we invested ourselves in the meanwhile with rough garments and tarpauling hats to suit. The band being adjusted on the periphery of the wheel, we all got into the bucket and were lowered a thousand feet into the earth. We traversed the mine up hill and down hill about the third of a mile. In some parts of the way we could walk upright; but in others, where "troubles" would occur, or an inclined plain was formed for rail boxes, it was necessary to form our bodies into two sides of a square. The mining operations were explained to us by the overseer who accompanied us. The darkness made visible by our flickering lamps was intense, yet though so deep below the surface and the level of all its graves, we were not in "the lowest sheol;" for we were still to be found in a living organized condition; if Jonah however, when in the great fish, were in "the belly of hell," as he said, we were unquestionably there. His no doubt was a warmer place than ours, but darker it was impossible to be. Our exploration occupied about two hours, when we re-entered the bucket, and ascended to the light of day.

Having returned from the mines Mr. Coats showed us over his sewing thread factory. The rooms where the thread is

wound on the bobbins would be a surprising exhibition of industry and art to the first father of mankind. The bobbin-making department is also very interesting because of the ingenious machinery by which the bobbins are formed. But what a monotonous existence to those who are employed in such establishments as these! Highly interesting to visitors viewing for an occasion the combined operations of the vast concern; but to be tending day after day for a life-time the winding of a set of bobbins, or the unvarying action of a piece of machinery, O, we had rather not be than live to be an automaton such as this! But what are men to do? The bondage of a stern necessity compels them to labor hard, tediously, and monotonously for the bread that perishes; and a hopeless, cheerless, labor it is when unsolaced by the hope of glory. Ah, it is the poor that must needs rejoice in the gospel of the kingdom. They have no luxuries nor elegancies in their dwellings; nay, can scarce get the needful to keep their soul in life. When the kingdom comes "he will fill the hungry with good things; and the rich he will send empty away." Blessed epoch, glorious era for the poor! The King shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare them, and save them, and redeem them from deceit and violence, and their ungentle blood shall be precious in his sight. Factories, we opine, if allowed to exist at all, will not then be penitentiaries for unfortunates whose poverty is their only crime.

We may remark here, as we shall not return to Paisley again, that on our third visit we found a change had come over the spirits of some who had made us welcome there before. Elpis Israel was now in the hands of over seventy persons there. The things it contained had called into activity the spirit of Campbellism latent in the heart of the gentleman referred to. Our friend of Ferguslie was rusticated at Dunoon; but they whom we found in Paisley rejoicing in his name were by no means gratified at seeing us again. Had we been a Campbellite we should have been welcome to their pulpit on Lord's day as before. But the doctrine we taught was found to have no affinity with the theology of the "Evergreat;" so that, although the church is a Scotch Baptist church, and refuses to be identified with the "Reformation churches" of Britain, we were given to understand by a friend, that the Campbellite spirit in one or two rich men was so excited, that if

\*The *Ecclesiastic Reformer*, speaking of our friend's preaching at the Kent'sy Campbellite Convention, says, "Bro. Campbell, ever great, has won new laurels by this visit, &c.!"

the house were applied for to be used by us on Lord's day, it would not be granted; but no objection would be made to our having it in the week. As our object was not to create unnecessary difficulty, we acquiesced in our friend's advice; being desirous also, if trouble did arise, the question should be "*what is the gospel?*" and not, "shall the author of *Elpis Israel* speak in our pulpit on Lord's day, or not?"

On Friday night, Oct. 12th, 1848, "the Grand Soiree," as it was advertized, was held in commemoration of our visit to Glasgow. Mr. Turner, one of the city magistrates, was in the chair. This gentleman is an octogenarian of the radical, and Cameronian, schools. He was incarcerated in "good old Tory times," as some call them, for permitting a meeting for "Radical Reform" to be held on the lawn before his house. He was just the right sort of a man to preside at a soiree "in honor of" Ishmael among the parsons! Though so advanced in years, he seemed as lively and vigorous as a man in the middle of life. May he live long, and witness the triumph of the saints in the kingdom of God, when the seed of his old enemies shall be put to shame.

The Rev'd. Mr. Anderson, relief minister, was invited to attend and make a speech on the occasion, which he did, and a very excellent one it was. He is a man of learning, and high standing in Glasgow; although by pietists of mystical opinions, accounted "daft." But that matters not; it is their way of olden time to impute idiocy or insanity to those who have more discernment, honesty of purpose, and scriptural information than themselves. Mr. Anderson told the meeting that he was once as blind and ignorant as they, knowing nothing of the prophets though professedly a teacher of the truth. He was indebted to the late Mr. Cunningham, a notable writer on prophecy, for a knowledge of his ignorance which was the first step to his comprehension of the truth. Mr. C. made him ashamed of himself; so little did he know of the great things God had revealed in his word. This he determined to study, and to blot out his reproach in the understanding of the matter. His investigation of the prophetic writings had led him to see that the purpose of God was to establish a *kingdom in the land of Israel under Jesus Christ which should have rule over the whole earth*. He then traced the idea of Theocracy from Eden through subsequent developments of the divine will; and concluded by a glance at what God had promised should come to

pass hereafter. Mr. Anderson seems to have been the only preacher in Glasgow that believed that Jesus Christ would reign upon David's throne a thousand years over the nations of the earth, and that feared not to avow his faith. It was no small encouragement therefore to him, for us to visit the city, and boldly to publish the doctrine with such cheering effect.

J. B. Rollo, Esq., also addressed the meeting on the subject before it. We had likewise as a matter of course to make a speech, which on such an occasion we find much more difficult than to expound the sounding of the Seventh Apocalyptic Trumpet. The meeting, which consisted of some 250 persons, was edified and strengthened in its good purposes by the late Mr. Richardson, the Scotch Baptist church's preacher at Paisley. Altogether, what with the addresses, the music, singing, and good cheer, the evening, till 11 P. M., was spent in a very agreeable manner. At this hour the soiree was pronounced at an end; but before they arose to depart, a gentleman remarked that "he did not think that Dr. Thomas had treated, or rather was about to treat, them well. He had announced that he was to leave Glasgow in the morning, and that it was uncertain if he should ever visit them again. Now what he thought the Doctor's friends had a right to complain of was, that he had come among them and roused their minds to an interest in subjects of more magnitude and importance than all others, and was now about to leave them with no other memorials than treacherous and fading memory could afford. Was it not possible for him to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? He hoped he would find it possible, and give them a favourable reply." This seemed to be responded to by many present. Though not famed for what pious sinners call "charity," our phrenology, say cranioscopists, is illustrated by "Benevolence, 6 on a scale of 7." We thought it a pity to leave the demand for knowledge of the truth unsatisfied, seeing that a craving after it by men and women is so rare a thing. We replied therefore to the meeting that "when we left the United States our intention was to return in the autumn. We had made no provision for a longer stay, and the probability was that our affairs would suffer in consequence. That however was a matter of secondary importance when it be-

came apparent that the truth could be subserved by the sacrifice. We were glad to witness so great and abiding an interest in our labors, and could not therefore find it in our heart to refuse their request. For their gratification then we would prolong our stay in Britain. When we had got through our appointments at Edinburgh and Lincoln, we would return to London; and, if they would busy themselves in obtaining subscribers for the work, we would employ our time during the winter in preparing it." This seemed to meet the approbation of the meeting, and with this understanding we parted. Thus was originated "*ELPIS ISRAEL, an Exposition of the Kingdom, and Age to Come,*"

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### ELPIS ISRAEL—THE PROPHECY OF MOUNT OLIVET—COMMENTS IN BRIEF—EXTRACTS.

Halifax, Nova Scotia, }  
Jan. 20th, 1852. }

MY DEAR AND RESPECTED SIR:

Before entering upon the subject matter of this communication, permit me to express my heart-felt gratitude for the *light*, which it appears to my mind has been thrown upon the Holy Scriptures, by your luminous exposition of those vitally important parts of them as set forth in your "*Elpis Israel.*" However much I may previously have desired to understand the Scriptures, which "are able to make us wise unto salvation," it was not until I commenced "*Elpis Israel*" that I could with any degree of interest or pleasure read the pages of the blessed volume; because the unscriptural ideas which my mind had received from childhood, in common with, I fear, the generality of Protestants, in lieu of those *plain truths* which I now begin to perceive the Bible teaches, were so completely at variance with the latter, that I used to find it impossible to read a single chapter understandingly and profitably. A good deal of the ambiguity and many apparent contradictions, with which the Scriptures abound, is doubtless owing to the very imperfect translation of them which we possess; and how can we expect it should be otherwise, coming as it does from those who held so many erroneous views as did even the eminently great and truly pious men who performed the difficult and arduous task. When we think of the fearful state of the Christian (!) world for at

least a thousand years previous to the Reformation; of the utter corruptness and depravity of the *great source* of the prevailing religious views at that time; of the complete ignorance of the Bible among all classes of the laity—and, I was going to add, of the clergy too—when we think that it was only when the *Papal church* had reached such a pitch of wickedness, as that no *moral* man could longer abide within her *pale*, that the great Reformers came out of her, and washed themselves, to the best of their ability, clean of the filth which, century after century, had been encrusting itself on the abomination of which they and their predecessors had been the upholders. Can we wonder that after all their noble efforts to free and cleanse themselves from the pollution of their "*Mother,*" there yet remained some spots so deeply imbedded in their flesh as to be concealed from their view; some falsities which they did not detect. Far be it from me to under-rate the glorious deeds, the self-sacrificing spirit, the noble heroism and undaunted perseverance of these God-like men. The true Christian must feel how deeply he is indebted to *them* in a great measure for the light and liberty he now enjoys; while at the same time he must, with regret, perceive that they *retained* many doctrines which are quite contrary to the Word of God. At the foundation of these stands, I believe, that absurd doctrine, the "immortality of the soul;" this is the key-stone on which is erected all the *errors* of Protestants. Let the unscripturality of this idea be clearly demonstrated, and the mind be satisfied of the utter absence of scripture to sustain it, and what a flood of light is cast on the Holy Scriptures; how many heathenish superstitions and visionary notions and practices fall to the ground.

But I find I am diverging rather widely from the real subject, the investigation of which induced me to address you: so without further preface I humbly beg your attention to the following remarks. The 24th chap. of St. Matthew, and the corresponding chapters in the other Evangelists, are generally regarded as difficult to understand and harmonise, and a variety of opinions are hazarded as to their meaning; till I read your "*Elpis Israel*" the passages in question were to me quite incomprehensible, but now I think differently and see no difficulty in them; but as the view I take of them does not agree with yours, I wish, if possible, to have them reconciled. I look at them thus: In the 3rd verse of 24th of St. Matt., his



disciples ask Jesus privately, "Tell us when shall these things be? and what the sign of thy coming, and of the end of the world?" The first question relates to the destruction of Jerusalem; and the second, I think, to his second coming and the end of the state of things which expires at his coming, a *period* expressed by Luke 21st chap. and 24th verse, latter clause of the verse, as "*the times of Gentiles.*" Jesus' reply to the first question is contained in the 4th to 26th verse, which includes, however, many warnings against expecting his second coming *at that time*; for he knew how great would be such an expectation among the Jews, and that *false Christs* would arise *at that time* shewing great signs and wonders, in-so-much that, if it were possible, they would deceive the *very elect*. The answer to the second question is contained in the 29th, 30th, and 31st verses. Now the great mistake all have labored under in interpreting this chapter, is in considering the words, "the tribulation of those days," as comprehending merely the time occupied by the siege and destruction of Jerusalem, whereon it is evident from Luke 21—24, that the tribulation of those days extends through all the time "Jerusalem shall be trodden down of the Gentiles," which period has not yet expired. Immediately after *this* period then has expired, and Jerusalem is no longer "trodden down of the Gentiles," will the sign recorded in the 29th verse be manifested, and *then* shall appear the sign of the Son of Man in heaven as is stated in the next verse. I would here beg to call your attention to another passage, in close connection with this subject, which it appears to me has been most strangely misunderstood and misapplied: In the 23rd, 24th, 25th and 26th verses, speaking of the False Christs which would arise, and false reports of *his* coming which would be circulated, he says, "wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not; for as the lightning cometh out of the east and shineth even unto the west: so shall the coming of the Son of Man be."—adding, "For wheresoever the carcase is, there will the eagles be gathered together." Thus giving them in one breath an idea of the *appearance* of his coming and the *quarter* where he might be *naturally* expected. That the 28th verse cannot be applied to the Romans or their eagles, will be made clear from a consideration of that portion of the 17th chap. of St. Luke, beginning at 20th verse.

The Pharisees demanded of Jesus *when* the kingdom of God should come; and in the subsequent verses he addresses his disciples on *this* point in precisely the same language as is recorded by St. Matt.—as his answer to the question of his disciples, "what shall be the sign of thy coming and of the end of the world?"—in verses 26, 27, 28, 37, 38, 39, 40, and 51, of the 24th chap. Having informed his disciples of the *manner* of his coming, viz: "like the lightning, which lighteneth only that particular tract of country within the limits of the visible horizon;" they said unto him: "When Lord?" A very natural enquiry, seeing he had not informed them *when*—that is in what particular part of the earth—he would descend; and he answered them: "Wheresoever the body is thither will the eagles be gathered together." The reply of our Lord I conceive to be most beautifully appropriate; he might have said, *I will come to this or that* particular portion of the earth, and my *angels* shall be sent to gather my *elect* out of all the earth; but this was not his manner of instructing, and in this particular instance his reply must have been considered by his disciples as perfectly explicit and satisfactory.

I humbly beg to submit these few indigested remarks for your kind consideration, hoping, if I am in error, that you will pardon my presumption in thus addressing you, for the sake of that truth, the pursuit of which is now alone actuating me.

Although I had the pleasure of being in your company, and also of an introduction to you when in Halifax, I cannot suppose my name could be remembered by you, and now beg to subscribe myself,

Your much obliged and sincere friend,

DISCIPULUS.

P. S.—The friends with whom I reside are subscribers to your monthly periodical, the "Herald of the Kingdom and Age to Come," consequently any remarks you may think proper to publish therein will come under my notice.

#### COMMENTS IN BRIEF.

As soon as we can find space and opportunity, we shall look into the subject to which our attention is invited by our *incognito* friend "DISCIPULUS." Until then, and long afterwards, we wish him abundant success in the study of the Word, which lives and abides for ever.

As we have not succeeded in tempting the reviewers to lay hold of "Elpis Israel,"

we have deemed it expedient to quote from time to time the impression made upon the minds of those who have read the book dispassionately, and with a desire to understand it. Authors oftentimes write reviews of their own works, and give a fee to the editor of some periodical to publish them. By this *ruse* the public are induced to purchase books of no intrinsic value. But we do not operate after this fashion. The public, and not the author, reviewer, nor publisher, is the highest court in which the merits of a work must be finally adjudged. It may judge right or wrong according to the class of readers; still the demand for the book in its contemporary generation must depend on public opinion at last. "Elpis Israel" is a book of that kind that its merits or demerits cannot be fairly brought out by a sectarian reviewer. It can only be duly appreciated by those whose minds are free, who compare what it says with the word, and who are sincerely inquiring after truth. *Our design in giving it to the world is to open the minds of inquirers that they may understand the scriptures*, which "scriptures are able to make them wise to salvation." If unbribed reviewers lay hold of "Elpis Israel" we expect either a very general and superficial notice; or to have to do battle with them in its defence. The opinion of purchasers and readers is most reliable. If readers approve who have paid for the work it is evidence that they do not regard their two dollars as thrown away; and when it brings sinners to repentance and the obedience of faith, as it hath in numerous instances, its claims to the hearty patronage of the faithful are established upon considerations of the highest character. If no more good were effected by our visit to Britain than the publication of "Elpis Israel," the expenditure of time, labor, and money in this, was a donation to our contemporaries which many of them will have reason to be grateful for not only now, but in the Age to Come. Testimony such as that exhibited in the letter of "Discipulus," and in the following extract, cannot but be gratifying to the author of "Elpis Israel." He values it far more than the highest commendations of professional reviewers however eloquently and classically expressed.

EDITOR.

EXTRACT.

Halifax, Nova Scotia, Jan. 20th, 1852.

MY DEAR DOCTOR:

I have received all the numbers of the

last volume of the "Herald," but have not as yet had an opportunity of perusing them, for my time has principally been taken up with "Elpis Israel," the study of which has interested me very much. *I feel grateful* to the giver of every good and perfect gift, that you have been guided by his providence to visit us, and thereby affording us an opportunity of being introduced not only to yourself but to your writings, so calculated as they are to enlighten the mind in this "cloudy and dark day," in the things that "make wise unto salvation." I sometimes feel as your friend in England expresses himself, when reading such clear expositions of truth, regarding the things of the kingdom, and exclaim, "Oh, that is *inexpressibly* beautiful! and my full heart finds vent in tears when I have no one near with whom I might commune on things unseen as yet."

Yours in Israel's Hope,

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### OUR EXPOSITION OF THE IMAGE.

Rochester, N. Y., Feb. 26th, 1852.

DEAR SIR:

Your "Herald" I have perused with no small degree of interest, and from what extracts I have seen of "Elpis Israel," I surmise it will no less fail to instruct and interest me.

Having for many years been a close observer of all the political movements in Europe and Asia, if peradventure in the light of prophesy I could discern the signs of the times; and in Jehovah's great plan perceive who the Assyrian is as spoken of by the prophet, saying, "I will break the Assyrian on *my Land* and on *my mountains* tread him under foot." I confess your reconstruction of the great image is entirely new to me, and not wholly digested by me as yet.

But *I conceive that Gog, the chief prince of Meshech and Tubal, is the great embodiment of all the evils of his predecessors*—the Gold, the Silver, the Brass and the Iron; all centered in him the very personification of the wicked one; the last beast that is to go into perdition. And if in your idea that is the reconstruction of the image, and the Assyrian that is to fall on the mountains of Israel, then I understand you, and am with you in your conclusions.

And I pray God that He may enable you more and more to be like unto a man

that is a householder, which bringeth forth out of his treasure things new and old.

Your valuable letter to M. Kossuth seems to me very much like truth, and cannot fail to make an impression on his great mind.

My heart rejoices to find you one of those men our God has raised up here and there, a free and untrammelled expositor of His prophetic word, knowing that things revealed belong to us and our children. That your humble student, along with you, may more and more know these things revealed, is the prayer of your brother in waiting for the kingdoms of this world to become the kingdom of our Lord. Even so, come Lord Jesus!

Yours in hope of eternal life  
when our king comes,

JAMES McMILLAN.

#### REMARK OR TWO ON THE ABOVE.

Our idea is well stated by our correspondent. We consider Nebuchadnezzar's Image the *symbol* of Gogue's dominion, when he, the King of the North,\* and of Assyria,† encamps with his army, drafted from all subject nations,‡ on the mountains of Israel§ on all sides of Jerusalem, and is in actual possession of the Holy City,|| in the latter days.¶ He is not the "*last beast*," however. Till Gogue is broken, the lamb-horned, and dragon-speaking beast\*\* is an Iron Leg of the Image—a co-partner with Gogue, yet inferior to him, in the majesty of the Greco-Roman-Dragonian dominion of "*The End*." But when the Clay is sundered from the Iron by the stroke of the Stone-power, that is, when Gogue is broken, the Western Leg and Toes, or "Beast and the Kings of the Earth,"†† have still to be subdued. These are of the Fourth Beast of Daniel, which has to be slain, and his body destroyed in the burning flame by the Lord Jesus, his Saints, and Israel.

As to the word "*reconstruction*," we have used this with reference to the construct state of the image in the king's vision. It never has existed as a whole elsewhere than in the dream. In the Latter Days, however, the thing signified by the image will appear as complete in all its parts as the statue itself before it was smitten by the symbolic Stone.

EDITOR.

\*Dan. xi. 40—45.

†Isai. xxx. 30—33.

‡Hab ii. 5. §Dan. xi. 45; Ezek. xxxviii. 8.

||Ezek. xxxviii. 16;

Dan. ii. 28.

¶Ezek. xxxviii. 11.

††Rev. xix. 19.

#### PERSONALITY OF THE SPIRIT.

England, Jan. 22nd, 1852.

DEAR BROTHER:

Without wishing you to enter further into the question of the personality or impersonality of the Holy Spirit, I shall esteem it a favor if you will inform me whether the Greek pronouns represented in the English version by the masculine personal "*he*," and relative "*whom*," standing for the antecedent "*Comforter*," and "*Spirit of Truth*," in John xiv. 16, 17, 26; xv. 26; xvi. 7, 13; and Acts viii. 15, 16, indicate personality? Is not the gender of the Greek nouns like that of those of the Latin, and other languages, arbitrary—used irrespective of actual sex? If so, will not the use of a masculine pronoun in the original aid us in ascertaining whether its antecedent be a person, a conscious agent, or no; but the Greek relative answering to "*whom*" in some of the passages cited, may show this.

Trusting you will, being conversant with the original, kindly give this an early consideration in the "*Herald*."

I remain, dear brother,

Your affectionate sister in Christ,  
APPHIA.

#### REPLY TO APPHIA.

In reply to the beloved Apphia we would remark, that the pronoun "*he*" is not expressed in John xiv. 16. The nominative to the verb *menēi* "*may abide*" is the phrase *allon parakleeton* "*another comforter*." *Parakleetos*, one sent to assist another, is masculine; so that it is grammatically correct to translate *hina menēi* "*that he may abide*," *meth' hymoon eis ton aionon*, "*with you for the age*," that is, during what remains of the Mosaic Age—"to the end of the age."

But while we judge thus of the masculinity of the verb's nominative from that verse, the next would seem to lead us to the conclusion that the "*he*" ought to be "*it*"—the third person neuter gender. It is true, the donated *parakleetos* is masculine; but what is to be sent as a gift? The answer in the seventeenth verse is to *Pneuma tees aletheias* "*the Spirit of the truth*," *ho* whom the world cannot receive, because it discerneth *auto* it not, neither knoweth *auto* it; but ye know *auto* it, because *menēi* it abides with you, and shall be in you." Here the article *to*, the accusative relative *ho*, and the personal *auto*, are all neuter;

hence the nominative to *meni*, the same verb as *menei* of the former verse, is neuter, and should be literally "it dwelleth" or abides, and not "*he*" as in the English version. James' translators have evidently rendered *ho*, *auto*, and *meni*, without regard to etymology, but so as to harmonize with the masculinity of *parakleetos* in the verse before. They have also disregarded the idiom of the Greeks in *ho kosmos ou theorei*, which they rendered to suit ours. They have it, "the world \* \* \* it seeth not," though *kosmos* is masculine, and therefore literally, "the world, *he* seeth not:" but this 'though good Greek, would be bad English, because with us "world" is neuter.

In the twenty-sixth verse the diversity of gender in the verses before us, is combined in the phrase, *ho parakleetos*, to *Pneuma* to *hagion*, *ho*, "the assistant, the Holy Spirit, which." Here *parakleetos* is masculine, and *pneuma*, neuter.

In the twenty-sixth verse of the fifteenth chapter both genders occur again. Thus, "When the instructor (*ho parakleetos*) is come, whom (*hon*, acc. masc.) I will send to you from the Father, the Spirit of the truth (*to Pneuma*, neut.) which (*ho*, acc. neut.) proceedeth from the Father, that (*ekeinos*, masc. supply *parakleetos*) shall testify concerning me."

In Jno. xvi. 7, the word is *parakleetos*, and therefore requires, the pronoun in the masculine; as, "If I depart, I will send him (*auton*) to you;" but if the word used had been *Pneuma*, Jesus would have said, "I will send it (*auto*.)"

In the thirteenth verse, the first "*he*" is *ekeinos* agreeing with *parakleetos* the subject of discourse understood, and stands as the nominative of the verbs "is come," "guide," "speak," and "show." The neuter phrase, however, is interjected as expletive of the demonstrative; as, "*Hotan elthei ekeinos, to Pneuma tes aletheias, hodegeesei hymas, &c.*"—literally, "When that there is come, the Spirit of the truth, shall guide you, &c."

In Acts, the eighth chapter, fifteenth and sixteenth verses, the subject is the prayer for the Holy Spirit. The phrase is *Pneuma hagion* without the article *to* preplaced. Peter and John prayed that the baptized Samaritans "might receive holy Spirit." The English version then reads, "For as yet *he* was fallen upon none of them." This is not correct. The original is, *oupoo gar een ep' oudeni autoon epipeptookos*. This word *epipeptookos* is the perfect participle neuter to agree with *Pneuma*, which is the nominative to the verb *een*.

Hence the rendering should be, "For as yet it was fallen upon none of them."

The evidence before us, as far as the import of words and phrases is concerned, seems to indicate the *neuter personality* of the Spirit, the masculine words having relation to something else that is affirmed of it, and being masculine from the custom of the language. Though the word *Pneuma* be neuter, the gender of the spirit might be masculine or feminine. *Psuchee*, soul, is feminine; but a man's soul is not therefore a female. The Spirit is a proceeding from the Father; an emanation sent forth wheresoever He pleaseth. It is that by which he establishes a relationship, or connexion, between Himself and every thing animate and inanimate in the Universe. It is his power, neither masculine nor feminine, but grammatically neuter, and inseparable from Himself; for "He is spirit," and by his spirit every where existent. There is no personality of the Spirit distinct from the personality of the Father. The Father, *he* conceives, wills, commands; the Spirit, *it* executes, &c. The Father sends it, bestows it, directs it, so that what is done is done of God. These things being premised the known astuteness of the beloved Apphia will supply the rest.

EDITOR.

## ROME.

Advices from this city, the Seat of the False Prophet, out of whose mouth proceeds a Frog-developed unclean spirit, represent the French, or Frog-power, as objects of popular abhorrence. "His Holiness the Pope," is also said to share this feeling of repugnance with his subjects. Repeated attempts have been made to assassinate the soldiers, and the French Inspector of Police has been severely stabbed by an assassin.

It is also said that the Frog-power has determined to request the Belgian government to remove from the field of Waterloo, the lion and other monuments commemorative of the great battle and its incidents.

March 2nd, 1852.

¶ We have not yet forwarded the Herald to all in Britain who subscribed last year. We wait, at his suggestion, the renewal of their pre-paid subscriptions to Mr. Robertson, 89 Grange Road, Bermondsey, London.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

JOHN THOMAS, ED.

RICHMOND, VA., March, 1852.

VOL. II.—No. 3.

### DAVID'S THE THRONE OF JEHOVAH'S TERRESTRIAL DOMINION.

"Much has been written on either side of the controversy in reference to Christ's session on the throne of David. The vast majority hold that Christ's sitting on that throne began when he sat down at the right hand of the Father. Premillennarians, on the contrary, hold that the session of Christ on the throne of David will not, in the true and correct sense of the prophecy, began till "His appearing and his kingdom." The majority (the spiritualizers who make the word mean what it does not say.—Ed. H.) identify the Father's throne with that of David: the premillennarians discriminate the throne of David as a throne plainly different from the Father's, and peculiarly belonging to the Messiah. What, then, is the testimony of the scripture on the subject? In the first book of Chronicles, it is written, "Then Solomon sat on the throne of Jehovah, as king instead of David his father."\* And to the like effect it is written elsewhere, "Blessed be Jehovah thy God, who delighted in thee to set thee on His throne to be king for Jehovah, thy God."† These passages seem to remove all the difficulties of the question. David reigned under a theocracy, as the Viceroy or representative of Jehovah, the King of Israel; therefore the throne of David is, in these passages of scripture, called Jehovah's throne. The words plainly import not the throne of undervived sovereignty on which Jehovah was sitting in heaven, but the throne of representative or delegated sovereignty, which, in God's stead, David occupied on earth. The

throne of the Father, as contradistinguishing from that of David, means simply the throne of Jehovah's eternal, undervived, and irresponsible sovereignty; and, on the other hand, the throne of David means simply the throne occupied by the representative of Jehovah upon earth, a throne of sovereignty, derived, dependent, and responsible. There being, then, such a difference between the throne of David, and the throne of God in heaven, is it not as sound in theology as in logic, to make a corresponding distinction? Yea more, is it not reasonable to expect that, in due time, when things are ripe for such a manifestation, the distinction as well as the difference will be made not less perceptible to the purged eye of sense, than it is now to the purged eye of the understanding? Such an expectation is irresistibly impressed on the mind by many intimations of prophetic scripture. Of these the two following are very explicit: "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall he sit upon the throne of his glory."\*\* Do our opponents maintain that this is the throne of the Father let down from heaven to earth?—if not, they admit that at the time referred to, the session of Christ on another and distinct throne, will have its commencement: that other and distinct throne, we, following the example of the scripture, designate by various names, and especially, in order to mark its representative character, we designate it "the throne of David." Some of our opponents hold, in common with us, that the renewed earth will be, after the final judgment, (after the thousand years, or millennial period is expired.—Ed. Her.) the abode of the redeemed, and conse-

\*1 Chron. xxix. 23.

†2 Chron. ix. 8.

\*\*Matt. xxv. 31.

quently, the scene of Christ's personal and everlasting reign. That, where they are, Christ will for ever manifest his presence as the Son of Man, is a truth identified with all their hopes of glory. No christian would venture to deny it. We ask, then, such of the brethren on the other side, as have been just now specified, if they believe that Christ's session "on the throne of his glory," which commences, as they say, on the day of final judgment, is to terminate as soon as the solemnities of that day are past? If so, on what throne do they expect Christ to reign for ever amidst his people on the renovated earth? Immediately after the day of judgment, shall "the throne of Christ's glory" vanish from the scene, and the throne of the Father being let down to earth, shall Christ's session on it then be resumed? We conclude this interrogatory argument by maintaining, on the ground of the text before us, that antimillennarians (who are unbelievers of the gospel of the kingdom.—Ed. Her.) must either believe the throne of glory on which Christ sits at the final judgment to be the Father's throne let down from heaven, or they must believe, in common with us, whom they oppose on this very point, that there are, indeed, two distinct thrones—one, on which Christ now sits at the right hand of the Father; and another on which he will not sit until "He come in his glory." If they hold by the former side of the alternative, they place themselves on ground which cannot abide a scriptural examination; if they hold by the latter, they ought to treat what they regard as the premillennial theory of two thrones with a considerably greater degree of forbearance.

"The other scriptural intimation referred to on the subject is as follows: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."\* The distinction here made is no mere rhetorical flourish; no antithesis employed simply for the sake of euphony, or to arrest attention. It intimates plainly that there is a throne which belongs to Christ and is peculiarly his own—a throne distinct from his Father's, and appropriated to the exercise of his delegated power. Were "his throne" identical with his Father's, then, according to the promise of the text, his victorious followers must yet be exalted to a place on the supreme throne of Jehovah, and so be invested with the majesty of

underived and irresponsible government—an exaltation, which is not only impossible, but the very thought of which is blasphemous. There, during the course of the great anti-christian rebellion, Christ can wield his meditorial power as well for the controlling of his enemies, as for the upbuilding of his elect. But the church, redeemed, as it is, from among mere creatures, dares not aspire after the divine honor of session on the eternal throne of God. Its destined privilege is to sit on the throne of Christ, with Christ its king, and to share with him in the exercise of his derived and representative sovereignty."

The above is taken substantially, though with some omissions and emendations, from the *Quarterly Journal of Prophecy*, which contains much truth, forcibly put forth, but at the same time mixed up with sectarian philosophy which "we cannot but disapprove and discommend."

EDITOR.

#### OF THE TEN TRIBES OF ISRAEL.

"More than two thousand five hundred years ago, the Ten Tribes of Israel were carried captive into Assyria. About a hundred and fifteen years after this, Judah and Benjamin also were carried away to Babylon. These returned, and some few Israelites of the other tribes with them; but as a nation, Israel was never restored. According to Esdras\* they took counsel among themselves, and emigrated into a distant country, where never man dwelt; and the name of this country was Arsareth, at the distance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promises, not only respecting the restoration of Judah, but of Israel also. From these Ten Tribes not having been heard of for so many ages, and the improbability of such a people escaping the notice of all travellers, the generality have been induced to conclude that they nowhere exist as a distinct people, but have long ago been melted down among other nations, except those that united themselves with Judah and Benjamin at their return from Babylon. That they should still exist is certainly a very extraordinary circumstance, and should Providence bring them forward bye and bye to act a conspicuous part in the great scene which is now opening, it will doubtless excite great

\*Rev. iii. 21.

\*2 Esdr. xiii. 41—50.

astonishment; but both the event and the surprise were foreseen and predicted by the prophets. They foresaw that the reunion of Ephraim with Judah would not take place till after the great dispersion, and their resurrection from the long political death they were to suffer for their sins. Then are Ephraim and Judah to be one people again.\* And Zion shall say, "Who hath begotten me these? Behold I was left alone, these, where have they been?"†

"Independent of the prophecies, there is reason to conclude that this people does still exist distinct from other nations. The grounds for this conclusion may be seen in the second volume of the Asiatic Researches. That the reader may judge for himself, I shall take the liberty of quoting the extract which we find in the Monthly Review enlarged.‡ The account is whimsical enough, but considering the number of ages since the carrying away of Israel captive, their corrupt state at that time, their miserable condition since, their ignorance of printing, &c., it affords as much proof as can be expected, at the first dawn of their existence. When we are better acquainted with them, their manuscripts, customs, &c., we may expect more light."

Thus much writes the Hebrew editor of the Occident. But before presenting our readers with the article from the Monthly Review he refers to, we shall produce an extract from the "*Researches*."

"The Tribes of Israel," says Claudius Buchanan, "are no longer to be inquired after by name. The purpose, for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the author never heard that a Jew could make as sensible reply. The tribe of Judah was selected as that from which the Messiah should come; and behold, the Jews do not know which of them are of the tribe of Judah."

"While the author was among the Jews of Malabar, he made frequent inquiries concerning the Ten Tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country he supposed they had gone, and whether he had ever heard of their

moving in a great army on such an expedition. It will be easy perhaps to show, that the great body of the Ten Tribes remain to this day in the countries to which they were first carried captive. If we can discover where they were in the first century of the Christian Era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them down to this time.

"Josephus, who wrote in the reign of Vespasian, recites a speech made by king Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words: "What! do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of *Adiabene*? Besides, if they would come, the Parthian will not permit it."\* We learn from this oration, delivered to the Jews themselves by a king of the Jews, that the Ten Tribes were then captive in Media under the Persian princes.

"In the fifth century, Jerome, author of the translation of the Scriptures called the Vulgate, treating of the dispersed Jews in his Notes upon Hosea, has these words: "Unto this day the Ten Tribes are subject to the Persian kings, nor has their captivity ever been loosed;"† and again he says, "The Ten Tribes inhabit at this day the cities and mountains of the Medes."‡

There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country since that period, like the Goths and Huns to conquer nations?" Have we ever heard of their rising in insurrection to burst the bonds of their captivity? To this day, Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the king.§

"Mohammedanism reduced the number of the Jews (professing Judaism) exceedingly. It was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, "the seven churches of Asia;" and we may believe that an equal proportion of Jews were proselyted by the same

\*Joseph. de Bell. l. ii. c. 28.

†Tom. vi. p. 7.

‡Tom. vi. p. 80.

§Joseph Emin, a christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though the Anglo-Indian government interested itself in his behalf.

\*Ezek. xxxvii. 16-22. †Isai xlix. 21.

‡Vol. x. p. 502.

means. In the provinces of Cashmere and Afghanistan some of the Jews submitted to great sacrifices, and they remain Jews to this day : but the greater number yielded, (forsook Judaism.—Ed.) in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to establish the fact.\* We may judge in some degree of the number of those who would yield to the sword of Mohammed, and conform, in appearance at least, to what was called a *sister religion* from the number of those who conformed to the Catholic religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his history that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Romanism, some of whom were priests and bishops. The Tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo, and some tribes are evidently of Jewish extraction.

"Calculating, then, the number of Jews who now inhabit the provinces of ancient Chaldee, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mohammedanism, or some form of it, in the same regions, we may be satisfied, "that the greater part of the Ten Tribes which *now exist*, are to be found in the countries of their first captivity."

In another place, Dr. Buchanan remarks, that Usbec and Independent Tartary are "the country which Dr. Giles Fletcher, who was envoy of Queen Elizabeth at the court of the Czar of Muscovy, has assigned as the principal residence of the descendants of the Ten Tribes. He argues from their place, from the name of their cities, from their language, which contains Hebrew and Chaldaic words, and from their peculiar rites, which are Jew-

\*Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. See *Forster's Travels*.

ish. Their principal city Samarchand is pronounced *Samarchian*, which Dr. Fletcher thinks might be a name given by the Israelites after their own Samaria in Palestine. Benjamin of Tudela, who travelled into this country in the twelfth century, and afterwards published his *Itinerary*, says, "In Samarcand, the city of Tamerlane, there are 50,000 Jews under the presidency of Rabbi Obadiah; and in the mountains and cities of Nisbor, there are four tribes of Israel resident, namely, Dan, Zebulun, Asher, and Naphthali."\* It is remarkable that the people of Zagathai (Great Bucharia) should be constantly called Ephthalites and Nephthalites by the Byzantine writers, who alone had any information concerning them. The fact seems to be, that, if from Babylon as a centre, you describe a segment of a circle from the northern shore of the Caspian sea to the head of the Indus, you will inclose the territories containing the chief body of the dispersed tribes of Israel."

The following is the extract from the Monthly Review reproduced in the Occident under the caption of

#### THE DESCENT OF THE AFFGHANS FROM THE JEWS.

"The Affghans call themselves the posterity of Melic Talut, or king Saul. The descent of the Affghans, according to their own tradition, is thus whimsically traced :

"In a war which raged between the children of Israel and the Amalakites, the latter being victorious, plundered the Jews, and obtained possession of the Ark of the Covenant. Considering this the God of the Jews, they threw it into fire, which did not affect it; they afterwards endeavoured to cleave it with axes, but without success: every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At last they fastened it upon a cow, which they turned loose into the wilderness.

"When the prophet Samuel arose, the children of Israel said to him, "We have been totally subdued by the Amalakites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God." Samuel said, "In case you are led out to battle, are you determined to fight?" They answered, "What has befallen us that we should not fight against infidels? That nation has banished us from our country and children."

\*Benjam. Itin. p. 97.



At this time the angel Gabriel descended, and delivered a wand, and said, "It is the command of God, that the person whose stature shall correspond with this wand, shall be King of Israel."

"Melic Talut was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his search, he was greatly distressed, and applied to Samuel, saying, "I have lost a cow, and do not possess the means of satisfying the owner. Pray for me that I may be extricated from this difficulty." Samuel perceiving that he was a man of lofty stature, asked his name. He answered, *Talut*. Samuel then said, "Measure Talut with the wand which the angel Gabriel brought." His statue was equal to it. Samuel then said, "God has raised Talut to be your king." The children of Israel answered, "We are greater than our king; we are men of dignity, and he is of inferior condition. How shall he be our king?" Samuel informed them that they should know that God had constituted Talut their king by his restoring the ark of the covenant. He accordingly restored it, and they acknowledged him their sovereign.

"After Talut obtained the kingdom, he seized part of the territories of Jalut or Goliath, who assembled a large army, but was killed by David. Talut afterwards died a martyr in a war against the infidels; and God constituted David king of the Jews.

"Melic Talut had two sons, one called Berkia, and the other Irmia, who served David and were beloved by him. He sent them to fight against the infidels, and by God's assistance they were victorious.

"The son of Berkia was called Afghan, and the son Irmia was named Usbec. These youths distinguished themselves in the reign of David, and were employed by Solomon. Afghan was distinguished by his corporeal strength, which struck terror into demons and genii; Usbec was eminent for his learning.

"Afghan used frequently to make excursions to the mountains, where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels."

With this account we shall subjoin a remark of the late Henry Vansittart, Esq. He observes, that

"A very particular account of the Afghans has been written by the late Ha Fiz Rahmat Khan, a chief of the Rohillas,

from which the curious reader may derive much information. They are Musselmans, partly Sunni, and partly of the Shiah persuasion. They are great boasters of the antiquity of their origin and reputation of their tribe; but other Musselmans entirely reject their claim, and consider them of modern and even base extraction. However, their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have been also reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins."

A specimen of their language (the Pushtoo) is added, and the following note is appended by the president:

"This account of the Afghans may lead to a very interesting discovery. We learn from Esdras, that the Ten Tribes, after a wandering journey, came to a country called Arsareth, where we may suppose they settled. Now, the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although, since their conversion to Islam, they studiously conceal their origin. The Pushto language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic, and a considerable district under their dominion is called Hazarch, or Hazarel, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans."—*From Bichano's "Signs of the Times."*

Besides these testimonies, we would add the following upon this interesting subject. In the sixth year of Hezekiah, king of Judah, and in the ninth of Hoshea, king of the Ten Tribes of Israel, Samaria, the metropolis of Israel's kingdom, was taken by Shalmanezar, king of Assyria. Having abolished the government, he next deported the inhabitants beyond the Euphrates into Assyria, "and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes."\* This is termed "removing them out of Jehovah's sight."† Not that he could not

\*2 Kings xvii. 6.

†2 Kings xvii. 18.

longer see them, because "the eyes of the Lord are in every place;" but because the scripture represents his eyes as resting upon the Holy Land as they do not on any other country:—it is "a land," says Moses, "which Jehovah thy God careth for; the eyes of Jehovah thy God are always upon it, from the beginning of the year, even unto the end of the year."\* Hence for Israel to be removed from this land, was to remove them out of His sight as beholding the land, and the things upon it. It may be also remarked in passing, that as to send the Ten Tribes into captivity was to remove them out of Jehovah's sight, so to bring them back into the land is for them to "live in his sight." Hosea, in speaking of their captivity and return, has this passage, which we present in the form following:

*Jehovah.*—"I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early."

*The Ten Tribes.*—"Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up; and *we shall live in his sight*. Then shall we know if we follow on, to know the Jehovah, (*eth-Yehovah*;) His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."†

But to return to the passage in Kings, which Gesenius translates thus: "And placed them in Chalcitis and on the Chabor, a river of Gozan, and in cities of the Medes." This is certainly to be preferred to the common version. In this Habor, or properly *Chabor*, would seem to be a city or province watered by Gozan. "By" is not in the original, and Gozan appears to be a province or people, rather than a river.‡ The root of "*Chalcitis*" is evidently in the Hebrew *Chalch*, converted into *Chalach* by the pointing of the Masorites. We like Gesenius' rendering, which cannot be improved. It makes the river to be the *Chabores*, which is regarded as the Chebar of Ezekiel. But we doubt the correctness of this. The orthography is not the same. Ezekiel's river is Kebar, or *Kor*, in the land of the Kasdim, or Chaldeans; while the other is *Chbor*, or Chabor, which empties into the Euphrates in the northern part of Mesopotamia. Ezekiel says he was "among the captivity by the river Kebar." There

were two captivities at the time. He was with that in Chaldea proper at Babylon; and not with that in the Chaldea which had then acquired the name of *Aram naharaim*, Syria of the Rivers, or Mesopotamia. Ptolemy in his Geography, v. 18, calls the region lying between the rivers Chaboras and Laocoras, by the name of *Gauzanitis*, Hebraically, *Gozanitis*; there is also a district in Media termed *Gauzan*, between the rivers Cyrus and Cambyses, which fall into the Caspian.

The region, then, west and south of the Caspian, and north-east of Samaria, was the first resting place of the Ten Tribes. Their sojourn there, however, was not permanent. If any dependence can be placed upon Esdras, which is very doubtful, after their transportation to Assyria, "they entered into the Euphrates by the narrow passages of the river," which "they passed over" dry shod. He says they journeyed "a year and a half" to Arsareth; they would therefore pass up between the Euxine and Caspian Seas through the Asiatic Sarmatra, until their march would bring them to the Tanais or Don, or to the Rha, or Volga, rivers, or to the isthmus between the two. There is no historian to inform us what counsel they took at this juncture. We can see, however, from the map, that whichever way they went, they would penetrate more deeply into the country inhabited by the Scythian aborigines of what is now called the Russian empire. The probability is that some ascended along the Volga and Don into Meshech or Moscovy, and thus finding their way into Poland; while another party would cross the Volga and Ural rivers, and descend between the Caspian and Ural mountains into Independent Tartary, and in the course of time make their way into Afghanistan, and the farther East. In this way the Parthians, who lay to the east of the Caspian, and around its southern extremity, and thence to the Euphrates, would come to be placed between the Ten Tribes and the Holy Land, to which Agrippa alluded in his speech to the defenders of Jerusalem, as reported by Josephus.

The Ten are often spoken of as the Lost Tribes of Israel. We do not, however, regard this as appropriate. We believe that the multitudes of Israelites in Russia, Poland, &c., are the descendants of a migration from Assyria, whose communities have grown up to maturity with the growth of the Moscovite nation. The greater part of the Ten Tribes are evidently regarded by the prophets as being

\*Deut. xi. 12. †Hos. v. 15; vi. 1-3.

‡2 Kings xix. 12.

in the country north from the Holy Land; for they make the exodus of Israel from the North, in their redemption by Messiah, as greatly transcending in celebrity the exodus of the whole nation from Egypt under Moses. "Go, and proclaim these words *toward the north*," saith the prophet, "and say, Return thou backsliding Israel, saith Jehovah." "In those days the house of Judah shall walk with the house of Israel, and they shall come together *out of the land of the north* to the land that I have given for an inheritance unto your fathers."\* So also another prophet intimates by the words, "Behold, these shall come from far; and lo, these *from the north*, and from the west; and these from the land of Sinim."† Again, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth"—that is, "I will say to Russia, give up; and to Egypt, keep not back; bring my sons from Afghanistan, &c., and my daughters from the farthest east." In another place, "Behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth who brought up the children of Israel out of the land of Egypt: but Jehovah liveth who brought up and which led the Seed of the house of Israel *out of the north country*, and from all countries whither I had driven them: and they shall dwell in their own land."‡ "Ho, ho, come forth, and *fee from the land of the north*, saith Jehovah; for I have spread you abroad as the four winds of the heaven, saith the Lord."§ But we need not adduce more proof to show that the country north of the Promised Land is the great sepulchre in which the tribes are entombed—it is the amplest of the political graves in which the children of Israel are buried. But Jehovah has promised that he will open their graves and bring them up out of them, and thence into the land of their fathers. The north will not be disposed to give them out any more than Pharaoh was in the days of old. The King of the North, by ukase in 1843, ordered all Jews to move from the frontiers of Poland into the interior, under pretence of preventing smuggling. But it will be all to no purpose. The ukase of Israel's King has been long since proclaimed, that "they shall come again from the land of the enemy to their own border," for "there is hope in their end, saith Jehovah."||

EDITOR.

\*Jer. iii. 12, 18. †Isa. xlix. 11. ‡Jer. xxxiii. 7, 8.  
§Zech. ii. 6. ||Jer. xxxi. 15—17.

## THE TEN TRIBES OF ISRAEL.

Dr. Asche, who recently started from Jerusalem to trace out the Ten Tribes, has returned unsuccessful. He penetrated into the interior of Cyabech, where he heard that, at a distance of fourteen days' journey, Israelites were living in the desert, who distinguished themselves by their strength and valor. He determined on seeking them out; but, when he had entered the desert, he was surrounded on all sides by the inhabitants of the wilderness, wild beasts and robbers, the latter of whom stripped and plundered him, so that he hardly escaped with his life.

## JESUS NOW UPON DAVID'S THRONE!— IMPROVED VERSION—LOOSE QUOTATION.

"The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—GABRIEL.

As a note appended to an "allusion," or more properly an *illusion*, made in the seventh question of Mr. Campbell's essay "No. 1," on the Acts of the Apostles, in his Feb. Harbinger, is the following extraordinary specimen of the wisdom which distils from the alembic of Sacred History in a theological laboratory of the west.

"To prevent misconception of this allusion to the throne of David," says Mr. C., "I simply remark for the present, to be developed, probably, more fully again, that the *throne of David* was, in fact, the *earthly throne of God*, in the midst of ancient Israel. David was his Viceroy, that is, the *Lord's anointed*, a fact not well understood by the church, and still less by some *untaught and unteachable dogmatists* of the present day. It was necessary to the plans of Jehovah, which are all sublimely grand and wonderful, that he should have two thrones—one on earth and one in heaven—for a time occupied one above, by himself, and one below by his vicegerent, called and constituted by him; and therefore his solemn oath or covenant with David, that he would raise out of his person, in fulness of time, one that would occupy both thrones! Hence said the inspired bard of Israel, "Jehovah said to my Jehovah, sit thou on my right hand till I make thy foes

thy footstool." It is beautifully in accordance with this fact, that Mary the virgin was the last bud on the tree of David which could blossom and fructify, and bring forth a representative of David. So that if Jesus be not the heir of David's throne, there never can be one born, and God's covenant has failed. This is a death-blow to Jewish infidelity, if their eyes were not closed and their ears sealed. But Jesus was the son of David, and born to be a king, as he told Cæsar's representative. ON THE THRONE OF DAVID, as King of kings, HE NOW SITS, and also on the throne of God; for he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him."

In the above our logical friend admits that the throne of David was the earthly throne of God, occupied by his anointed as his viceroy. We are glad he has learned so much as this, for it is a truth scarcely at all known to what he calls "the church." That David's was Jehovah's throne in Israel, is a startling proposition to sky-kingdomers; and that it will be his throne there again, neither "the church," nor the church's illuminator, our sagacious friend, are able to comprehend. He professes to believe that David's throne on Mount Zion was once Jehovah's; but he has not faith enough to believe that it will be so again. This is just like our historical friend;—he can believe history, "sacred history," any thing in short, but the written promises of God. The things set forth here do not accord with his reading and experience; they are too marvellous for his matter-of-fact organization, therefore he repudiates the things they declare with ineffable and sovereign contempt. How unlike Abraham, who "believed all things, and hoped all things," and "therefore his faith was counted to him for righteousness!" But our unfortunate friend is not so. If justification be by faith, as it unquestionably is—faith in what God has done *and promises to do*—our didactic friend's sacræ-historical creed will leave him in the lurch, the naked denizen of outer darkness. We beseech him therefore to look into this matter before it be "too late;" for even in our own time, "too late" has lost a kingdom.

Our "sublimely grand and wonderful" friend opines that the plans of Jehovah require that he should have "two thrones, one on earth, and one in heaven." He has not vouchsafed to tell us what plan or plans necessitate this. In the absence of light, then, we would suggest that he is

certainly mistaken. If Jesus in heaven have "many crowns," as he says, why are only two assigned to Jehovah in heaven? The number of crowns indicate the number of thrones. The truth rather is, that Jehovah has as many thrones in the universe as there are inhabited spheres in boundless space; but on earth he has only had one, which was David's, and since that was demolished he has had none; but he has revealed his intention not only to recover David's, but also to take possession of every other upon the earth; so that His authority alone may be acknowledged here. Let our knowing friend ruminate upon this awhile!

Our critical friend favors his readers with an "improved version" of a sentence in the one hundred and tenth psalm. He quotes it, "Jehovah said to my Jehovah, &c." We submit to our learned friend that David wrote no such thing. Great Hebraist as our friend may be, he must surely have been taking a siesta from which he had scarcely recovered when he penned it. He has been misled by the supposition that where "Lord" occurs in the English version, it is *Yehowah* in the Hebrew, and should therefore be rendered *Jehovah*. But this is incorrect, as proved in more places than one in the psalm before us. David's words are, "*Neum Yehowah la-Adoni*," Jehovah said to my Adon. In the second verse, "Lord" is *Yehowah*; also in the fourth: but in the fifth verse, David addressing Jehovah concerning "the Man of his right hand, even the Son of Man, whom he made strong for himself,"\* says "*Adonai al-yeminekah*," the Adon at thy right hand." We are aware, that the Athanasian lexicographers, and perhaps Jewish too, who are opposed to the idea of "the Man Christ Jesus" sitting at the right hand of Jehovah, pretend that *Adonai* is exclusively applied to the Uncreated One. This, however, is mere Masoretic trifling. *Adonai* is the same word as *Adoni* in the first verse, only with a *Kamitz* under the *Noon* instead of a *Chirick*. Now, the pointing is very convenient for pronunciation, but of no authority in interpretation. We would therefore translate both words in the same way, rendering the fifth verse as the first, to wit, "*My Lord* at thy right hand (O Jehovah) shall strike through kings in the day of his wrath;" that is, when by Jehovah's aid his enemies are made his footstool. We trust our learned friend will dig about and mel-

\*Psa. lxxx. 17.

low the soil, hard-baked upon his Hebrew roots, before he undertakes to solve "the greatest question of the age," as he facetiously styles, we suppose, the translation of the scriptures into the latest English! He must forsake his sky-kingdom before he, or the Bible Unionists, will be able to present the world with a version really improved, and beyond the reach of emendation.

Our valiant friend will pardon us for saying that with all his prowess in fight he is the last man in creation to deal "a death blow to Jewish infidelity." If he strikes Judah home on the personal identity of Jesus with the son promised to David; they strike him into nonentity by saying, "granted; but if Jesus is not to sit upon the throne of David in our ancient city, as you affirm, then he is not the Messiah of whom Moses and the Prophets wrote; therefore we look for another." Judah and "the Church" are both infidel, our galaxial friend among the number, the only difference between them is, the several points on which their unbelief is manifested.

In conclusion, the proof given by our demonstrative friend of the Lord's present occupancy of his father David's throne is, that "he has all crowns upon his head, and affirms that all authority in heaven and on earth is given to him." All crowns! Ah, then must David's be among them! But knowing how loosely our friend quotes the word, we cannot admit the proof until we look for ourselves. We find that he has not quoted the text correctly. It does not say, "all crowns were upon his head," but it says "and upon his head many crowns." Many is not all, therefore David's may be among the missing. But we object to our friend's hermeneutical chronology as well as to his philosophy. Jesus with many crowns upon his head is seen in a vision which represents events between the Battle of Armageddon in which Nebuchadnezzar's Image is broken; and the complete subjugation of the nations, or reduction of the Image-fragments to impalpable dust. The "many crowns," with David's among the number, are acquired by the victory of Armageddon; all crowns, when "the kingdoms of the world become our Lord's and his Anointed's," at the final overthrow of the Beast, the False Prophet, and Kings of the earth by the conclusion of the Post-Adventual war.

As to all authority in the sense of power in successful rule, being now possessed by the Lord Jesus, facts are against it on

every side, whether we consider the state of "the church" or the world. Jesus said, All exousia, or power of doing as one pleases, in heaven and upon earth is given to me. He did not say this as proof that he was sitting upon any throne; but as the ground of his commanding the apostles to go and preach the gospel of the kingdom, and repentance and the remission of sins in his name. Though a king, and born to be king of the Jews, and to be the Prince of many kings and lords, his glorified brethren reigning with him over the whole earth, he has at present no kingly or political authority. If he have we would like our inventive friend to tell us where, that we may go and live under its just, merciful, and benevolent influence. We forbear to add more at present, except to commend the first article of this number on David's throne to the calm, candid, and dispassionate consideration of our untaught, but, we trust, not unteachable contemporary.

EDITOR.

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#### A WOODEN SWORD BRANDISHED AT ELPIS ISRAEL—SIR KNIGHT DISARMED, AND HIS WEAPON SHIVERED TO SPLINTERS.

"We war casting down imaginations and every lofty notion exalting itself against the knowledge of God."—PAUL

As a part of his note on the Throne of David, our refined and polished friend over the mountains writes concerning Elpis Israel and its author, in the following chaste and classic style! It may be regarded as a specimen, doubtless, of the "pure literature" and the christian spirit it exhales, for the development of which Bethany College, as a Queen of the West, is presented as a nursing mother to Zion, that is, spiritually, "the church!" Is it not extraordinary that with such elegant impromptus thrown off from time to time from the pen of our amiable and celestialized friend, that "the brotherhood" is so irresponsive to his eleemosynary hints, exhortations, and demands! Wonderful indeed that "the disciples" do not bestir themselves amain, and without delay secure "a little stock in the Bank of Heaven," by contributing to its endowment that the nursing Queen may forever bless

the world with dainties such as we now present:

"Any one," says Mr. Campbell, "who wishes to peruse the most conceited, consequential, and dogmatical treatise, based upon a hallucination, and a parody of the words *ELPIS ISRAEL*, will, if he have a dollar to throw away, have a demonstration of a disease called in Kentucky "the big head," probably unequalled in this century; making the *Hope of Israel*—indeed the Hope of the Gospel in full development, to consist in raising up again a throne of David in Palestine or Jerusalem; as if that throne had been vacant now for 1800 years, or as if Jesus Christ would remove his throne out of the Heavenly Jerusalem, to rebuild and locate it in old Jerusalem, and there to aggrandize the empire of the universe!! But this only in passing, as one of the specimens of the power of the love of notoriety or of the marvelous, in wrecking and bewildering the human mind. We regard this development of the passion for notoriety as one of the most admonitory dispensations in our immediate circle of observation. It has made a man that might have been useful, worthless to himself, worthless to his friends, and worse than worthless to the world."

While we were in England our loving friend favored us with one of his characteristic notices in which he styled us "the erratic materialist and rather plausible sophist of no-soul memory." Previous to this, he announced us to the public as "a half-septic, half-christian, fit only for the society of Voltaire, Tom Paine, and that herd;" and now the climax is capped by proclaiming us as utterly worthless!—yea more, afflicted with one of the worst of diseases, if we rightly guess what in the "half-horse and half-alligator" country they elegantly style "the big head"—as an incurable leprosy, and therefore in our influence upon society "worse than worthless!" Really, when we look at ourselves in the manuscript before us, with this long handle to our name, we inquire of ourselves, is it possible that we are such a character as our sweet friend declares? Why the most worthy candidate for penitentiary distinction cannot be worse than our unfortunate self! But, even supposing we be as wretched an outcast as our gracious friend affirms, we humbly suggest that it is not very agreeable to be published as such to all the world. Impartial judge as he is in matters affecting himself, still it is not comfortable to be accused, condemned

without a trial, or being permitted to show cause why sentence of death should not be pronounced against us, and to be summarily executed. We don't altogether relish this nephew-of-my-uncle style of administering law, especially when we are to be victimized by it. It is bad enough in theory, and it is by no means better in practice. Our judicial friend, however bright the attribute of jealousy may shine in his celestial crown, has not displayed towards us an overflow of mercy—and he should remember that "mercy and truth meet together" in the true believer, and that "mercy boasts itself against judgment"—in the treatment he has dealt out to us these seventeen years. He has, or has had, thousands of readers, to whom he has declared on the faith of a man aspiring to celestial honors and sublimities in the Milky Way, that we are every thing that is contemptible in faith, opinion, acquirements, and character. This has been the general indictment, a sort of summary compilation of pestiferousness, by which a prejudgment has been secured against us. The counts of the indictment have been predicated upon garbled extracts of very scanty dimensions, and on no extracts at all. Our disinterested friend out of kindness to us has had it all his own way, taking care for the good of the cause, that is, the cause of Originic sublimities and the vested interests dependent thereon, that we should not be permitted to speak to his readers to whom he had written such creditable and delightful things concerning us! Hence, say what we might in our own paper, those to whom we were accused saw nothing of it, because they were not our readers, but his alone. This policy having been carried out for so many years has not failed to cause us to be esteemed by those who know us only by name, and as our ingenuous friend has misrepresented, as just such a worthless character as he affirms. We are said to be "hallucinated," "mad," "a devil," and many other things known, or supposed to be known, by like respectable appellatives. It seems strange, yet so it is; though we can produce several of the most *compos mentis* people in society, of good and honorable standing, who know us intimately, and readily testify that we are the very opposite to what our benevolent friend and his reflectors, who have no personal acquaintance with us, aver. But unfortunately, as soon as a respectable man testifies in our favor, the tables are forthwith turned upon him, and he

is regarded as no better than ourselves! This is the way the Jews serve the witnesses for Jesus. So long as they are his enemies their testimony is considered as credible and respectable; but so soon as the truth converts them into friends, immediately they are set down as liars, and not to be regarded. Thus it has been from the beginning, and, we suppose, will be to the end. Error and errorists are essentially oppressive and tyrannical. The part of truth is to contend, protest, reason, testify, and endure, until Christ shall come and "break in pieces the oppressor," when the truth will prevail gloriously, and all its suffering friends rejoice together in his presence. It is a consolation to know that contemptible and worthless as we are esteemed by worldly-minded men, we cannot be more sovereignly despised than were Jeremiah, Paul, and his co-laborers by their contemporaries, who made them "as the filth of the world, the offscouring of all things unto this day."\* Misery loves company; it is therefore very consoling when that company turns out to be the very salt of our groaning world.

But, be we ever so pestilent that does not nullify the Kingdom of God as expounded in Elpis Israel. The building up of the kingdom and throne of David as in the days of old is not disproved by declaiming against us, or proving us to be as worthless as it is said. Our extreme worthlessness does not alter the testimony of the prophets and apostles, who both declare that Messiah shall restore them. Our friend likes to talk about logic, but what logic is there in reviling a book and its author in support of any opposite theory? But, we suppose, we must pardon our celestial friend the indiscretion of which we complain. He is doubtless in a super-excited state, and scarcely knows whereof he affirms. Some months ago before he had read the book, he said that we had "proved all the apostles to be wrong in making the resurrection to eternal life the hope of God's people, and for it, had substituted another terrestrial paradise. True," said he, "I have never read the new book, or the newly discovered Elpis Israel, but am informed that it is that maintained by some Jews of the present day, as a substitute for the hope of the resurrection of the just." He afterwards tells us what his hope is not, "It is not," says he, "the literal return of the true Messiah to reign in Palestine, or on earth, or in any portion of the solar system."

\* Lam. iii. 45; 1 Cor. iv. 12.

But since telling his readers what we had done in Elpis Israel before he had read it, our intuitive friend has probably read it. His report, we think, ought to induce every one to seek to possess it, as a literary curiosity if upon no other grounds. Our critical friend says it affords "a demonstration probably unequalled in this century." We believe he is right in this. We know of no other book that contains a similar demonstration of the truth. Our pathological friend calls it "a demonstration of a disease," &c. He is excusable in this; for it is natural enough that he should style that a disease which demonstrates his sky-kingdom throne of David, his trans-solar new heavens and earth, and his Origenic sublimities, to be mere "philosophy and vain deceit." The reading of Elpis Israel has evidently transformed our ordinarily meek friend into a wide-mouthed vial of wrath. He calls the book hard names as well as its author having no other arguments to bring against it. He finds that it does not even attempt to prove the apostles wrong in any thing; and that it does not substitute a terrestrial paradise for the resurrection to eternal life; but that while it maintains that the promised "Paradise of God" is to be established on earth, it also shows that the dead must be raised to eternal life to inherit its good things for ever; and the living believers therein contemporary with its formation changed in the twinkling of an eye for the same purpose. Our sky-kingdom friend, we presume, is mortified to find that his informant led him into such an inconvenient error about our substituting one thing for another when there is not a word of truth in the allegation. His honest and virtuous indignation, doubtless, would make his studio too hot to hold said informant. Still the discovery of the imposition upon his credulity has not put our friend, ever great and undogmatical, in a sweeter disposition towards our unoffending self. We sent him a present of the book all the way from London; studiously avoided alluding to him, or to his reformation in its pages; and endeavored simply to show *what the Bible reveals as the destiny of the earth and of man upon it*. But instead of sending us a polite note, gratefully acknowledging our kindness and thoughtful consideration of him though so far away, our astonishing friend falls into a paroxysm of interjections as the only defence he can offer against the overwhelming evidence with which Elpis Israel has assailed and demolished his entrenchments. There is

nothing easier than to prove the truth of the things that excite his astonishment—that the Hope of Israel and the Hope of the Gospel are identical; that the throne of David will be re-established in Jerusalem; that the Lord Jesus will sit upon it there; and there aggrandize the empire of the whole earth. These are truths which shine from the sacred page as the sun in the midst of heaven; and blind, very blind, yea even stone-blind, must be the man who says, "I cannot see them there."

This short denunciatory paragraph suggests to us that our friend does not suspect the reason of the King of Israel's prolonged absence at the right hand of power. We will inform him. It is, *because there is no throne of David for him to sit upon*. Had this throne existed when he was on earth, or had all things been ready for its erection anew, Jesus would have remained upon earth and in Palestine to enter upon his reign, and to proceed in the work of aggrandizing his dominion until it should extend over the whole earth. But the then unknown time, the knowledge of which the Father reserved to himself, had not come to erect the throne; therefore he departed to remain in a far country until the time to put down the enemy should arrive, which is equivalent to setting up the throne and kingdom of the united Twelve Tribes of Israel.

Again, we perceive that he uses the phrase "the universe" in an unscriptural sense when speaking of the chieftaincy of the Lord Jesus. Universe is not used in speaking of Messiah. The universe comprehends all created things in boundless space. This is the Father's dominion, not Christ's. We have no where hinted the idea of the Lord Jesus aggrandizing the empire of boundless space from "old Jerusalem." No such empire is promised to Messiah. The promise to him is, "Thou shalt have the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Jerusalem and Zion restored, and invested with their beautiful garments, are to be the seat of the government of Messiah and his brethren over this empire. The empire of the universe ruled by Jesus in any Jerusalem is one of the many fictions which compose the philosophical religion of our romantic friend; who, being a man of lively fancy and boundless imagination, delights to vary the monotony of terrene pursuits by ideal flights among the nebulosities of the Galaxy even to the jumping-off place of

immensity, until by oft-repeated excursions, like fabulous relations oft-told, he comes to believe them real, and speaking as he believes, publishes them to his admirers as the first principles of the oracles of God! Elpis Israel, however, takes all this wind out of his sails. It tolerates no flights of the imagination; but brings every high-flown speculation to the Law and the Testimony. But this is a test the articles of our friend's creed cannot endure. Hence his restiveness in gear. But what doth it avail? It is hard for him to kick against the goads. His acceptance or rejection of Israel's Hope will make or mar his destiny for ever.

EDITOR.

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## MODERN SERMONIZING.

### MR. EDITOR:

It is not often that I enjoy an opportunity of sitting under the pulpit ministrations of "*this Reformation*." On the 5th Lord's day afternoon of February, however, I listened to a discourse pronounced at the "Reform church" in our village by "Elder Jas. W. Goss." The reputation of Mr. G. as a florid declaimer had drawn together an audience sufficient to fill two-thirds of the building. What do you think was the topic of the discourse to which he treated his hearers? You would hardly *guess* in a century—it was "the personality, the origin, nature and character of — *the Devil*!" Verily "*this Reformation*" must be "waxing old and ready to vanish away." Only think of it! Nearly two hours devoted to an eloquent sketch of his Satanic majesty, during which the audience were gravely assured that it was a matter of the greatest importance that they should have right views of the Devil, and that it was rank infidelity not to admit his personal attributes, accomplishments, &c., and the address closed by the formal announcement, as if the "roaring lion" had not been quite fairly caged, that the subject would be resumed at night.

As the congregation dispersed I could not forbear remarking to a friend, who demanded my opinion of this "gospel discourse," that we had often heard that faith in Christ was an indispensable condition of our salvation, but that I thought our orator deserved a medal as the first discoverer of the doctrine that faith in *Devil* was equally important, for so, in



effect, he had affirmed. In my simplicity I had supposed that the less we knew of the Devil the better, seeing that christians are commanded to be "wise concerning that which is good, and simple concerning that which is evil." Oh! the times! the manners! How many discourses do you suppose *Paul* ever preached on "the personality of the Devil?" What a pity that Luke, in his "Acts," or the apostle himself, in his copious writings, has never told us! Perhaps he thought we would be satisfied—whatever we might think of the "personal" character of the Old Serpent—with the assurance he gives us, in Hebrews ch. ii. 14—15, that Jesus will "destroy him that hath the power of death, THAT IS, THE DEVIL, and deliver them who thro' fear of death were all their life subject to bondage."

But to be serious, what solemn trifling is all this, "speculation"—these "untaught questions?" The people are perishing for lack of knowledge of God's Word—of the gospel of the kingdom—of the glad tidings of great joy which shall be to all people—and these "apostolic and primitive christians," as they style themselves, can find nothing better to lay before them than dry disquisitions and barren conceits about the "personality of the Devil." Surely such facts, of daily occurrence, afford certain proof that we are "in the latter times"—for (see 1 Tim. iv) here "the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of (or concerning) Devils," &c. Certainly, if the Adversary be the sagacious being he has the credit for, he could not be better pleased than to have the people of God absorbed in the important enterprise of shewing him up in odious colors, and thus silencing the apostolic proclamation of "Christ Jesus and him crucified."

I hope Mr. Goss will remember this the next time he indulges his taste for "speculations."

A. B. MAGRUDER.

Charlottesville.

## OUR VISIT TO BRITAIN.

### EXCURSION TO HELENSBURG AND THE QUEEN OF THE HEBRIDES.

The nervous debility consequent upon such frequent speaking, and more continued excitement than our *physique* was accustomed to—organic inaction, or ir-

regular action, dependant on undue exertion—began to impair our general health. Acidity of stomach, hacking cough, affection of the throat almost to loss of voice occasionally, and other symptoms, admonished us that we must seek repose of mind, and recreation. We accordingly accompanied a friend down the Clyde on a flying visit to Helensburg, about five miles in the distance opposite to Greenock on the bay shore. We dined there with a Mr. D., a retired Glasgow merchant, who is rusticated in the outskirts in the most pleasant manner possible. He has peculiar views on religion and diet. He believes in the personal advent and reign of Christ over the nations upon earth; but though immersed, he does not think, if we remember rightly, that baptism is at all essential. He preaches at a place of his own; the attendance is said to be small. In diet he is a "vegetarian;" though he was kind enough for our sakes to supply his board with a little meat extra the vegetables upon that particular occasion.

Besides this pleasant excursion we accepted the invitation of another kind friend to spend a few days with him at Bowmore, "the commercial capital" of Islay. We set out for this island of the sea, so celebrated for its whisky all over the drinking world, on the morning after the "soiree" at 6. 30 A. M. It lies about 20 miles west of the peninsular of Cantyre, sometimes called Kintyre, and about 14 hours steam from Glasgow. The following letter written to our daughter, the companion of our travel, then in London, will afford the reader a better idea of our excursion westward than we can give from memory at this distance of time and place.

Bowmore, on Lochendaul, }  
Islay, Oct. 19th, 1848. }

MY DEAR EUSEBIA:

I arrived at this beautiful island, styled "The Queen of the Hebrides," on Friday evening at 8 P. M. The voyage was very interesting amid the wild scenery of the Western Highlands. We steamed down the Clyde, touching at Greenock, Dunoon, and Rothesay, into the Frith, passing between the isles of Bute and Arran whose lofty mountains towered far above the sea. We put in to Loch Fyne which runs up into the main land of Caledonia as far as to Inverary. I landed from the steamer bound for this place, at a small fishing town called East Tarbert, situated at the head of an indentation of the land, which,

if it had been deepened about two miles more, would have converted the peninsula of Kintyre into an island. There is nothing remarkable about the town that arrests a stranger's eye; though, it is probable, that many a deed of violence and blood has stained the page of its early history, when all such places on the coast were exposed to the incursions of marauders from the Scandinavian countries of the north. I may tell you, however, that a castle formerly existed here originally built by Robert de Bruce, which was repaired and garrisoned by James IV. in 1494. But castles are of little use now; therefore, as in the case of Tarbert, their condition is mostly ruinous. Having engaged a boy to carry my carpet bag, "we twa paidelt o'er the braes" to another Tarbert at the head of West Tarbert Loch. We had not walked more than a quarter of a mile when a lady and gentleman, two travellers in an opposite direction, accosted me by name. Would not this have been alarming had I been on the wing escaping from pursuit because of evil deeds? To be addressed by name in such a remote and heathen corner of the earth, it was really puzzling to conceive how one could ever have been heard of there! The lady was from Port Ellen in Islay, and was acquainted with our excellent friend Mr. John Murdoch, whom she had seen that day; and from whom she learned that he was expecting a visit from Dr. Thomas, whom she might know, if she met him between the Tarberts, by wearing the beard. I learned this afterwards from him; and obtained from her on the spot the agreeable information, that he would meet me at Port Askaig to conduct me to Bowmore. You would be amused at the strange sounds they call language in these parts. They style it the Gaelic, which like the Welsh and the Irish, is a dialect of the ancient Celt. "*Co fare ar shin?*" inquired some Gaels of the boy beside me as we were jogging along westward. He uttered some uncouth sounds in reply which I am unable to turn into manuscript. "What was that he asked you, my lad?" "What person is that?" and he added "they set a great eye upon you, sir." How so? "Because of the beard your wear." The Gaelic I collected on my route is soon told. '*Tha* signifies a house; *nocght mah* means "good night;" *po*, a cow; *man*, a woman (well there is some sense in that; for a woman is man, but a man is not a woman—"God made man; male and female made he them;") *oe* signifies a point; *moigne*, peat; *coel*, coal; &c. Thus we

beguiled the way until West Tarbert of miserable aspect appeared in view. Here I parted from my guide, and soon found myself on board the Islay steamer.

Having taken in her living freight, and in a short time cleared the rocks at the entrance of West Tarbert Loch, the vessel bore off towards the going down of the sun, leaving Kintyre astern and the north of Ireland to the south on her larboard side. After the haze of distance was dispelled by our nearing the land, we had a fine view of "the Paps of Jura," two lofty mountain peaks, after the form of those of Otter in the Blue Range of Virginia, exalting their heads like giants towards heaven. We entered the Sound of Islay between 7 and 8, P. M. This is a narrow sea passage running between Islay and Jura, about a mile wide and fourteen long, and terminating in the Atlantic ocean, with which you have formed a tolerably intimate acquaintance. Port Askaig, our place of debarkation, is neither a Liverpool nor a Piræus; but a miserable collection of huts at the foot of a steep hill, where cattle and other passengers are embarked for Glasgow. Uninviting as it is, we were glad to see its lights flickering in the windows, a token that our voyage was about to end.

On landing I was rejoiced to find our friend there, as the lady had said, waiting with a policeman to conduct me to Bowmore. Surely Burns, who was of the same official fraternity as Mr. M., if he had seen me in such custody, would have said "the De'il hae got ye now!" Though I believe it was the devil ran off with the exciseman; be that as it may, "circumstances alter cases" you know, and I doubt not, that there are hundreds of Islaymen concerned in the running off of whisky, who would be ready to testify that a man in the hands of excise and police familiars might as well be possessed of devils for any good that would come of it! But our friend and his policeman were only "a terror to evil doers" in the island. I found them worthy of all praise; for instead of leaving me all night at Port Askaig Hotel (!) to recreate, and wish myself at Jericho instead of Islay, he had provided a gig and a policeman to drive me to Bowmore. This was "a friend in need," and therefore not the De'il that had got me, but "a friend indeed," as you have heard Mr. Murdoch is at all times. All being ready we set out, he on his pony and I and the policeman in the gig. The road was good, and the night bright moonlight. My "whip" drove as if in chase of a smuggler; happily, however, our Rosti-

nante was sure footed, and the tackle sound. We passed Bridgend in the centre of the island, and the seat of government; for a Branch of the National Bank of Scotland is located there, and where the money power holds its court, there is the real throne of an earth-born dominion. After leaving Bridgend, Lochendaul opened upon our view, shining in all the light of "the silver moon;" or as Job more beautifully expresses it, in all the radiance of "the moon walking in brightness." Bowmore was yet three miles in the distance. The road, however, along the Loch was soon travelled, and a flight of 12 miles from Port Askaig satisfactorily terminated by the side of a blazing peat fire at the hospitable dwelling of Mr. M.

Bowmore, where I am now, is, I believe, the largest village in Islay. It is situated on the right shore of Lochendaul, and dates its origin with the Parish church in 1768. We have a good view of the Loch from the back windows of Mr. M's house whence in the distance on the opposite shore we can descry Port Charlotte. To one accustomed to the elegant buildings of London, and other cities of Europe and America, Bowmore is a mere sepulchre of a place. It is the works of God only that are interesting here for their beauty, leaving man's so completely in the shade, that we feel only pity and aversion to his deeds. Lochendaul and Lochgruinard are two indentations of the coast which penetrate so deeply into the land as nearly to divide the island in two. Lochendaul witnessed the shipwreck of my friend Alexander of Bethany, in Oct. 1809, being forty years ago of the 9th instant. He was on his way to Philadelphia from Londonderry in the north of Ireland. Lochendaul, however, has witnessed more terrible scenes than this. It is famous for shipwrecks, murder, and piracy. On the fourth of Oct., 1813, a piratical vessel from the United States, called "The True Blooded Yankee," arrived in Lochendaul about dusk. She was a fine man-of-war brig, pierced for 26 guns, and carrying 260 men. Having been boarded by two experienced pilots, she cast anchor near Port Charlotte. The harbour happened to be crowded with merchant vessels of all sizes. Duplait, the captain of the pirate, set them all on fire together; having previously rifled each of such articles as he coveted, especially the Registers. Between 20 and 30 vessels were either burned or stranded by his orders in one night, thereby occasioning a loss of private

property amounting to about £600,000. She was afterwards made a prize of by the British, who carried her into the River Plata, where she was condemned.

While among the horrors I may tell you that Port Askaig locality is not without its interest. In the fall of 1778, the famous Paul Jones with his privateer of 50 guns, called "The Ranger," made a descent upon Islay; and having entered the Sound seized the Packet which conveyed passengers and merchandize between West Tarbert and the island. Among these was the late Major Campbell, who had just returned from India with an independent fortune, the most of it being in gold bars and other valuables; so that as he was about to land on his native island the whole of his wealth was seized by Jones, and the Major, who a few hours before was vastly rich, landed penniless, though not so "poor as Job." Thus it is that often-times "riches make to themselves wings, and fly away as an eagle toward heaven," and the Major found experimentally that "they profit not in the day of wrath."

On Monday I accompanied Mr. M. over the grounds of the large and princely residence called Islay House, the dwelling place of the late Laird of Islay—a Mr. Campbell, who became bankrupt in the sum of £800,000, so that the island was to be sold on Nov. 8, to pay his debts. The simple people of Bowmore amuse themselves with the supposition that I have come from the Far West to view the land before buying it. The price is not less than £500,000, and as much more as the bond-holders and personal creditors can get. The rents amount to £19,000 per annum, and with good management might be doubled. Islay House is situated about a quarter of a mile from Bridgend at the head of Lochendaul. It is surrounded by extensive plantations, and the pleasure grounds, private drives, and walks, around and connected with it, are ample and varied, and laid out with much taste and judgment, suitable in all respects for convenience and recreation. The gardens, hot-houses and fountains, are said to be superior to any private gardens in the West of Scotland. There is a fort mounted with guns, but no garrison, which well mounted would from its position prove rather inconvenient to visitors of hostile intentions.

On Tuesday we procured ponies (mine was about the size of a donkey) for a day's riding towards the west. We headed the Loch at Bridgend, and after riding along shore a while struck off inland over

the hills to the western side of the island, about 15 miles by this route from Bowmore. We were near but did not visit the Sanaig cave, which is a perfect subterranean labyrinth. The entrance to it is difficult. The most remarkable peculiarity connected with it is its reverberation. By the discharge of a single gun a stranger would suppose that a royal salute had been fired. It was near this cave that the *Exmouth*, from Londonderry, bound to America, was dashed upon the rocks, April 27, 1847, when 248 souls, passengers and crew, perished. Three of the crew happened to be on the yards at the time, so that when she struck they dropped off on the land. She then bounded from the precipice and went down. These three were all that escaped.

Our ride was highly interesting, but cold. My little short-stepping pony was very sure-footed, but gave me such a jolting as I had never experienced before. We went down hill at a rapid trot. If we had stumbled it would have been a ludicrous scene for a spectator; for the dog and its rider must have made a somerserset together—I say *dog*, for I have seen a large Newfoundland almost as large; the ponies of these islands are remarkably small. You see many like them in London, imported from the Orcades, or Shetland isles, to the north of the Hebrides. We got some refreshment in the form of milk and biscuit at a hovel-inn. I know not what else to call it. My friend called to collect some excise dues from “mine host.” The sow, a large and gentle creature, was reclining in great comfort seemingly, on the earthen floor of the apartment. It appeared to be a place of call for the faithful where they might obtain lawful whisky after church. If not, I cannot tell why the only buildings on the land are the manse, the tavern, and the kirk. The minister’s manse was very pretty, and decorated with a happy combination of things, known as *simplicity with neatness*. But we had no time to linger here. The sun was fast hastening to his dip in the western wave, and we had fifteen miles to trot ere we could say we were “at home.”

On Wednesday we set off in another direction. We mounted our ponies and rode over hills, along the sea shore, and over mountain ridges, then through a wretched looking place called Port Ellen, to Arbeg some two miles beyond. From the ridge overlooking the port we had a fine view of Rathlin, an island off the north coast of Ireland. We staid at Arbeg all night. In the morning, after break-

fast, we walked about three miles to Ardimersay. This is a marine residence and hunting seat of the Laird, in the southeastern part of the island—a truly charming retreat, beautifully situated amid wood and rock scenery. After viewing all the points of interest here, we strolled off to the grave of Ella, in one of the most picturesque spots of the whole island. Her resting place is marked by two grey stones, about thirty feet apart, at Bealachdearg, to the north of the beautiful and well sheltered bay called Loch-a-Chnuic, which penetrates the hazel woods which adorn and shelter the Cottage of Ardimersay. She was the daughter of one of the Norwegian viceroys who resided in Islay when in the possession of the Danes. The natives generally suppose that the island derived its name from her; but of the origin of its name none have arrived at certainty. Having refreshed ourselves at the Ardimersay forester’s on excellent butter, milk, bread, and cheese, with an appetite such as exercise and sea air alone can give—an appetite with a relish—we returned to Arbeg, where we dined. At this place there are some fine old castle ruins, beetling the heights and frowning o’er the sea. Who the robber chieftain, and what his history, that built it for his strong-hold, I do not remember if I ever knew. It was doubtless famed at some time for its deeds of treachery and violence, for this whole island appears to have been a perfect field of blood. “Almost all its history,” says a native writer, “is taken up with the deeds of the great, the people being lost sight of almost entirely, excepting as so many passive creatures, fit for war or the payment of rent, and responsible to no authority but that of the owners of the soil. As the island passed from one lord to another, it did so with its unwilling compliment of serfs, called tenants, almost as completely and virtually as a South Carolina plantation does with its pack of negro “servants.” The apologists of British slavery may say that “tenants” are at liberty to leave their country, whereas American slaves are not. True; and they are also at liberty to perish for want of food, whilst the land lies waste, because they cannot pay an exorbitant price for liberty to till God’s earth at home!” When things come to this, it is time that lairds become bankrupt, and the land be distributed upon easy terms among the poor.

Though “after dinner” it is well to “sit awhile,” (Abernethy used to say sleep three hours,) we were under the

necessity of riding fourteen miles to supper. I confess I did not like the prescription, but there was no help for it. We therefore mounted our ponies and set off. Five miles of the way were along the sea shore, upon hard sand, as smooth and level as a floor. We gave our land-clippers the bridle here to enjoy their own speed. Having soon cleared the sands, we turned off to the in-land; over hill and dale we sped our way. The legs beneath us knew they were going home, and gave us the satisfaction of sitting by a cheering fire in Bowmore before the twilight was altogether gone. This was my last night in the Ebudes, as the ancients styled those western isles. In the morning a conveyance was at the door to convey me to Port Askaig, whence I was to re-embark for West Tarbert. I left Bowmore at 7, in company with Mr. M. We arrived in good time, indeed, too soon, for the steamer was detained much after her appointed time, by the perverseness of the cattle, who instead of going on board in a peaceable and orderly manner, manifested a decided inclination not to tread the gang-way at all. The sheep occupied the quarter-deck. There were none in the cabin, it is true; but little room remained, between flocks and herds on deck, for men, women, and children, of whom there were "a good few."

While they are belaboring the beasts, twisting their tails, and hauling them by the horns, one by one, to compel them to embark for market, I will conclude this long letter by informing you that the extreme length of Islay from the southern point of Oa to the northern projection of Ru'mhail is nearly 31 English miles: and its breadth from Ardmore point, on the east to Sanaig, is nearly 25 miles. The superficies of the island is estimated at 154,000 imperial acres. It extends to 500 square miles, of which about 35 are covered by lakes and rivers. The coast is generally bound by low rocks, or by flat shores and sandy bays; and is justly regarded as very dangerous to shipping. The surface is hilly on the east side, and in some places wooded to the water's edge. The mountains here attain to an elevation of nearly 1500 feet. The greater part of the island, however, is sufficiently level to be susceptible of cultivation to the summit of the highest hills.

In 1841 the population was 18,071, whilst in 1831 it was 19,700. Emigration has drained away a considerable number of the best of the population, so that now it is reduced to about 15,000. The Total Abstinents do not reckon Islay

among their conquests. Barley is raised in large quantity, and is mostly used by the Distilleries, of which there are *eleven* in different parts of the island. "Islay whisky," and black cattle, are the chief articles of export. Sheep are exported in great numbers, and of the cattle, about 3,500 are sold annually. Talking of cattle, the steamer's bell is now sounding, the herd is all aboard, and those who are not fellow-travellers with the cattle must go ashore. The best of friends must part, and I am happy in being able to number Mr. John Murdoch, of Islay, among the best I have. He is a lover of the truth, which is the ground of our friendship and the bond of union between us. His poetical and musical talents you are not a stranger to. To him, and a professional friend of his, I am indebted for all that may interest you in this concerning Islay. I bid him adieu regretfully, and under lasting obligation to him for his kindness, and the gratification he had afforded me during my sojourn among the Gaels. Our moorings being loosed, we put out into the sound; Port Askaig was soon far astern, and by degrees both Islay and the Paps of Jura receded behind the veil of heaven's azure hue.

Hoping to see you soon in London, in the mean time accept this as an assurance that, though far away, you are ever in the heart of your affectionate father,

JOHN THOMAS.

#### WORD FROM AFAR.

Gentry, Kane county, Ill., }  
Feb. 26th, 1852. }

BELIEVED BROTHER THOMAS:

After waiting anxiously to hear from you, or to receive the "Herald," I got No. 1, of new vol., this morning. I am very sorry to hear that your advocacy of the truth, in publishing the "Herald," is endangered for the want of means. I would that it were in my power to materially assist you. If distance did not prevent, I would gladly devote a portion of time to either the composition or press work of the "Herald;" that being in my line of business. I can truly sympathize with you over delinquent subscribers, as for four years I published a weekly newspaper, and have now hundreds of dollars standing out, which will never be paid in. But I can scarcely estimate the callousness of that man's conscience, who, after reading the "Herald," neglects or re-

fuses to pay the editor and publisher. He cannot be governed by christian principle, or even common honesty. We cannot do without the "Herald." It ought not—it must not be discontinued; and yet we cannot expect you to do all the work, and at the same time suffer considerable loss; you have done this long enough. The "Herald" is the only medium, that I know of, through which the "Faith once delivered to the Saints" is strenuously contended for; and the only true "*Millennial Harbinger*," published at the present time. The times in which we live seem to demand its continued existence; the wants of many disciples need supplying with its true and literal interpretations of the "sure word of prophecy," and its beacon-fire is needed by many sincere inquirers after truth, at present groping their way through the darkened paths of mystic Babylon. Stir up your friends repeatedly—do it in every number. I am glad you do it occasionally;—do it oftener. They can bear it. Their minds need reminding of their duties and responsibilities. We are all liable to forget. The "cares of this life" are noxious weeds, very apt to choke even the good seed of the kingdom; they need the vigorous application of the hoe, and if you can bring such delinquents back to duty, it will be far better for them, than to be cut off as unprofitable servants.

The congregation here still continues to meet together every first day, for the purpose of attending to the "all things" commanded for them to do. We are increasing in knowledge, and I hope in the favor of our Lord Jesus Christ; but not much in numbers. The truth is unpalatable to many minds—especially those steeped in sectarianism—it is unpopular, and opposed to the "thinking of the flesh." Since I wrote you last we have immersed several on a profession of their faith in the good news.

Hoping that an interest may be awakened in the minds of the believers of the "things of the Kingdom of God," for the proper sustaining of the "Herald," I subscribe myself, dear brother,

Yours in the Hope of Israel,

BENJAMIN WILSON.

—o—

## TO THE FRIENDS OF TRUTH.

One of the most desirable things to me, is to know the truth *practically*. The apostle says, "They who are Christ's, have crucified the flesh with the affections and

lusts." He says, "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me: for the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." We find these sayings in his Epistle to the Galatians. In the same epistle, he declares the works of the flesh to be manifest, which are these, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God." Should we not examine ourselves closely, to ascertain whether we are living in the works of the flesh. It is a tremendous catalogue of them, which he sets forth. In his Epistle to the Colossians, he calls them our members which are upon the earth. He means the same, when he says, "The old man with his deeds." This old man of the flesh, must be mortified or put to death by crucifixion. Now what can induce and strengthen us to endure the cross. Jesus was crucified, having been nailed through the hands and through the feet.—Paul in his Epistle to the Hebrews, says that it was for the joy, which was set before him, he endured the cross, and despised the shame. Peter says the same substantially, as recorded in Acts 2nd. "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover, also my flesh shall rest in hope: because thou wilt not leave my soul in the grave; neither wilt thou suffer thy Holy one to see corruption." Peter applied this to the Messiah, citing it from the 16th Psalm.—Turning to the context in the Psalm, we hear Messiah saying in David: "In thy presence is fulness of joy; at thy right hand are pleasures for ever more." Now we must be influenced in the same way, and strengthened to deny self, to carry the cross, to follow Jesus. Accordingly, he has given us the gospel of the Kingdom of God, and in this fulness of joy, and the pleasures, which shall be for ever more.—If we deny our flesh with the affections and lusts, we are said to crucify them, and in practising this self denial and crucifixion, we need powerful considerations to strengthen us, to enable us to go through. These considerations we find in the gospel, glory, honor, incorruptibility, eternal life, &c., &c., &c.

By faith in the prophetic and the a-

postolic testimonies, let us contemplate Messiah in Jesus, in words, and in mighty deeds, and in sufferings, unto death. Let us stand where Mary his mother and John his beloved disciple stood, nigh the cross, and learn from the great Master *how* and *why* to endure. He bore our sins in his own body on the tree. Shall we sin *again* those sins for which he *died*? O let us stand and gaze, until we get our consent to be crucified with him, putting to death, all our own lusts. Brethren and friends do we expect him from the heavens? Do we look for his kingdom? Are we hoping to sit with Abraham, and Isaac, and Jacob, and the prophets, in the Kingdom?—Let us then strive to enter in the straight gate; we must enter through afflictions and trials. Let us then live in the Spirit. Let us meditate in the word of God, day and night, in order that we may not fall. Many are called; few are chosen. May the gracious Lord Almighty strengthen us, establish us, and make us, worthy through the Lord Jesus Christ. It will be awful to be disapproved at last. Let us love one another, let us encourage, and help one another, to conquer and to triumph. Adieu, dear brethren.

ALBERT ANDERSON.

### A FEW MORE WORDS.

I wish to say some little more to the Christian Disciples. Allow me brethren beloved, to remark with the emphasis of all earnest affection, that each disciple should count it not merely his *duty* but one of his greatest privileges, to labor, not for his own salvation *only*, but also for the salvation of *others*. Paul is a great example in proof of this. He urged the same in Timothy, telling him how he might save *himself*, and them who *heard* him. Every one who hears the word of God, is divinely authorized to invite others to hear the same. In proof of this we read, (in Revelation,) "The spirit and the bride say come; let him who hears, say come." Some of the brethren appear diffident of their own abilities; and some who admit the capability of the editor of the Herald, let them persuade such as are able to pay for his paper, or his book, "Elpis Israel,"—to subscribe to one, or to both, and thus do themselves the honor of helping him to advocate the truth.—The sisters might do something in this matter. Paul makes very honorable mention of some women who labored with him in the Gospel. They helped him, no doubt with regard to the necessities of life.—

There were also some females, pious ones, who ministered to the Lord Jesus. The sisters are not limited, however, to this humble office. They can comfort and strengthen one another. They can also persuade their sisters in the flesh, to hear the Gospel. They can tell them what this gospel is. We need the *combined, earnest, prayerful*, effort of all the *disciples*, both males and females.

Again, for the sake of practice, *why* not have, *occasionally at least, gatherings, or schools of disciples alone*, for the purpose of the brethren's speaking to one another in assembly? There are some brethren of talents and yet too diffident to speak publicly before the *world*. It is altogether probable, that they could and would speak, if none but brothers and sisters might be present. They would not dread the criticism of beloved brethren and sisters, for such could not and would not criticize with *severity*, but would rather encourage, the diffident brethren in their efforts to improve themselves and their brethren.—Thus, some able and valuable advocates of the truth might be gradually raised up in the *schools* of disciples. This is all a matter of *practice, divine practice*, for the good of the great cause in which we are *comparatively* languishing at present. Oh for a knowledge *all divine*, and a zeal proportionate to the *glorious* gospel of the kingdom of God! We have access to inexhaustible resources of *wisdom*, and *knowledge*, and *righteousness*, and *peace*, and *joy*, and *honor*, and *glory*; brethren, let us make large draughts upon these *resources*; they will not *fail*. Suffer, this word of exhortation, and exhort me in turn, and I will thank you for it. May the good Lord save us, and preserve us unto his heavenly kingdom is the humble prayer of

ALBERT ANDERSON.

### TABLE TAPPINGS NOT SPIRIT-RAPPINGS.

An esteemed correspondent from Cambridge, Ohio, says:

"There is a religious deception practiced in this country of which I had never heard till a few weeks ago. It is called '*Spiritual Rappings*.' I suppose you will know more about the delusion than I can tell you. About a week or ten days since a few persons assembled at my employer's to perform the ceremony, in order to convince me, by *ocular demonstration*, that '*the spirits*' do answer by raps and move-

ments of the article on which the necessary group of hands is placed. Accordingly four persons placed their hands on a small table, each one having their right hand above their neighbour's left; and care is necessary that the upper hand touch not the table. The question was then asked in the usual manner, "If there be any spirit present in this room let them signify it by a rap." This was replied to by a sort of rap or jerk of the table. I am satisfied, however, that the farce is worked by sleight of the hands on the top, and not by a spirit under the table. Being requested, I asked some questions. I first asked, if the spirit present were material or immaterial? If material, I wished the table to rise in one direction; if immaterial, in another. It accordingly rose in the immaterial direction. I then asked, if it were a something or a nothing? The table was raised, signifying that it was a something. I then asked, if it were a something, how many like it could sit upon the point of a needle? In answer to which the table was raised three times. I then requested it to make its appearance on the top of the table, if it were something? But nothing appeared, although many of the persons present were afraid they would see something. After those who could and did work the farce were done, my employer, myself, and other two, got our hands arranged upon the table according to rule; and as we were unbelievers in such nonsense, we had to hold our hands on for twenty minutes before asking a question. We kept them on about three quarters of an hour, during which time a great many questions were put; but the table would neither rap, rise, nor move for us, our hands being too honest! While those who could were working the farce, I asked, how long my brother Thomas had been dead? The table rose eight times. I then asked, how many years my brother William had been dead? Upon which it rose eleven times. This led me to remark, that it must surely be a lying spirit, for Thomas died in 1841, and William in 1835!"

Thus writes Mr. John Swan, a man of veracity, and a competent witness in a matter of fact. He does not believe in disembodied-soulism; and we suppose these table-tappings were played off as evidence in proof of its verity, and of the erroneousness of the doctrine which teaches immortality of the body to them only who are accounted worthy of the kingdom of God and the Age to Come, by a resurrection from the dead. Disem-

bodied souls and table-legerdemain assort well together. The more ignorant the spectator of the testimony of God, the profounder will be his faith in such creations of the fleshly mind.

But granting, as a fact, that the table rose without any cunning or deceit on the part of the operators—that their hands were perfectly honest, which our friend rather doubts,—how are its movements to be accounted for without recourse to superstition? Upon the same principle that a loadstone, or electro-magnet, lifts a piece of steel, or that the compass-needle is drawn to the north magnetic-pole of the earth. The sun, moon, and stars, are magnets. The earth also is a magnet, and every thing upon it, animate and inanimate, magnetic, naturally, or induced. Immensity is filled by spirit, which is all-pervading, and styled by philosophy, electricity, magnetism, and so-forth. Man is pre-eminently electrical; some men, however, more so than others. His electricity is generated mainly by the processes of digestion and respiration, which, from the nature of their substance accumulates intensely upon the brain and spinal column, which thus become magnetic by induction, and capable by the peculiarity of their organization of throwing off, by the system of efferent nerves, the electro-magnetism produced. The hands of four or more persons arranged on a table, form with the table an electro-magnetic chain or circle. They are then *en rapport*. The will and thoughts of the most powerful brain among them directs the mentality of the whole. They have strong faith, not in divine revelation, but confidence in the certain accomplishment of what they propose to do, because they have succeeded in the experiment frequently before. The divine teachings of the prophets are nothing to them, being ignorant of what they are. The spirit-answers to their questions by the bungling contrivance of electrical crackings, knockings, or thunderings, and table-liftings, or through clairvoyant seings and speakings, are mere reflections of the foolishness indoctrinated into them by preachers, and teachers, and the trashy literature they are educated by. A question is put. The most active and powerful brain immediately conceives an answer. That conception flashes through the other brains in the electrical circle. They all will to knock or rap. The electrical fluid is thrown off intensely towards the table; and in leaving them, and meeting with the negatively excited table—excited by the hands upon it—a rap, or suc-



cession of cracks, is the result; as many as the positively excited brains guess will meet the question. Table-lifting is on the same principle as table-tapping, dependant on the will of the united brains. The hands become strongly attractive, and the table is moved any way the theory of the operators requires. It may not be possible to explain all the phenomena reported as proved facts by the laws of electro-magnetism, electricity, &c.; because all the laws, according to which this subtle, universal, and powerful fluid, by whatever name called, operates, are not known. Indeed, very few of them are known; for the science, or knowledge, of this great physical element of the universe is scarcely born.

In the case reported by Mr. Swan, the manipulators were immaterialists, or nothingarians. Had they believed that the nothings they call spirits were material or something, the taps would have been on the other side of the question. Their hands were no doubt honest, but the thinking of the fleshly tables of their hearts, was perverted by a mischievous and foolish theology. One anti-theologist in a circle would be enough to mar the experiment; for the circuit would be in an interrupted, and therefore, unworking condition. Hence the raps and liftings could not be manifested with him in the chain, or circle, willing against them as sheer nonsense, or slight of hand. We have seen many curious experiments in human electro-magnetism, biology, neurology, &c., several of which we have performed ourselves. They were all explicable, however, on electrical principles. The psychology of magnetism, that is *magnetic soulology*, exactly reflects the theology of the pulpits. It cannot rise above it; for the theology is the carnal mind's interpretation of divine and unseen things derived from its own propensities and imaginings. The two *ologies* stand or fall together. Neither of them speak in harmony with Moses and the Prophets. Hence all the spirits they start between them are lying spirits, and not to be believed, though occasionally they should happen to stumble upon the truth. The spirit of God *always* speaks in harmony with the written word, and says neither more nor less than is written there. Hence the absence of all necessity that he should speak any more at all till the Lord comes to utter his voice, and to send forth the Law from Zion, and the Word of Jehovah from Jerusalem.\*

EDITOR.

## INTERPRETATION NOT SPECULATION.

"And many there be who think I dare to express what is above and beyond man's comprehension, intruding into those things which we have not seen, vainly puffed up of our fleshly minds. It is not so. I am a man most reverend of the Word and Spirit of God, waiting daily at the gates of Wisdom and not presuming to force my way, but asking to be taught of God. I do not speculate, but interpret. As more light is given me, I look over the subject afresh, and discover new distinctions and divisions in it. I submit my knowledge and my interpretation to the rectification of the Spirit, and am not ashamed to mould and to modify what I have written. I am in a state of growth, as every child of God is in this state; yet am not prevented from writing my mind unto the churches, any more than Paul was prevented from writing to the Philippians, when he said, "not as though I had already attained, or were already perfect." I see but as through a glass darkly; and so must we all, till that which is perfect is come. I say to the wise, "Prove all things, hold fast that which is good;" and to the ignorant I say, "Open thine eyes to instruction, that thou mayest be wise." But, if he say, "I am wise already," and tell thee to "hold thy peace, and cease from thy babblings;" then I reply, with Paul, to such a self-conceited fool, "If any one be ignorant, let him be ignorant," and behave himself as one that is ignorant; not toss the members of sacred and holy truth as the wild bull was wont to toss the beautiful women who suffered for the faith of Christ in the early church. I submit these my labors as an interpreter to those who desire to know God's mind, and in order to become Christ's disciples, have forsaken all. Those who are seeking honor of men, cannot come near the threshold of the matter. Those who consort with the pride and sufficiency of the natural man, must toss and ravin like a wild and furious beast. Those that are making the best of the present, wretched world, and swilling from the sty of sensual pleasures, are dead while they live. Those who are dressed in the little brief authority of church or state, knowing not nor serving Jesus therein, are enemies of the truth, and deadly enemies of the interpreters of the truth. And because these classes do contain almost all men, our labors can meet with few approvers; one or two in a city. Be it so. Wisdom is justified of

\*Isai. ii. 3.

her children. We will labor on, to shew the way of interpretation, and do the work of an interpreter. It is its own reward. Oh yes! it is its own reward, and far more than its own reward. The Lord, who is the companion of my meditations, knows how sweet they are unto my taste. I am edified, and the dear flock over which I watch receive me from my study a better and a wiser man than I was when I entered into it. And, ah me! when I think sometimes that I shall come and execute, under Christ, those great things which now by the Spirit of Christ I am interpreting; that I shall come with Him, to aid and assist in breaking the Assyrian, and ruling the enemies of God with a rod of iron; to break every yoke, and to set the captive free; to bless the nations with wisdom and government; to be unto God for one of his kings and priests, my heart will hardly abide in its place, it so longeth to burst away and be free. O my dear brethren, who think not of the Prophets, and yet are called ministers of Christ, I exhort you, I charge you, to give yourselves to these studies, and leave your farms and your merchandise, and your ambition and your cloisters, and your human learning and your mechanical studies! Ye scorers and ye scoffers, leave your mockings, lest your bands be made strong! Ye statesmen, study the Prophets, and know the polity of God! Ye kings be wise, and study the Prophets, which will teach you in what courses kingdoms stand, in what they rise, and in what they fall to rise no more! But men's ears are closed; the ministers of religion have taken their stand against the Prophecies and the hopes of Israel; statesmen are become scornful or hypocritical, denying God, or counting it unholy for them to name his name: kings' palaces are shut upon their people, and no voice of warning can reach them; the names of those who give heed to God's prophetic word are cast out as evil, and the books through which they would convey instruction are marked and stigmatised as containing poison. Satan hath gotten the field; he hath marshalled his troop; they reject all parley: they fire upon those who bear the olive branch of peace from God: they reject all terms, they scorn all meditation. Be patient, O my soul! be patient unto the coming of the Lord. Be not overwhelmed, O my soul! for thou shalt stand in thy lot in the end of the days. Be it thine to sigh and to cry, to mourn and to weep, and to be vexed daily with their unrighteous deeds: the Lord knoweth to deliver the righteous

out of the temptation, and to reserve the wicked unto the judgement to be punished."—*Proph. Exposition.*

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## AN ECCENTRIC EPISTLE.

Columbia, Maury, Tennessee, }  
Feb. 24th, 1852. }

BRO. THOMAS:

Dear Sir—Having to send you some money, and hating blank envelopes, as a waste of paper, I have concluded to scrawl on the inside a few loose thoughts, in the way of friendly observations.

And first, I must say that, take you all in all, you are a man to be wondered at! With great intellectual powers, and wonderful industry, you have pursued a self-sacrificing course! Always at war with men and systems, and carrying it on, as I expect, and as you say, pretty much at your own cost: and which must embarrass you; whereas, had you worked as hard at your profession, your abilities would have made you one of the "upper ten!" Does not this look like enthusiasm? It seems so to me! But it is also a truth, that to achieve any thing great, a man must be, more or less, *enthused*.

But your present position what is it? The Protestant sects are nearly all on the same ground! But the Shakers, the Mormons, and yourself, have each a distinct platform. Shall I predict your several fates? Should "the powers that be" permit the Mormons to go on and establish a Mohammedan Paradise round their salt sea, (a Paradise of Houries,) they will be a powerful numerous sect. When the Shakers are among the Capulets, and you and your folks, should the "Lord delay his coming" beyond your expectation, will be as the Millerites: both of you among the things that were!

Bro. Thomas, (we should all be brotherly,) you are a fifth monarchy man—your kingdom is too carnal! What! a heaven of mortals and immortals, kings, priests, governors and serfs!! Why we have enough of such a heaven here already!! I am weary of governing and being governed, both of which evils I have to endure here! Do you ask what kind of heaven I want? I will tell you. I want a heaven where there is no self-interest, no work, no pain, no sickness, no death; where we shall fly through an endless world of flowers, feast on ambrosia, drink of the waters of life, and sip the nectar of

heaven, and be so filled with extatic joy as to burst forth in perpetual songs; all without care, toil, or trouble, and that for ever! This is the kind of heaven I have been taught to expect; and not a kind of mixed up affair—a better government here on earth!

You will see by this I am not with you, though I admire your talents and indomitable spirit; but my wife is much taken with your views and wants to see "ELPIS ISRAEL;" I therefore enclose \$5 00; three for the book and postage, and two for the current volume of the Herald, &c.

I would, were I young, (as I think you sincere,) open your eyes on the subject! and save you much labor—I would do it in a sheet or two!! But I like to see you buffet old errors with your new ones, and shall not try to open your eyes unless you ask me.

I cannot think you are turning the gospel into the "Hope of Israel" through wrath against A. Campbell. Bro. Campbell has injured us both; but he and his party are fast approaching a sect, little differing in spirit and doctrine from the old ones. We both wanted to go a little further than where he put down his Jacob-staff. The nature of the man would not bear this. He would bear with those who wished to pull him back, but not those who wished to lead him forward! And I have no doubt he hates you worse than all the Clarks, Merediths, and Pecks, &c., that ever pecked at him, because you wanted to reform his reformation. But if he will not follow you, you ought only to pity him, as he does those that will not follow him. Should any man go beyond you and make a new platform, destructive of yours, you will, from nature and precedent, be authorised to hate him, but not by the gospel.

If you will act as a friendly editor, by correcting any errors and making none yourself, you may insert this if you choose in the Herald. It will fill up space and serve us a text to make remarks on! And whether they are bitter, or sweet, it will be all one to me.

Wishing, at whatever time and in whatever manner the Lord may come, that we may all be prepared for the solemn event, and in the meantime wishing you well in this evil world, and hoping the world to come will be better, I remain, with much esteem, very sincerely,

Your bro. in the One Faith, &c., &c.

ROBT. MACK.

P. S.—By-the-bye, have you received my Valedictory? And what do you think

of it? Especially my National Church? But if the Advent takes place in '64, the people will not have had time to consider of the matter, and so all my labor lost! Well, many others will lose their labors also—that's some comfort.

Yours as above,  
R. M.

#### A FEW WORDS ON A POINT OR TWO IN THE ABOVE.

Our humorous correspondent seems to be quite an original. Were we as bitter as our theological friends in general, so facetious an epistle could not fail to convert us into sweetness. But while his good nature puts us on good terms with him, it fails to create a sympathetic longing for an eternity of fellowship in ambrosial feasts and celestial intoxication. The heaven he has been taught to expect is not the heaven of the Bible, though generally received. The Bible heaven for redeemed humanity is a *heavenly constitution of things upon earth* progressively manifested. "The meek shall inherit the earth;" saith the Lord Jesus. It is not an extacy; but a reality, intelligible, demonstrable, beneficent, and glorious. The ensuing thousand years are but introductory to the ages of eternity, when humanity, freed from sin and death, will be blessed according to the capacity of its nature for enjoyment. Let our friend aspire after this, No destiny can surpass it.

However "carnal" the kingdom we advocate, it is scriptural, and none has yet appeared who can show the contrary. We are a sixth, rather than a fifth, monarchist. Nebuchadnezzar's Image represents *five empires*, and the destroying Stone the sixth. Thus, Babylon, Persia, Greece; Rome, Gog, and Israel Restored under Christ. This sixth monarchy, the only truly universal one, is the kingdom in whose glad tidings we rejoice.

We cannot afford to "hate" any man. It costs too much. Some men we beware of, keeping ourselves out of their power; but hatred of them we cannot indulge in. The Lord will reward those that hate us better than we have power or judgment to do; we therefore turn them over to him; biding our time, and tranquilly awaiting the result. We have no wrath against our friend the President. Being on the right side of the argument, we can afford to be placid, amiable, and complaisant. "He may laugh that wins," and though means may fail for carrying on the war, enough has been done to prove that we

are with the truth, and that the strength of the adversary is in stratagem, not in reason, testimony, and interpretation; so that in defeat itself is victory.

EDITOR.

### CAMPBELL ON THE THRONE OF DAVID.

"Dear Sir:—I took number 1, volume I, of the Herald with me to Lancaster in this State. The congregation of "Disciples" there are nearly all Campbellites. I showed it to some who are free. They were pleased to see how well you replied to A. Campbell on the Throne of David. You certainly caught him that time!"

F. B. S.

Buffalo, N. Y.

### THE FOOTNOTE.

"I have just read Campbell's *footnote* on you and Elpis. Verily he is provoked. such an attack, and in such a spirit, shews what he ill-tempts to conceal, that he *fears* your argument more than he *despises* it. He feels its force, as his bungling comments about David's throne clearly prove."

"A. B. M."

### ANSWER THIS.

Luke testifies that when Jesus was at Capernaum he said that God had sent him to "*preach the kingdom*." Mark referring to the same thing, says, that Jesus "*preached the word unto them*." Now Paul says to Timothy, "I charge you before God preach the word." *Query*—Did Paul charge Timothy to preach the same thing as Jesus; if he did, why do not "evangelists" and others who profess that the New Testament is their rule of practice, go and do likewise? Why do they not preach the gospel of the kingdom—the Word of the Kingdom—even as they? Do they think they can improve upon the practice of the Great Teacher and his Disciples?

### VICES OF THE TONGUE.

"I love to make people like each other better, and I often regret the tattling system which prevails so geneially, and from which I grieve to say many, of whom it would be uncharitable not to think favourably on the whole, are nevertheless not exempt. It is, indeed, a striking instance of our natural self-deception, that persons who would quite shrink from committing

most of those crimes which are condemned in the Word of God, think little of the vices of the tongue. But any one who is duly jealous of himself, will always watch most carefully against the sins which are the least unpopular in his own circle, and certainly the great evil of what is called the religious world is 'Chatteration!'"—*Extract of a letter from the late William Wilberforce.*

### WIT AND SATIRE.

"Wit being strictly an assailing and destructive faculty, remorselessly shooting at things from an antagonist point of view, it not unfrequently blends with great passions; and you ever find it gleaming in the van of all radical revolutionary movements against established opinions and institutions. In this practical, active form, it is commonly called Satire; and in this form it has exercised vast influence on human affairs."—*Museum.*

### THE BURDEN OF PROOF.

"It is a point of great importance to decide in each case, at the outset of the discussion, in your own mind, and clearly to point out to the hearer, as occasion may serve, on which side the presumption lies, and to which belongs the *Burden of Proof*. For though it may often be expedient to bring forward more proofs than can fairly be demanded of you, it is always desirable when this is the case that it should be *known*, and the strength of the case estimated accordingly."—*Whately's Rhetoric.*

"Three persons of note lately laid before the King of Prussia a proposal, that the European Powers should, at this time, bring Jerusalem again under christian sway, or give it into the hands of the Jewish nation by a bloodless crusade. The king answered, that he highly approved of their object, but that he had no influence, and advised them to lay the proposal before the other powers of Europe. They were not religious men, but men moved by general views of philanthropy."—*Narrative of Mission to the Jews*, p. 504.

### ERRATA.

We were absent from this city when the first eight pages were put to press, so that we could not correct the proof. A few typographical errors, we perceive, have escaped the proof-reader. They are not so serious, however, but that an ordinarily intelligent person can correct them for himself.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

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JOHN THOMAS, ED.

RICHMOND, VA., April, 1852.

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### THE WORLD'S PROSPECTS.

That the age is, in many respects, a needy one, few will wholly question. Even the self-satisfied and vain-glorious enthusiasts of progress feel that there is much wanting. They scoff at any symptom of what they call *retrogression*; they smile at those who are disposed to stand still; and they urge on *progress*, with all the buoyancy of young hope, fearing neither precipitancy nor impetuosity. Impatient of the past, save as a repository of antique relics; hardly tolerant of the present, except as a necessary round in the upward ladder, they press forward into the future, (man's future, alas!) and dream or prophesy of infinite progression spreading wide before them: and all achieved by their own wisdom and strength!

It is strange to hear these men boasting of what is lying before them as the result of modern enlightenment. Each morning, as they look forth at their window upon the world and its prospects, the horizon seems to widen, the atmosphere to clear, and the sun to gather intenser and more healing radiance. "Glorious prospect!" they exclaim, in rapturous musing. "Glorious prospect!" Intellect has now come of age; and having attained its long-deferred majority, it is going forth in the ripeness and freedom of its manhood, to do battle with evil and ignorance and misrule, assured of returning, ere long, laden with the spoils of victory,—these spoils a regenerated world!

The thought of their heart is, that the world's true day has dawned at last—light has arisen—darkness must make way for it;—the progress, once begun, must

accelerate in speed;—the wave, once set in motion, even far out in mid-ocean, must swell and rise, sending out on every side its bright circles, nor resting till its far-spread ripples have laid down their freight of blessings upon every shore of earth. These things they predict with ready confidence,—becoming prophets themselves while condemning others for venturing to pry into the prophetic Word of God. Visions of splendour float out before them, and they cannot away with those who suggest that possibly these may be but man's visions,—nay, perchance pictures conjured up by the god of this world, in order the more surely to mislead their hopes, and, by bewildering their fancy, to entangle their steps more cruelly in his snares.

Yet even with them there is at times a misgiving. Their confidence wavers, if it does not wholly give way. An uneasy feeling steals over them that there is perhaps more of show and less of solidity—more of surface and less of depth—more of hollowness and less of reality—more of galvanic impulse and less of natural vitality about the present state of things, than they are at other times willing to admit. Some untoward circumstance, some disastrous stroke of evil, crushing fond hopes and laying bare abysses of evil hitherto undreamt of startle them into the unwelcome suspicion that their hopes were too high and full. Some strange occurrence, bringing out awfully to the light the deep and unchanged selfishness of man, shakes their confidence in the rapid progress of the race. Some terrific discovery, in some corner of one of our vast cities, for instance, of masses of suffering and pollution, undissolved and undiminished by the enlightenment of the age, nay, augmenting and fermenting, alarms them.

Some overwhelming personal calamity, making their heart to bleed at every pore, convinces them that sorrow is still the condition of our being here, that the curse is still unrepealed, and that there is an incubus lying upon our race, which sets limits to all progress, and must continue to weigh us down till lifted off by an Almighty hand.

Of this class, some still remain confidently hopeful, in spite of disappointment and retardation. Lighthearted and buoyant, they refuse to look at anything but brightness, and easily laugh off all symptoms of rising gloom. They have cast their theory of the world in the mould of their own sanguine nature, and to part with that gay theory would be parting with half their nature—would be cutting off a right hand or plucking out a right eye. They hold fast their self-flattery—their world-flattery, in spite of adverse events, however numerous and dark.

But there are others whom sore disappointment has sobered, if not solemnized. Hope deferred has made their heart sick; and though still in a measure clinging to their theories of progress, they are more diffident and less boastful than heretofore. Sharp experience has schooled them into patience, and pulled down their high conceits. They are more willing to believe that the age's progress is less rapid and unbroken than once they imagined. The checks to this progress, the fallings back, the want of proportion between the parts, the counteractions,—these have now a more prominent place in their thoughts than they used to have. The bud that swelled so fully and promised so fairly, some ten or twenty years ago, has not expanded according to expectation. It has become sickly in hue, nay, seems to wither, as if blight were on it. Instead of opening, it seems to close and give token of decay. A chill has nipped it, or a worm is at its root. They have anxiously watched its progress, and, with heavy hearts, they begin to suspect that they were premature in their rejoicings, and to despair of its ever ripening here.

In their case there is danger of misanthropy. They begin to despair of a world whose maladies will not yield to their skill. They are on the point of saying, "There is no hope." Progress in man's way, upon man's system and by man's strength, they see no prospect of; and they have not yet learned God's system of the world, the Divine theory of progress. God's thoughts as to the future they have not received—his way and his time of healing the long-

sick creation, they have hardly thought of inquiring into.

Something of this becomes visible in the great literary thinkers of the day. They once hoped, nay, were confident; now they begin almost to despair. Democracy and despotism, kings and people, learned and unlearned, are all brought under their satire and scorn. Let us listen to one of them.\* His complaints and cries are, if not wholly inarticulate, at least sadly confused and contradictory. He looks abroad upon the world, but it is without a Bible in his hand. He speaks eloquently of the world's evils, but the "everlasting Gospel," the good news of the death and resurrection of God's incarnate Son, are not within the circle of his remedies.† He points, though with trembling finger, to a "New Era;" but he has not learnt that that era is to be introduced by no less an advent than that of the King of kings. Thus he writes of our day:—

"In the days that are now passing over us, even fools are arrested to ask the meaning of them; few of the generations of men have seen more impressive days. Days of endless calamity, disruption, dislocation, confusion worse confounded: if they are not days of endless hope too, then they are days of utter despair. For it is not a small hope that will suffice, the ruin being clearly, either in action or in prospect, universal. There must be a new world, if there is to be any world at all! That human things in our Europe can ever return to the old sorry routine, and proceed with any steadiness or continuance there; this small hope is not now a tenable one. These days of universal death must be days of universal newbirth, if the ruin is not to be total and final! It is a time to make the dullest man consider; and ask himself, Whence *he* came! Whither he is bound?—A veritable "New Era," to the foolish as well as to the wise."

This is a true picture, so far as it goes. But the artist could not paint the real dark-

\*Latter-day Pamphlets, Edited by Thomas Carlyle. No. I. The Present Time.

†This is the theological definition of the Gospel. The "death and resurrection" of God's Son are facts upon which the conditions of the Gospel are predicated, and not the gospel itself. This exists in promise only, and announces that "*in Abraham and his Seed all the nations of the earth shall be blessed.*" The writer should have said "the everlasting gospel, the good news of the kingdom of God are not within the circle of his remedies." This is true not only of Carlyle, but of the clergy also, national and non-conformist.—*Editor Her.*

ness of the present nor the glad radiance of the future, not only because he does not seem to know, from the oracles of God, either the one or the other; but because both are alike beyond the intensity of any colours that earth can furnish.

After a striking sketch of the reforming Pope and his doings, and as vivid a sketch of the successive European explosions of 1848, intermixed with contemptuous sarcasms, pointed alike at rulers and ruled, he lets us know to what kind and class of men Europe owes these convulsions:—

“The kind of persons who excite or give signal to such revolutions,—students, young men of letters, advocates, editors, hot inexperienced enthusiasts, or fierce and justly bankrupt desperadoes, acting everywhere on the discontent of the millions and blowing it into flame,—might give rise to reflections as to the character of our epoch. Never till now did young men, and almost children, take such a command in human affairs. A changed time since the word *Senior* (Seigneur, or *Elder*,) was first devised to signify “lord,” or superior;—as in all languages of men we find it to have been! Not an honorable document this either, as to the spiritual condition of our epoch. In times when men love wisdom, the old men will ever be venerable, and be venerated, and reckoned noble: in times that love something else than wisdom, and indeed have little or no wisdom, and see little or none to love, the old man will cease to be venerated;—and looking more closely, also, you will find that in fact he has ceased to be venerable, and has begun to be contemptible; a foolish *boy* still, a boy without the graces, generousities and opulent strength of young boys. In these days, what of *lordship* or leadership is still to be done, the youth must do it, not the mature or aged man; the mature man, hardened into sceptical *egoism*, knows no monition but that of his own frigid cautions, avarices, mean timidities; and can lead nowhither towards an object that even seems noble.”

What, then, is our inevitable goal? *Democracy!* “The gods have appointed it so,” says he, speaking the language of heathenism, as if ashamed to use the name of the one Jehovah, God of earth and heaven. Yet let us listen to the doings of this democracy, and to Mr. Carlyle’s estimate of the praises of its loud-voiced worshippers:—

“O Heaven! one of the inevitable private miseries, to an earnest man in such circumstances, is this multitudinous efflux of oratory and psalmody, from the uni-

versal foolish human throat; drowning for the moment all reflection whatsoever, except the sorrowful one that you are fallen on an evil, heavy laden, long-eared age, and must resignedly bear your part in the same. The front wall of your wretched old crazy dwelling, long denounced by you to no purpose, having at last fairly folded itself over, and fallen prostrate into the street, the floors, as may happen, will still hang on by the mere beam-ends, and coherency of old carpentry, though in a sloping direction, and depend there till certain poor rusty nails and worm-eaten dovetailings give way:—but is it cheering, in such circumstances, that the whole household burst forth into celebrating the new joys of light and ventilation, liberty and picturesqueness of position, and thank God that now they have got a house to their mind?”

What are his feelings in looking around him upon the present condition of the world? He gives utterance to thoughts which show a mind ill at ease in reference to all that is now going on, either abroad or at home:—

“This is the sorrow of sorrows: what on earth can become of us till this accursed enchantment, the general summary and consecration of delusions, be cast forth from the heart and life of one and all! Cast forth it will be; it must, or we are tending, at all moments,—whitherward I do not like to name. Alas! and the casting of it out, to what heights and what depths will it lead us, in the sad universe mostly of lies and shams and hollow phantasms, (grown very ghastly now,) in which, as in a safe home, we have lived this century or two! To heights and depths of social and individual *divorce* from delusions,—of “reform” in right sacred earnest, of indispensable amendment, and stern sorrowful abrogation and order to depart,—such as cannot well be spoken at present; as dare scarcely be thought at present; which nevertheless are very inevitable, and perhaps rather imminent several of them! Truly we have a heavy task of work before us; and there is a pressing call that we should seriously begin upon it, before it tumble into an inextricable mass, in which there will be no working, but only suffering, and hopelessly perishing!”

Then there comes a *glimpse* of the truth. But it is only a glimpse—no more. With what vagueness he tries to point in the direction whence the only hope for the world can come!—

“To prosper in this world, to gain feli-

city, victory and improvement, either for a man or a nation, there is but one thing requisite. That the man or nation can discern what the true regulations of the Universe are in regard to him and his pursuit, and can faithfully and steadfastly follow these. These will lead him to victory; whoever it may be that sets him in the way of these,—were it Russian Autocrat, Chartist Parliament, Grand Llama, Force of Public Opinion, Archbishop of Canterbury, M<sup>c</sup>Crouty the Seraphic Doctor with his Last-*evangel* of Political Economy,—sets him in the sure way to please the Author of this Universe, and is his friend of friends. And again, whoever does the contrary is, for a like reason, his enemy of enemies. This may be taken as fixed.”

Another *glimpse* of the truth then comes, yet, like the last, only a glimpse—a mere faint glimmering—no more. England needs kings—the world needs kings ay, kings and priests! But where are they to be found?—

“England, as I persuade myself, still contains in it many *kings*; possesses, as Old Rome did, many men not needing “election” to command, but eternally elected for it by the Maker Himself. England’s one hope is in these, just now. They are among the silent, I believe; mostly far away from platforms and public palaverings; not speaking forth the image of their nobleness in transitory words, but imprinting it, each on his own little section of the world, in silent facts, in modest valiant actions, that will endure forevermore. They must sit silent no longer. They are summoned to assert themselves; to act forth, and articulately vindicate, in the teeth of howling multitudes, of a world too justly *maddened* into all manner of delirious clamours, what of wisdom they derive from God. England, and the Eternal Voices, summon them; poor England never so needed them as now. Up, be doing everywhere: the hour of crisis has verily come! In all sections of English life, the godmade *king* is needed; \* is pressingly demand in most; in some, cannot longer, without peril as of conflagration, be dispensed with.”

\* I.e., these needed godmade kings are far away from platforms and public orthodox palaverings. They are the believers of the gospel of the kingdom who have obeyed it, and illustrate it by their self-denial and devotion to the truth. The world knows them not, for they are not of the world, but of God. When the time arrives, the Eternal Voice will summon them to a co-operation in the social and political regeneration of mankind.—*Edgar Her.*

Thus, with wild inarticulate moanings does one of the best representatives of the age utter his misgivings, nay, despondency. One cannot understand what he points at. It seems almost certain that he does not know it himself. A feeling, profound and pervading, coming up from the very depths of his being, that all is wrong, and that the world’s endless convulsions are abortive efforts to shake off a curse that cleaves to it as part of its very nature, seems to labour to unburden itself in his pages. Strange, sad wailings, from a soul so gifted! They are by far the strongest and the saddest of creation’s groans.

Yet with all this vagueness of complaint, and this still greater vagueness in pointing to a remedy, we gather from him such conclusions as the following:—

1. This world is thoroughly disordered. All things are out of course. The true cause he sees not. The *moral* evil, “the ineradicable tint of *sin*,” he has no idea of; nor does he understand how it is that *this* should poison all its fountains and blight all its verdure. This darkness, this sorrow, this toil, this pain, this weariness, this misrule,—whence come they, save from *sin*? But this one root of bitterness is not in his philosophy.

2. All things in the world are *hollow*. They are but semblances, shews, falsehoods. Yes, most true, but in a deeper sense than he dreamt of. “Vanity of vanities, all is vanity.” Each man “walketh in a vain shew.” “The fashion of this world passeth away.” Creation has truly “been made subject to vanity.” But of this deep, sad hollowness, he does not speak. It is not easy to understand what he means by reality and what by unreality. In the Bible this hollowness is plainly enough declared. God himself is awanting. *God himself*, we say,—no mere system of truth,—*that* fills no void; no mere heap of abstract attributes,—*that* fills no void; no mere speculation about “wisdom” or “nobleness,” or the “Divine message” or the “eternal voices,”—*that* fills no void; no burning invective against “shams” and “simulacra,” and “semblances,”—*that* fills no void; no waving of banners over the downfall of cheats and the “bankruptcy of imposture;” this, alas! is the mere shout of bemazed and bewildered men, who, dissatisfied with their present habitation, are exulting in the conflagration that is levelling it, while they have not the very slenderest idea of what is to come in its stead, or of what roof they may have to shelter them from shower or storm.



3. It is wisdom that this world needs. Men have been plunging into thickets after thickets, and the world has been a misruled and miserable outfield, because *wisdom* is wanting. The foolish have wielded the sword and sceptre; now the wise must seize them and save the world from self-annihilation! True,—yes, most true. It is *wisdom* that earth so sorely is feeling the want of. But where is it to be had? Science says, It is in me; let me ripen, and I will right the world. But do we believe it? Philosophy says, It is in me; let me dive a little deeper and bring up a few more profundities, and the world will find a sufficient ruler in me. But do we believe it? No. We believe not these nor any of their fellow-boasters. They have been tried in the balances and found wanting. Their wisdom will not do much for such a world as ours. We need something deeper and broader,—higher and holier than they can furnish. It is Divine wisdom that we need. Wisdom, it must be, that comes from God himself; not speculation, but truth; not an opinion, but a certainty; not expediency, but eternal principle. Without this “wisdom that cometh from above,” what is “earnestness,” of which so much is spoken? It is a feeling without an *object*. And what will such feeling do for a world composed of such materials as ours? Without this wisdom, what is the detection of “shams” and “cheats” but the discovery that all is wrong,—most thoroughly wrong. But will that set us right? Will the knowledge of my poverty bring riches in upon me like a flood?

4. We must ascertain the true law of the universe; and until this “new rock-basis” comes to light, all must be confusion worse confounded. What more true than this? Yet what this true law is, or where this rock-basis is to be found, Mr. Carlyle does not inform us. Evidently he knows not. Jehovah’s purpose,—that purpose which man is fighting against, but which is holding on its steadfast way in spite of man,—this is the law of the universe, and it shall stand. In so far as our purposes are co-ordinate with this,—in so far as we have been brought to be at one with God in reference to the movements and prospects of this world, to that extent we have discovered this true law,—this law of laws to which this world shall yet conform,—a law apparently turned aside for a season; nay, thwarted and defied, but which is moving on as steadily to its issues and developments as this system of ours, in the midst of apparent

crossings and recrossings, is moving round its great central sun! Jehovah’s purpose! The purpose of the God only wise! His purpose to bring good out of evil, holiness out of sin, honor out of dishonour; his purpose to make this sad earth comely and blessed, more than Canaan under Solomon, or Paradise under Adam; his purpose to glorify his Incarnate Son on this earth, where his blood had been shed, his grace rejected, his name cast out as evil, and his authority set at naught. This is the purpose round which all present events are clustering, however rugged they seem, towards which all movements are tending, and in which the history of man and his earth shall be consummated!\*

5. We must have kings and priests to rule. But who are they? According to Mr. Carlyle, philosophers such as himself; according to Scripture, the “redeemed from among men.” According to Mr. C., the true kings are the men of intellect and genius; according to God, they are men who have become fools for Christ’s sake, who have identified themselves with his despised Son, and are content to wait for their thrones till the day of his return. According to Mr. C., the true priesthood are the men who have entered the sacred groves and temples of science or philosophy, or song,—conversing with nature, uttering mysterious oracles, and so “fulfilling their mission.” According to God, they are men who have taken their stand beside the altar of the Divine burnt-offering, who have washed their robes and made them white in the blood of the Lamb.† It is worth our while to notice that the philosophers of our day seem to have got some glimpse of the idea of a royal priesthood,—a conjunction between the offices of priest and king. Of God’s purpose in this respect they know nothing. Yet king and priest seem to be united in their minds as the true conjunction by which the world is to be ruled. Somehow or other they have caught a passing gleam of this mighty truth, and some of the truest things they write are concerning this;—vaguely enough, imperfectly enough, yet still as if groping their way darkly to this great idea yet to be developed in the world’s

\*God’s purpose is to set up a kingdom in Palestine under Christ, to whom and his brethren he will give the dominion over all nations with eternal life and glory.—*Editor Her.*

†By believing the things concerning the kingdom of God, and the name of Jesus Christ, and being immersed, both men and women—Acts viii. 12.—*Editor Her.*

coming history, when God brings in, not merely his royal priest, his Divine Melchizedek, but his royal priesthood, the glorious band of ransomed men, by means of whom he is to rule this world in righteousness and show the wondering universe what true kingship is, what true priesthood is, and how the holy union of these two sacred offices is the perfection of all rule, the eternal\* basis of a happy earth, the eternal link between himself and creation, between the things above and the things beneath, the things celestial and the things terrestrial. Now that union is impossible. It is fraught with unspeakable peril. Such offices cannot be trusted in the hands of imperfect men. The attempt to unite them has been the root of the earth's heaviest and most intolerable woes. But then the union shall be effected, when the true Melchizedek arrives to ascend the priestly-royal throne, and, under him, the perfection of all government shall be exhibited in the hands of holy men, of men who passed through humiliation like his own, knowing nothing here but obedience, patience, sorrow, weakness; and then shall it be truly seen how they only can rightly rule who have learned to suffer and obey.

In conclusion, let us say, that we have seldom heard such a cry of despair as comes from this strange pamphlet. It is one of the saddest and most affecting signals of distress hung out in these last days in behalf of a wrecked and sinking world. He who raises it has done and spoken the utmost that his philosophy can devise for the last twenty years. But it is all in vain. The world lies broken and helpless. Its men of might cannot find their hands. The crisis is approaching when, its utter ruin having been demonstrated and its utter powerlessness made visible, God shall interpose to renew it,—sweeping off the long curse,—brightening its sad skies,—binding its rebel prince, and introducing the glad age of righteousness under the sway of the Virgin's Son.—*Quart. Journ. Proph.*

\*Millennial basis.—*Editor Her.*

### BIRTHPLACE OF TRUTH.

"When were the boundaries of knowledge ever enlarged without patient and persevering effort, or without exciting the antagonistic influences of Ignorance and Scepticism? We must remember that, *'Every new truth is born in a manger.'*" —S. H. W.

### EXCURSION TO HALIFAX, NOVA SCOTIA.

ANY GOOD IN NOVA SCOTIA?—RICHMOND MENTALITY UNCONGENIAL TO THE TRUTH—OBLIGED TO SPEAK IN THE WOODS NEAR LITTLE PLYMOUTH AND DUNNSVILLE—THE PUBLIC'S FREE MEETING HOUSE COVERTLY SEIZED UPON BY THE CAMPBELLITE LEADERS—ARRIVE IN BALTIMORE—SPEAK AT COCHITUATE HALL IN BOSTON—OUR COMMISSION TO PREACH—ARRIVE AT ST. JOHN'S, NEW BRUNSWICK—SOON LEAVE FOR WINDSOR IN NOVA SCOTIA—ARRIVE IN HALIFAX—SPEAK AT THE NEW TEMPERANCE HALL—OUR OPERATIONS THERE—OUR DOCTRINE REGARDED AS SOMEWHAT TREASONABLE—WE EXPLAIN—NATURE OF OUR RECEPTION AT HALIFAX—RETURN TO BOSTON—ARRIVE IN NEW YORK—STRANGE VOICES THERE—LECTURE AT HOPE CHAPEL, BROADWAY—A WORD TO ADVENTURISTS—AN IMPORTANT QUERY—RETURN TO BALTIMORE—THENCE TO RICHMOND.

On Friday before the 4th Lord's day in September, we set out from Richmond on our journey to Halifax in Nova Scotia, to which place we had been invited by a friendly community, styling itself "*The Christian Association*"—a name signifying a *company of professors claiming to be christians*. This is the character assumed by the congregations of all sects, except the Jews; and is therefore not distinctive. But the congregation in Halifax styles itself "*the Christian Association*," from which it may be inferred that whatever are the pretensions of other Haligonian assemblies, that meeting at the Harmonic Hall is the only genuine one in Halifax—its own members being judges. This is high ground, and the assumption should operate as a motive to superior excellence, which, if not yet attained, will, we hope, be the laudable ambition of every one there who has the interests of the truth at heart.

Having been invited, then, we departed as we have said, on an exploring expedition. "Oh! go to Nova Scotia with you," is vernacularly about as kind a wish as "*Go to Jericho!*" We had no very exalted ideas of things going by the name of Nova Scotia. We had heard that the British steamers touched there on their way to Boston—a sort of "*touch and go*" once a week in summer; and that an eccentric sort of judge, one Sam Slick, of the Haliburton species, of the genus *homo*, and class *mammalia*, applied the law when thought expedient and safe among the fogs and fisheries of the inhospitable north:—but what mammoth steamers and literary judges, things pertaining to the civilized

world, could want in the modern Jericho, we could not pretend to say ! We concluded, however, that we would go and explore the country, and see how the land lay, if there were any save when the tide were out.

But before we could get there we had to make our way over some thousand miles of river, land, and sea ; and to pass through Baltimore, New York, Boston, Eastport, and St. John's ; the last being in the province of New Brunswick, another outlying region of Yankee civilization. Richmond, then, was at one end of the expedition and Halifax at the other ; but Richmond, though " a fine city," is no more to be compared to Halifax, than is the mentality of Constantinople with the quidnuncnery of ancient Athens. Here the minds of the people are in a perfect lethargy. There is no spirit of inquiry among them. What they shall eat, what they shall drink, wherewithal they shall be clothed, and how they can make money, appear to be the loftiest flights of which their " immortal souls" are capable. Our experience of this place in connection with the word of truth is, that the truth is too grand for the comprehension, too self-denying for the carnality, too exalted and refined for the ignobleness of the people. We have had persons here, too numerous to mention, who have professed a zeal for it, that have done more to injure it, and those who advocate it, by their malpractices, than they could possibly have done by the most overt and fiercest hostility. The truth is not to blame for this. It is good seed, incorruptible, and calculated to bring forth good fruit ; but, however good the seed, it will be choaked and perish if the soil into which it is sown be foul with thorns, briars, weeds and pebbles. Educated in superstitions, strong fleshly propensities and the love of the world pre-occupy the soul, sear the conscience, and render it callous. This is the soil for the most part that has hitherto presented itself for tillage in this Bethesda of the South. It has all, with but few exceptions, been broken up, or fallowed, by the husbandmen of the Bethanian Vineyard here. Instead of preparing the land well, breaking up the clods, fertilizing it, and sowing it with good seed, they just skimmed over the surface with the rudest implements, and sowed the ground with cheat. The consequences have been most calamitous. Most of those we have had the misfortune to do with seem to be pre-eminently incurable. The truth has no power over them. They have professed it so long as it has served

their turn ; and when this hath been answered they have thrown off the mask, and turned aside to Satan. O Lord, thou God of truth and righteousness, how long ere thou wilt arise and vindicate thy way in all the earth ? Shall thy truth for ever be the sport of fools, a mantle for hypocrisy, and reproached by evil-minded and wicked men ? Thou hast for a long time kept silence and refrained thyself, as thou hast said ; O that thou wouldst rend the heavens and come down, and utter thy voice out of Zion as on Sinai in the days of old : that the ungodly and the sinners may no more insult thy holy name !

We directed our course from this city to Tappahannock, in Essex county, where we took the steamer for Baltimore. On our way thither we addressed the people at Acquin-ton, and in King & Queen, and Essex counties. The interest created by our former visit to these sections of the State, had operated unfavourably upon the peoples' leaders, who in all ages have ever caused them to err. As they could show their displeasure in no other way, they determined to put their neighbors to all the inconvenience they could, and to compel them as much as possible to stay at home. In this policy they succeeded to a considerable extent ; for having excluded them from the meeting houses, there was no alternative but to betake themselves to the woods, or remain at home. The majority, who wished to hear, absented themselves, fearing to sit in the forest for two hours in the sickly season. We drove twenty miles on Monday morning to a stopping-place about three miles below Little Plymouth, where we found a gathering of people in the woods, within a few hundred yards of two ample meeting houses belonging to the Baptists and Methodists. A stand had been prepared, but as it faced the wind, which was rather fresh, it was demolished, and another erected of cord wood, that happened to be on the ground, over-laid with the boards. Here we took up our position, and, with our hat upon our head, after the Jewish synagogue fashion, addressed an attentive audience about two hours. It may be a gratification to the Methodist and Baptist leaders of that circuit to know, that they inconvenienced us as well as their fellow-citizens greatly. Our health was much deranged by the Fall weather, having been seized with emesis at the moment of departure from Richmond, with loss of appetite and debility ; so that a two hours' discourse in the open air, where the voice was unconfined, and the wind maintained an incessant rustling

of leaves and branches over-head, was a very disconcerting, annoying, and fatiguing condition of affairs. It was difficult to speak and difficult to be heard. Both, however, were accomplished; and none materially suffered from the incidents of the case, but the dog-in-the-manger party whose bigotry is condemned and despised by the more liberal of their own friends. We hope our friend down there, by whom we were induced to break ground in that locality, will get *Elpis Israel* or the *Herald*, or both, well circulated among his neighbours. The way to break up the clerical monopoly is to enlighten the people. This is better than building meeting houses. The loss of a day or so, occasionally, in getting subscribers, would not be felt. "No one," it is said, "can read these works attentively, and not become intelligent in the Word of God. If the people would only study *Elpis Israel*, and compare what is written there with the scripture references, a great revolution would be effected in their views of religious men and things." From this opinion we do not dissent; and whatever may be its demerits, of this we are certain, that the clergy cannot refute it. We should like to see them try!

On Wednesday we had to betake ourselves to the woods again, about a hundred yards, or thereabouts, from the Campbellite meeting house, as it is called, styled also "the Rappahannock." Oh, the lamentations that used to ascend, with upturned faces and uplifted hands, to the skies, about Baptist persecution and illiberality in shutting "*Us*," the pure-hearted, the meek, the much-abused, the prove-all-things, the courageous, yet peaceable, "reformers," out of their pulpits and conventicles! The public never heard the last of these Jeremiads until their own conduct convicted them of the same "unrighteousness." They now know experimentally how the Baptists *felt* respecting them. They are now the illiberal and unrighteous persecutors, to use the style of the late I. M. H., our zealous adversary, and apostle of their faith. The public was dinned with their tales of suffering for conscience sake until its sympathy was excited, and it responded to their appeal to build a meeting house which should be free to all who would preach with the privilege of reply to what they said. Could any thing be more liberal and just? Surely that public deserves commendation that stood between the persecutors and their victims, saying, "O ye Sects, ye shall not prevent the people from hearing both sides of all religious questions. If ye

shut your doors, we will open others. We will have *a house of our own* in which truth and error may be canvassed freely; and as we are not selfish, and have no pecuniary interests at stake which the truth can jeopard, we invite you, and all who differ from you, to address us under our roof, that we may see the light if any shines among you." Generous and enlightened public, worthy art thou of praise! All gratitude to thee for securing to the truth an open door, which timid errorists can never shut. Thou hast provided poor wandering, homeless truth a shelter, and none henceforth can turn her out of doors, exposed to sit upon the ground, scorched with the noonday sun, or chilled by the shivering blast. Ah! reader, the children of error are wiser in their generation than the friends of light. The public that built "the Rappahannock" has been duped, cheated, mocked! The Campbellite leaders, no better principled than other sectarian leaders, having induced the public to build "*a free house*," have secured it to themselves, and had it recorded as their own in the clerk's office at Tappahannock, where Mr. A. B. Magruder, a lawyer, and our co-worker and fellow-traveller, ascertained the fact by examining the record on the following Friday. The gospel of the Kingdom and name of Jesus, which is the truth, and no man can refute it, is shelterless in sight of the public's *free house*. It is denied admittance by those who used to boast of their earnest desire to "prove all things," and their readiness to hear even Satan himself, so confident were they that "the ancient gospel," or the truth, was with them! But O how the times are changed, and the reformers with them! They, who used to be always talking about their religion, now talk of nothing less. They have shut themselves up in their houses, and turned the truth as a houseless beggar from their doors!

Mr. M. and ourself having addressed the people under our hats in the woods, gave notice that we would meet them next day at Tappahannock. This appointment we fulfilled at the old Episcopal church there, he in the morning and we in the evening of Thursday. Next day at noon we embarked on the steamer for Baltimore, where we arrived next morning, and proceeded forthwith to quarters under the hospitable roof of our friend, Mr. William Lemmon, who is not only a believer of the word, but also a doer of its work.\* He has "looked into the perfect law of liberty," and now rejoices in

\*James i. 22—25.

being "free indeed."\* He made us as comfortable as it was possible; we only had to regret that our impaired health unfitted us for the full enjoyment of his goodness. Expecting us a day earlier, the public had been invited to meet us on the previous evening; but as we did not appear, our host had to entertain the people with viands from his own larder, where there is always something for them who hunger and thirst after the righteousness of God—more, we suspect, than he has hitherto found a demand for; for, if Baltimore be any thing like Richmond, there will be no commodity there less sought after than "the bread which comes down from heaven." But this is characteristic of the times, and a sure indication that "the fulness of the Gentiles" hath almost, if not quite, "come in."†

Having fulfilled our appointments in Baltimore, we parted company with our fellow-traveller, and embarked on board the steamer for Philadelphia. Next morning we left this city for New York via Camden and Amboy railway, and arrived there in the afternoon. Our stay here was brief; for we left on Saturday morning for Boston, where we arrived about 5 P. M. On Sunday morning we were waited on at our hotel by two friends, Mr. P. Dickenson, of that city, and Mr. Joseph Pierce, of Rochester, who proposed our accompanying them to Cochituate Hall, where their brethren met for worship. We agreed with pleasure. We were invited to address the meeting; but before we took the stand to do so, a Mr. Needham, well known among the Advent friends, not aware of the proposal just made to us, entered and took the chair. He spoke morning and afternoon on the Throne of David, and God is love; and at night we addressed them on the "so great salvation." After the congregation was dismissed, a person remarked to us, before several, that we had spoken with so much assurance of the truth of what we had said, that he wanted to know if we had a call to preach the gospel? We replied that we had, and would read him our commission; upon which we read these words—"Let him that heareth (understandeth) say Come!"—We believe we understand the matter, therefore we speak assuredly; and say, "Let him that is athirst, come. And whosoever will, let him take the water of life freely."‡

On Monday, Oct. 13th, at noon, we embarked on board the Admiral for East-

port, in Maine. We passed the night at sea, which was rather rough, but not enough to make us sick, though some of our company were not so fortunate. As we neared the land, we had an interesting view of the iron-bound coast, against whose rocks the impetuous billows burst, and in divers places rushing up the precipices fell back into the sea in beautiful cascades of foaming waters. The weather being clear and pleasant, we enjoyed the scene much from the steamer's upper deck. This is a dangerous coast, with wind and water in shore. It would not be a mere stranding, but a crash to atoms instantly to the unfortunate vessel that should be wrecked there. Having steamed along the coast for some time, and passed Machias Bay, we came between the main land and Grand Menan island, belonging to Britain. We continued on this course until we arrived off the light-house, when we passed between two rocks and entered the beautiful land-locked harbour of Lubec, formed by the Maine shore and the British island of Campobello. From this we passed through a strait into the Eastport harbor. The scenery here is very fine. Both these harbors are in Passamaquoddy Bay, which heads up at the St. Croix river, dividing Maine from New Brunswick, and is studded with small islands in various directions. At Eastport we changed the Admiral for the Creole, which steams between this harbor and St. John's, N. B. After getting out of Passamaquoddy into the Bay of Fundy, there is nothing remarkably interesting in the route. We arrived at St. John's about 9 P. M. The tide rises here some forty or fifty feet, and in other parts of the Bay to sixty and seventy feet, and that with such rapidity that cattle feeding on the shore are often overtaken and drowned.

Our travelling-bag being chalked (for it was not examined) by the custom-house officer, we were permitted to leave the Creole. We were soon after in bed at the St. John's hotel at the head of King's street. The accommodation was respectable and the charge moderate. The table was well furnished with excellent viands, well prepared, attentively served, and eaten by the guests with a deliberation not usual in the States. All the talk we heard was about New Brunswick politics, for it was election time, and the question of the railway from Halifax to Quebec, through N. B., was to be acted on at the ensuing session of the provincial legislature. The *pro* and *con*, with respect to this, was therefore the test of fellowship between

\*John viii. 31—36.

†Rom. xi. 25.

‡Rev. xiii. 17.

the electors and the candidates who solicited their suffrages.

We had no acquaintances in this place, and were therefore anxious to get on. We heard that a steamer was to leave for Windsor in Nova Scotia on Wednesday at 11 P. M. It was quite dark when we descended some twenty feet from the wharf, to what we were told was the deck of the boat. About ten feet more down a narrow gang-way brought us to the lower deck; and about eight feet still lower, to the cabin floor. In this descent by lantern glimmer, we could discern that we had got into a vile place; but we had paid our four dollars and there was no help for it. All we can say is, that it is a disgrace to St. John's, or Saint Anybody's city, to allow such a crazy, filthy, unseaworthy boat to leave its wharf as a passenger craft. She had been used to convey cattle all the summer. She had been on the rocks once, on shore another time, and run into by a vessel a third. One of her paddles was broke, her bulwarks were stove in, and her engine exceedingly asthmatic. We were consoled, however, with the assurance that it was her last voyage, as she was condemned to be broken up! She had two passengers, and a chest of drawers for freight; quite a profitable trip when it is considered that it cost the owner £17 to coal her for the trip! We were seventeen hours creeping along from St. John's to Windsor, with the tide in our favor from 10 A. M. to 4 P. M., about 150 miles, a little over eight miles an hour. The scenery and weather were fine enough. We found the tide very strong against us between Holt's island and Cape Blow-me-down. It is said to run there about seven miles an hour. On rounding the cape, we entered the Basin of Menas, on both sides of which the country is highly improved. The region around Windsor is styled "the Garden of Nova Scotia." It is certainly deserving of the name. It is as pleasant and pretty a country in the summer as can be found in North America. Short seasons, however, are felt to be a serious hindrance to a satisfactory pursuit of agriculture.

Arrived at Windsor, the residence of the author of Sam Slick, we desired to push on to Halifax, about 45 miles distant. But this was impracticable. The stage did not leave till next morning at 10; so that we had to exercise patience, and make ourselves as contented as we could. Morning came, and with it the stage from Annapolis. This was the signal for us to prepare. This did not take long, and

we were soon on the road, drawn by six in hand, to the capital of the peninsula. At the end of the first stage, which was fifteen miles, as the weather was so pleasant we proposed to mount the roof that we might see the country through which we passed. The driver said there was no objection, if we did not mind sitting with Indians. As for that, we had as soon sit with them as with the pale-faced driver himself; so we took our place with the Micmacs, who were as well behaved as could be wished. The elder Indian said he was going to Halifax to get some advice from the doctor for palpitation of the heart. He didn't look like a sick man. His palpitation, we suspect, was either brought on or kept up by drinking liquor, for which he seemed to have a considerable relish. This was observable when we halted at the "*Ten-Mile-House*," the last stage on the route. He went to the Bar and asked for some gin. The landlord, a rough sort of a man, at once a teetotalter and a vender of spirits, poured him out half a tumbler full, at the same time denouncing the use of liquor. The Indian, without regarding our suggestion that it would set him on fire, drank it down at a draught as if it were only water. Why, surely that is enough to make your heart palpitate! "Oh," said he, "I take him twice a day: the doctor tell me so, for the good of my stomach." A strange "medicine man" that same doctor! This "*Ten-Mile-House*" is at the inland extremity of Halifax harbor, by navigators said to be "the finest in the world." The road winds round the bay, affording a beautiful view of its shores. About three miles from the city we passed a dilapidated residence of royalty, a present type of what it will be itself in a few more years—royalty in ruins. Many years ago the Duke of Kent, father of the present Queen of England, resided here as commander of the forces in Nova Scotia. For the last fifteen or twenty miles we had found the country exuberantly prolific of rocks, abounding in building materials of this character as much as New England itself. The nearer we approached to Halifax, the more productive the hidden soil appeared; so that in clearing the land, the labor seems not to have been in hewing down the forest, but in picking off the rocks to find it! But, here we are at the terminus at last about 6 P. M.

Halifax is the capital of Nova Scotia, situated on a descent from the table-land to the margin of the sea. It is a strongly

fortified place, with a garrison, if we remember right, of about 3500 infantry. From the Common overlooking the Atlantic arises a hill on which the citadel is built, commanding both the land and sea. Being the seat of government and a garrison town, society is more aristocratically constituted than in other parts of the province, or in larger towns of the United States. If the troops and government were removed, Halifax would soon degenerate to an inconsiderable fishing town. These, however, are its life, and will doubtless continue to be so, until its railway to Quebec comes into operation, when it will derive new vigor and enlargement from this great work. Its religious constitution differs little from other towns in America, except that the Church of England is by law established. From what we could learn, the people are not much devoted to their ecclesiastical organizations. They are not generally satisfied with their teachers. If they read the scriptures and think at all for themselves, how can they be satisfied! It is impossible.

We commenced operations at the Temperance Hall on Sunday, Oct. 19th. This is an ample place, newly erected, and able to contain about 1400 people, and well lighted with gas. Much of the time we remained in Halifax was very stormy; nevertheless, audiences very respectable both for numbers and social position convened to listen to the things we had to speak. On Sunday evening there may have been a thousand present, and on week-nights from six to seven hundred of all classes, civil, military, and ecclesiastical.

We broke ground by showing that the subject matter of the gospel was *a kingdom* and the things related to it, which God intended to manifest in Palestine. It was therefore styled "*the Gospel of the Kingdom*"—glad tidings to every one that believes them concerning the kingdom, through which blessedness comes upon all nations; and glory, honor, and eternal life to all who shall possess it. We spoke also of repentance and remission of sins through the name of Jesus, to all who lovingly believed this gospel and were baptized into the name of the Holy Ones. We unfolded the nature of the kingdom; where it was to be, who were its subjects, and rulers, and what its covenants and dominion. On week nights we called the attention of the public to Russia and the mission assigned it in the prophets; and to "England, its Future in relation to

Russia and the Jews." These lectures, the latter especially, brought out the men of war. Several of the officers of the garrison attended; and at the conclusion of that on England, two of them tendered us their thanks for "the interesting lectures by which they had been so much edified and instructed." The impression thus far seems to have been generally pretty good, if the following notice in one of the papers may be regarded as a criterion:

"LECTURES.—We beg to call the attention of the public to the Lectures of Doctor Thomas, at the Temperance Hall. The Doctor appears to be intimately acquainted with his subject, and both as an eloquent orator and a scholar will well repay those who feel inclined to attend. We recommend all who are interested in the Great Question, what is to be the destiny of the world, to avail themselves of hearing the Doctor, as his sojourn among us will be short."

On the following Lord's day we continued the subject of the former Sunday; and at night spoke of the approaching overthrow of all governments, which were essentially usurpations of the rights of God, and political embodiments of the evil and sin of the world wherever they existed. They were incorporations of the power of those who, as the scriptures say, "*destroy the earth*," that is, *the people*. That the purpose of God is to take possession of them, and to destroy the destroyers; and to assume the government of the world Himself, when the kingdoms will become His and the King's whom He shall appoint to rule the world in righteousness: for the first time it will have been so ruled since nations and kingdoms have existed upon the earth.

This discourse seems to have fallen with some effect upon the sensitiveness of a portion of our hearers, being particular friends of the Queen's government. On Monday, Oct. 27th, we received the following note from the Province Building, or Palace of the Provincial Majesty:—

"Dr. Thomas was understood by some of his hearers on Sunday evening to reflect on existing governments, including that of Great Britain, in terms unfavorable to the allegiance of the subject or the support of authority. From such an imputation the writer has, to the extent of his influence, defended Dr. T., although believing that his language might bear the construction mentioned.

"Perhaps Dr. T. will not object to re-

move, in a brief manner, on Tuesday evening, the impression which his words conveyed, as it is presumed, unintentionally."

The above was without signature; but from the messenger who brought it, it was ascertained whence it came. On Tuesday evening, which was our last lecture, we gave the explanation sought. We readily admitted that we did reflect upon every government extant, imperial, regal, and republican; and should rejoice in succeeding to detach many people from allegiance to them. By this, however, we did not mean to say, that we would advise them to rebel against authority, or, if in a state of rebellion, that we would promote it. We inculcate the duty of all we succeed in detaching from their allegiance, being peaceable and quiet subjects of whatever government they may happen to live under; for the apostle saith, "Let every soul be subject to the higher powers." We seek to transfer the allegiance of their hearts from the god of the world, his governments, and their honors and glory, to the God of the future state, to his King, and to his kingdom and glory. We do reflect upon the world's governments. They are all absolutely evil, and only relatively to one another good, better, and best. They are usurpations of the rights of God, who, being the creator and benefactor of men, has alone the right to rule them for his own glory and honor, which is impossible so long as the dominion of the world is in the hands of its present rulers. He gave men "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth and upon every creeping thing that creepeth upon the earth;"\* but He reserved to himself the sovereignty over man whom he had "created in his own image after his own likeness. But they rebelled against Him, and the result thus far is the history of the past. We reflect on all governments because, furthermore, they rule for the aggrandizement of their own selfishness, and not for the promotion of truth, righteousness, and the good of the people. Still, evil and wicked as they are, we do not wish to see them dethroned by the people, who would probably do no better; yet if they did rebel, we would do nothing against them, neutrality in respect of all belligerents being the duty of a christian until the Lord come. We desire the establishment of a holy, righteous, and just government over all the earth—a univer-

sal dominion that shall comprehend all nations, and make them sing for joy and gladness of heart, because of the blessedness they experience under its reign. But this is at present impossible; for neither have the world's rulers nor the people, intelligence, wisdom, virtue, or power enough to accomplish it. We, therefore, and all we can induce to swear allegiance to Jehovah's King, are passive and calm observers of events. We take part neither with the people nor their oppressors, but protest against the wickedness of both. In Rome, Vienna, St. Petersburg, or Constantinople, though we abhor all their tyrannies with profound disgust, we "render to them all their dues," if their demands do not necessitate the violation of the divine law, for "it is better to obey God than men," come what may. We bide our time. We wait with patience the coming crisis—the time of action for the saints. The people and the governments will have fought out their battle when the Day of the Lord shall come. Down-trodden, crushed, destroyed, the ruled will be hopeless of redemption by the hand of man. The triumph of evil and its wickedness will be great;\* but the power of Him who shall bind and punish it will be greater. A glorious day will that be to them whom he shall honor "to execute the judgment written."† The period of inactivity will have passed away; and the power of the enemy shall no longer "prevail against" the Saints of God. The sword of the avenger will then be committed to them, and "they shall take away his dominion to consume and destroy it unto the end."‡

After this manner we removed briefly, or, perhaps, deepened! the impression which our words conveyed on Sunday eve. We know not which, but in conclusion, we added, that the note in hand was quite an interesting and somewhat gratifying incident. It proved to us that we must be preaching a doctrine identical, or at least very much like that taught by Paul in days of yore. Thus, he went to Thessalonica to preach Christ unto them, and in doing so they raised a clamour against him, declaring that he "did contrary to the decrees of Cæsar, saying that there is another King, one Jesus."§ What would Cæsar or his friends have cared about Paul's announcing "another king," if they did not understand him to teach that the country of his dominion was that already ruled by Cæsar, and that conse-

\*Gen. i. 28.

\*Joel iii. 13. †Rev. xx. 2. ‡Ps. cxlix.

§Dan. vii. 26. ¶Acts xvii. 7.



quently the contemporary existence of Cæsar's power and Christ's was impossible? Paul did preach "another king" for the nations than the Cæsar, or the Czar, who shall be found oppressing them at his appearing; and he went on first to Berea, and then to Athens, proclaiming the commandment of the God of Israel that they should repent, or turn to Him, because He was going to rule the world in righteousness by another king whom He had prepared for the purpose. If the clergy were to preach the true gospel, they would not be so popular with the Cæsars as they are. In fact they would not be tolerated by the latter; for it was only when they confined King Jesus to the skies, and gave the world to Constantine and his successors, that they ceased to be persecuted by the imperial power. Let them preach the gospel of the kingdom, (but how can they preach that of which they are ignorant,) and they will soon find that Absolutism would pass decrees against them; and Democracy bribe lewd fellows of the baser sort to accuse them before the rulers; for persecution in some shape or other has ever been the fate of that proclamation which neither glorifies the great, nor flatters the people, but announces the purposes of God without respect to either.

Our reception at Halifax was a very cordial one, and was not confined to a particular party. We found as warm friends among the Baptists as we would wish to meet any where. There are several of that sect deeply interested in the Gospel of the Kingdom, and consequently exceedingly dissatisfied with the utter absence of gospel from the ministrations of their doctors or teachers. Could we devote ourselves to one place, we doubt not a very respectable society might be formed there that would do credit to the truth. This was the opinion of many who would have had us pitch our tent among them forthwith. They were sure they could raise more than a thousand dollars per annum for our support. But this, of course, could be no temptation to a man to leave the Union who rejoices in such a princely co-operation there as that indicated in our Statement-Balance of December last! We neither said we would nor that we would not; for we make no vows lest we should be unable to perform. We are waiting the further verification of our interpretations of the prophetic word as exhibited in our writings and addresses, with which the British public to some extent is familiar. We

desire to be at liberty that we may revisit Britain, and by convincing them of our accuracy, urge this as the earnest of our correctness in defining the Gospel and stating the conditions upon which alone believers can be saved. Our welcome at Halifax was in striking contrast with the lethargy and indifference of people here in regard to the great things in the Word of God. Why should it be so—is it climate, flesh, institutions, or what? Who can tell? We hope that the friends there will testir themselves in behalf of "Elpis Israel," and the Herald. If our next visit there is to be effective, they must prepare the minds of their fellow-citizens by our writings. They will then be better able to understand us, and to appreciate what we say as the true interpretation of the Word.

We bid adieu to Halifax on Saturday, Nov. 1st. On that day at noon we sailed thence for Boston in hope of arriving at that city in three days, but our voyage was extended to five. It was far from being an agreeable one. The brigantine was too much crowded, and we entered our name too late to secure a berth. There was no help for it. First come, first served; and as there was nothing to serve us with, we had to serve ourselves. The fare was good and substantial for a marine appetite; but our comfort being marred by nausea, we picked at it with considerable caution and daintiness. As there was no berth, we slept in our clothes, wrapped in our rug upon a mattress extended on a pile of trunks. But, though it was hard times, we did not complain, seeing that there were others worse off than ourselves, and that we insisted on going even if we were conveyed as freight. We were glad when we saw Cape Cod, but more so when we stepped upon the Fort Hill wharf, Boston. A good breakfast at the United States Hotel on *terra firma* placed us in happy forgetfulness of the miseries of the past.

At 5 P. M. that evening we left Boston by rail for New York, *via* Providence, Rhode Island, and Stonington. At this place we embarked on board a steamer for "the City." It was a powerful and truly "splendid" boat. The upper deck saloon, the cabin, the births, the service, and the eating, were all excellent and princely. Nothing seemed wanting that luxury or convenience could demand; and probably we enjoyed it more, having so recently emerged from the discomfort of the brigantine.

We were once more in New York after

nearly a month's absence, enjoying the hospitality of our friends there. But this is not the end of our locomotion. We visit a city to see if any thing can be done for the Gospel of the Kingdom. While every form of error has multitudes to preach it, scarcely a voice is to be heard in behalf of this. The phrase is in the mouths of more persons than is the understanding of the thing. There are a few in this great city who, when they speak of the gospel of the kingdom, are prepared to give a scriptural explanation of what they mean; there are, however, none that we know of who are able to devote their time to its interests so as to raise up a company of believers who will obey it and labor for its support. It is not fashionable to labor for the gospel, but for ourselves and families; nevertheless, we do occasionally hear a believer say, "Can you not come and take up your abode in this wilderness and try what can be done; I will work for the gospel, if you will write for it and preach it." We do occasionally hear such strange voices as this; and they are so strange that we can scarcely believe our ears when we hear them. We heard an utterance of this kind when we were in New York, and another similar to it: "If you will come here," said another—a poor man, and a member of the Campbellite church there too, which makes it the more remarkable—"I will subscribe fifty dollars a year to the enterprise, and pay the first year in advance." So that it appears that there are some *souls* in New York that have some appreciation of the gospel of the kingdom which we preach. Alas, alas, what would have become of this gospel if it had not been embraced and sustained by the poor! It would have long since been dead without the hope of resurrection.

Brother G. B. Stacy was very desirous that the people should hear about the Kingdom the God of heaven purposes to set up; and about the great reward which they shall obtain who are accounted worthy of possessing it; and also about the fate of those kingly and republican governments which now occupy the territory on which the dominion of its king is to be established as "a Great Mountain."\* He thought he could get a goodly number together to hear about these interesting matters; so to work he went. He engaged the lecture-room of Hope Chapel in Broadway at ten dollars a meeting; and then advertised the intended discourses in four of the city papers; and

besides this, they were notified at the Crosby Hall, and the Campbellite, places of worship; at the latter place, by our friend Dr. S. Shepard's good will, for though he does not believe in the gospel of the kingdom as we demonstrate it from the word, he is neither a persecutor nor a bigot; but liberal and courteous in his disposition, which is more than we can say of the leaders of his sect with whom we have had to do.

The result of the means employed shows either that the New Yorkers care but little about the prophets, or that newspaper advertising is not the thing by which to get the people together. We do not think that more than 150 attended each lecture; but even those few would have been a good beginning, if the friends had possessed a place where meetings could have been continued regularly with some one capable of instructing and interesting them. On Lord's day evening we spoke at the College hall in Crosby street on the question, "*What is the Gospel?*" This is the most important inquiry that can be mooted in these times; and one which it is absolutely necessary our Advent friends should take into their most serious consideration. If a man be right on all other scripture subjects, but wrong in this, he cannot be saved; for it is "he that believes (the gospel) and is baptized shall be saved;"\* because it is "the gospel which is the power of God for the salvation of every one that believes."† If then a man believe something called gospel which on examination turns out not to be the gospel, he finds that he has been deceived, and is no heir of salvation, however "good" he may have "felt." A professor can know nothing as he ought to know it if he be mistaken concerning the gospel. Our friends we fear have taken this question too much for granted; and instead of being planted in this, that they may be rooted and grounded in it, have grafted their wild olive branch upon a withered stem. Let our friends who believe in the personal return of King Jesus from afar, and in the existence of his kingdom in Palestine in all the Age to Come, (and with whom we have a sincere and abiding sympathy,)—look into this matter. The definitions of the gospel published by Methodism, Presbyterianism, Episcopalianism, Baptistism, Campbellism, Universalism, Romanism, Mormonism, Millerism, and other isms, immersed and unimmersed, too numerous to mention, are none of them the true definition of the gospel, as we are prepared at any

\*Dan. ii. 35.

\*Mark xvi. 15, 16.

†Rom. i. 16.

time to demonstrate from the Word of God. What an array of isms is this! And all of them claiming to be Christianity and orthodox exhibitions of the gospel of Christ! Not so, however. They are but the stem, the withered stem, of the olive by nature wild. If a man would inherit the kingdom he must purge himself of these. The belief of their crude dogmas, however sincerely professed, can never be counted to a man for righteousness before, in, or after the formality of immersion into the name. Abraham's faith was not "the substance and evidence of things" such as make up these isms. It embraced the promises of God recorded in his history by Moses; and our faith must embrace the same things if we would be saved by faith as he. Abraham's children by faith will all believe the same things as their father, to wit, *the things of the Kingdom of God and the Name of the Christ*. Since the Day of Pentecost they will not believe less, but their faith will be more ample than his. They will believe all he believed, and with this addition, that *Jesus is that Christ*—the promised Seed, in and through whom "all the nations of the earth shall be blessed."

In dismissing this subject for the present, we would propound the following question to our friends—**¶** If "the kingdom to be restored again to Israel?"\* is to be set up by the God of heaven in their land,† and it be the subject matter of the gospel, as it unquestionably can be proved to be;‡ and if the Twelve Tribes of the natural Israel are to be its subjects,§ and the spiritual brethren of Jesus its rulers, as is also demonstrable||—how can a man who, before and long after his immersion, believed that the gospel-kingdom is beyond the skies; that the Twelve Tribes were not its subjects and would never be restored; that the nations would all be destroyed at the coming of the Lord; and that there was no Age to Come of a thousand years duration, during which nations in the flesh will live under their own vines and fig-trees blessed in Abraham's Seed—how can such a man, we earnestly and respectfully inquire, have believed and obeyed the Gospel of the Kingdom? We submit this question to the calm and deliberate examination of our friends, especially of the editor of the Advent Harbinger, who is the most liberal and candid conductor of a paper we know. If he do

not himself respond forthwith, will he be kind enough to republish the question for the examination of his readers? By so doing, it is thought he will subserve the cause of truth which he loves.

Having finished our affairs in New York, we departed, and arrived among our friends again in Baltimore on Friday the 14th of November. On Saturday we had the pleasure of attending our believing host to the water, and of assisting him in yielding a spontaneous obedience to the gospel of the kingdom. We are not sure but this is the first immersion of the kind in this Romish city of the Gentiles. We trust there may yet be many; and that the Kingdom will yet reckon among its inhabitants sufficient heirs at least to administer its affairs there in the Age to Come. On Lord's Day we spoke thrice—in the morning on "He that believes (the gospel) and is baptized shall be saved;" in the afternoon, on "Repentance and Remission of sins in the name of Jesus;" and at night, on "Except a man be born of water and the spirit, he cannot enter the kingdom of God." On Tuesday evening we reluctantly bid our beloved friends adieu; and in the morning left in the Washington cars for Richmond, where we arrived without accident, with health improved, and gratitude to God for all his mercies, at 5 P. M., having been absent seven weeks, and very well satisfied that banishment to Nova Scotia would be far more agreeable than "going to Jericho!"

### PLAGIARISM DETECTED:

OR,

### EPISCOPALIAN EVANGELICISM IMMERSED AND POPULARIZED.

"We are amazed that our ancestors should so long have been deluded by absurdities; and we are very little aware how much some future age will pity and blame us, for follies, of which we imagine ourselves perfectly clear."—MILNER.

In the seventh and last of a series of self-complacent interrogations contained in dissertation "No. 1," on the Acts of Apostles, published in the Millennial Harbinger of Feb. 1852, Mr. Campbell thus delivers himself: "I will receive it as a favor from any person, to be informed of any people or preacher, on this Continent or in the European world, that clearly or definitely stated or announced, in unequi-

\* Acts i. 6; Mat. xix. 28; Luke xxii. 29, 30

† Jer. xxxiii. 15, 17; Mic. iv. 8.

‡ Mat. xxiv. 14. § Exod. xix. 5, 6; Isai. li. 4.

|| Rev. ii. 26, 27; iii. 21; xx. 4; xxi. 24, 26.

vocal affirmation, that the *Christian Church did not commence*, and consequently, was never organized, till the first Pentecost after the crucifixion, death, burial, resurrection, ascension, and glorification of the Lord Jesus Christ; that, THEN placed upon the *Throne of David*, AND upon the *Throne of God*, he commenced his reign PERSONALLY in heaven and spiritually upon earth, by the mission of the Holy Spirit to his Apostles, and through them to his church, which is now his earthly body—the fullness, or manhood development of him who fills all things, in all places, with life, and beauty, and happiness. Here I shall pause with my interrogations for the present.”

We have italicized and capitalized all the words in Mr. C's. question, except “personally” and “spiritually,” which he has printed in italics. The self-complacency of the above is found in the implication that Mr. C. was himself the first to state or announce in clear, distinct, and unequivocal terms, that the Christian Church did not commence till the Pentecost he indicates. As we are ever ready to do our amiable friend a favor, (with thanks or without them matters not,) we beg leave, as we feel called upon by him in his appeal to “any person,” to inform him, that there was a learned Episcopalian historian and divine in the European world who has preceded him in all the points in which he pretends to originality.

The Rev. Joseph Milner, A. M., wrote a work which he styled “*The History of the Church of Christ*,” and which after his decease was published at the expense of the University of Cambridge in England. He was what is styled there an “*Evangelical Clergyman*” of the Established Church, in contradistinction to the “*High Church*” ecclesiastics of that communion. The object of his investigations was to “search out the real church from age to age;” and having found it, he purposed to write a work, in which he says in his preface to the second volume, “I mean to exhibit historically what real christianity is.” This is just what is demanded in the premises before us.

Mr. Joseph Milner's History, edited in 1810, by his brother Dr. Isaac Milner, the Dean of Carlisle, and President of Queen's College, Cambridge, is a standard work with the Evangelicals; because it exhibits historically the things belonging to “persons whose disposition and lives have been formed by the rules of the New Testament; men who have been real, not merely nominal christians: who be-

lieved the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly “the loss of all things, that they might win Christ, and be found in him.”\* “It is the history of these men,” says Mr. Joseph Milner, “that I write.” “Nothing, but what appears to me to belong to Christ's kingdom, shall be admitted: genuine piety is the only thing which I intend to celebrate.”

We apprehend then that Mr. Campbell can have no objection to our author. He was as evangelically orthodox as can be wished, only that he was not an immersed divine; which, according to Mr. C's. theory, is no bar to remission of sins, and translation of the soul to a sky-kingdom after death; but only to the present conscious enjoyment of remission, actually possessed, but not certainly known. Though believing that immersion was the baptismal action in primitive times, he had not been immersed; with this exception, Mr. Campbell's system reflects the episcopalian original of the First Chapter of Mr. Milner's History. This is not to be wondered at, when the premises are considered. Milner's exhibition of real christianity, not original with him, indeed, but ably set forth by him historically, is the basis of the lectures delivered on Ecclesiastical, or Sacred, History at Evangelical schools of Divinity. Mr. Campbell was a student at one of these in Scotland; where, if he had not read Milner, he imbibed through a Presbyterian stratum the same theory. Intoxicated by it in youth, he may have forgotten all about the origin of his present ideas; and in happy forgetfulness of all antecedents, really imagined that he is the discoverer of things currently believed and taught before! This hallucinated state of mind is not unfrequent in those who have drank deeply of that “*Old Tom*,” which is dispensed “above proof” to all the cherished sons of college matrons in all lands. The Maine liquor law has not yet become the rule of Universities and Academic Groves, of whatever name; so that, as our facetious friend, Mr. Campbell, used jocosely to remark, it is very difficult to purify a man from the smell of the old cask. This is a great mystery, nevertheless true, as is singularly exemplified in his own case; for, though upwards of forty years have elapsed since he quaffed potations deep at “the old cask” in the land of hobgoblins, ghosts, and witches; and during that long period has been battling against the system of his old mother and her sisters, yet, strange to

\*Phil. iii. 8, 9.

say, he still sees sights in "outer darkness," and with desperate leap "beyond the skies" seeks refuge in immensity!

But to return to Mr. Joseph Milner. He believed in the sky-kingdom speculation in all the fulness of spiritualism, or more properly *mysticism*. Speaking of the apostles, who for three years and a half had been instructed by Jesus in "the mysteries of the kingdom," who also conversed with them for forty days after his resurrection on "the things pertaining to the kingdom of God," causing them to put the question to the Lord, saying, "Wilt thou not at this time restore again the kingdom to Israel?"—though thus divinely instructed for so long a time, he regards them in effect as still more untaught and unteachable than a student of his University, or Mr. Campbell would a *Magister Artium* of his own college; to whom he would grant a degree in divinity, or a license, or introduction, to preach "Evangelical," or "Ancient-gospel" doctrine; for of them he says, "What the Holy Spirit was to do for them, they seemed little to understand; if one may conjecture from their last question to their master. It is natural to apprehend, that they were feasting their imaginations with the delightful prospect of a splendid kingdom attended with all the circumstances of external pomp and grandeur. Principalities and lordships were, in their fancy, soon to be assumed in the room of fishermen's nets and boats, and they pleased themselves with the notion of their Master's external dominion in the world. Not that they were without a genuine taste for something infinitely better, &c." This is the doctrine Mr. Campbell teaches. But the apostles were right in their expectation, and Mr. Milner and his disciple wrong. The error of the apostles was not in regard to the nature of the kingdom; they only erred in supposing that the time for the God of heaven to set it up had come. In speaking of Peter and John's visit to the temple, he says, "Peter exhorted them to repentance and conversion, and lays open to their view the prospect, not of a temporal, but of a spiritual kingdom; in the hope of which they were to rejoice, and patiently to bear the afflictions of this present life." "Such was the effect of the effusion of the Spirit. We hear no more of their dreams concerning a temporal kingdom." The hope of a spiritual kingdom in the life after this, according to Mr. Milner, is the hope of real christianity—the hope of the Christian! This hope realized after death by the christian's ghost beyond the skies,

is also Mr. Campbell's endorsement of Mr. Milner's exhibition of the gospel hope! These gentlemen of course are wide awake, it was the divinely instructed apostles only who were dreaming when they inquired of the King of the Jews, "Wilt thou not at this time restore again the kingdom to Israel?" But why does Mr. Milner suppress the word "again?" He knew that *apokathisteemi* signifies, not only to restore, but to restore any thing to its former state or place, as Amos says, "as in the days of old." "Again" is well inserted by James' translators as emphatic. The apostles knew that the kingdom of Israel had once existed unitedly of the Twelve Tribes; that Jesus had promised that they should rule the twelve with Him: now, said they, wilt thou not "restore it again"—not simply restore the tribes, the Ten Tribes; but restore the kingdom to the whole twelve as it was under David and Solomon? But Mr. Milner is dead; perhaps Mr. Campbell, as his representative, can answer for him.

These two divines being one in hope, a hope that repudiates the Hope of Israel, continue to breathe the same spiritual atmosphere of pious errorism. Now, Mr. Campbell, hear the answer to your seventh interrogatory in the words of your more pious predecessor and brother in faith and hope: "That 'repentance and remission of sins' should be preached in the name of Jesus Christ, beginning at Jerusalem," is a passage of Scripture, which at once points out *what the Christian Religion is*, and where we may look for *its beginning* and for its character." This is orthodox doctrine, is it not, which you and your co-laborers have immersed as "Reformation Doctrine?" But hear him again. He devotes two octavo pages to the sermon of Peter on Pentecost, and in conclusion says, "The design of the whole sermon was evidently to produce conviction of sin in the hearers; and it pleased God to crown it with success. Multitudes were picked in their hearts: they found themselves guilty of murdering the Christ of God; and so powerfully were they struck with a sense of their extreme unworthiness, that they found themselves also destitute of all resources in themselves. They cry to Peter and the rest, 'Men and brethren, what shall we do?' Peter said unto them, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.'" Thus the doctrine of repentance and the remission of sins in the name of Jesus, began at Jerusalem; and

thus did St. Peter convince his hearers of sin, and instruct them in the way of salvation. They, whose hearts God had smitten with a sense of guilt, were consoled by the grace of forgiveness; and "with many other words did he testify and exhort, saying, Save yourselves, &c. Then they that gladly received his word, were baptized: and the same day there were added to them about three thousand souls." This great multitude appear to have been fully converted to christianity; For "they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." *Here we see the regular appearance of the first Christian Church.* These men were not christians in name only; they *understood* and believed the apostolical doctrine concerning "repentance and remission of sins in the name of Jesus Christ." Speaking of the personal ministry of Jesus, he says, "No regular churches were yet formed."

Thus we have conferred on Mr. Campbell the favor sought of "any person." Mr. Joseph Milner "clearly or definitely" stated or announced, in unequivocal affirmation," that there were no regular churches before Pentecost, that repentance and remission of sins in the name of Jesus is the Christian Religion, that it was first announced on Pentecost, and that the first Christian Church, regular or organized, was commenced on that day. He adds, the members of that church "*understood the apostolic doctrine,*" which, we regret to say, neither Mr. Campbell nor his co-workers have yet begun to do, or can even hope to do, until they have come to comprehend "the gospel of the kingdom of God." EDITOR.

## A REVIEWER REVIEWED:

OR THE

### PALM AWARDED TO THE RIGHT.

*Palmas qui meruit ferat.*

Our enlightened friend, the Professor of "Sacred History," that is, of DIVINITY *sub rosa*, in a certain institution in western Virginia, announces his hope of "still enlarging the empire of truth by a more rapid consumption of the Man of Sin and Son of perdition," through "a few essays on the Acts of the Apostles." The hope is certainly a courageous one when the feebleness of the means is compared with the magnitude of the work to be accomplished. It is truly hoping against hope; still, as we earnestly desire the consumption of the Old Man of Western Rome,

we should rejoice if our chivalrous friend's few essays shall only so palsy his vitality as to evolve but one new symptom by which his approaching speedy dissolution may be more clearly prognosticated.]

When we seated ourselves to pen a former article, which we styled "Plagiarism Detected," we proposed only to notice a certain interrogation as introductory to another subject. But upon reflection, we concluded that the nature of the times demanded a different course. Our candid friend, who proposes to enlarge the empire of truth by a few essays, says, "I have again begun to read theology;" and by way of help to the understanding of what he reads, we will suppose, he very humbly inquires, treading as he does on very tender ground, "May we ask, without intending to give, or, in fact, giving offence to any one, a few questions, &c.?" Certainly, dear friend, ask any questions you please; for as you are going to consume the Man of Sin, it is highly important that you should increase your power (and knowledge is power) by all the information you can collect from all the enemies of the Old Man. You will give no offence to us; especially as we are now ancient acquaintances, and as it is in accordance with our habit; for we have been sending you instruction for years past, for which, however, you have been rather negligent in tending your grateful acknowledgements. This though shall be no bar to additional favors of the same sort. You occupy a very important position. Thousands are looking up to you as a great and living oracle, having more faith in your expositions of the apostles than in the prophetic word. It is highly important therefore to put you right if possible, that they also may be rectified by you; for they will hear you, when they will not even permit Daniel and John to be read and expounded in their midst.\*

Our reading friend says, he has "again began to read theology"—yea, even "modern theology;" which is "the science of God and divine things." In other words, "God and divine things," which are amply treated of in the Law and the Testimony, are subjected to a process of distillation in certain earthen alembics from which a spirituous essence of an exceedingly inebriant and soporific quality is produced; and which is dispensed professorially and clerically to the intemperate, labelled "philosophy and science."

\*This actually occurred in the Campbellite church at Washington, D. C. Our informant was a member of the body there.

Paul styles it, "philosophy and vain deceit;" also "science falsely so called, which some professing have erred from the faith." We are sorry to hear that our good natured friend hath turned again to the reading of this. His constitution has been already so dreadfully shattered by frequently repeated overdoses of the narcotic, that we are mightily afraid his return to old practices will confirm them, and place him beyond the reach of cure. We are much troubled at the risk he incurs. Will he not pause; and, though gratuitous, accept our humble advice? It is, throw modern theology, like Shakspeare's physic, to the dogs: do as painters with old sign-boards—take the pumice of obliteration, and make a *tabula rasa* of the cerebrum in relation to the past; then with the docility of a little child, read, mark, learn, and inwardly digest, Moses and the Prophets, and our word for it, as a practitioner in desperate extremities, our truth's-empire-enlarging friend will not only be "more deeply than ever penetrated with the simplicity, beauty, and grandeur of Christianity;" but will also acquire a competency to "lay open the Acts of the Apostles," as he will have never been able to exhibit it before.

In the absence, then, of our advice, which has not yet reached him, and which, carried into practice, would enable him to excite great interest in the Acts; it is not surprising that he should ask permission to put seven questions, for the purpose of interesting and engrossing the attention of his readers in the study of that book, which, under the disturbing influence of *ELPIS ISRAEL*, (which he has been reading lately,) he feels himself incapable of effecting without. The essay before us is "No. 1," and consists of five pages. Its conclusion brings him to the end of the first chapter of the Acts. Of the five pages only one and a half has to do with the chapter. One page is occupied with the seven interrogations; and about two-thirds of a page in smaller type, with a note on David's throne and *Elpis Israel*, without which, of course, the Acts of the Apostles cannot be interpreted!

Our original friend's design in Man-of-Sin-consuming essay "No. 1," is very manifest. It is not so much to interpret the first chapter of Acts, as it is to show his humble, but exclusive, title to all the honor and glory redounding from the theological *discoveries* of thirty years ago, and known currently as "this reformation;" and to give his readers to understand, how highly he appreciates *Elpis*

Israel, and how great is his esteem, admiration, and affection for its useful and worthy author!! As the compliments bestowed upon us are so overpowering we shall defer any particular notice of them for the present, that our natural lowliness and sensitiveness of mind may not be subjected to too severe a trial. We shall therefore endeavour to forget for a time our exaltation, and briefly respond to the few questions timidly propounded by our remarkable friend. He inquires:

"1. In what theological system, current and popular in any denomination fifty years ago, was it written or indicated as a matter of importance, that Christianity and the Christian Era were not identical?"

*Editor Her.*—Mr. Joseph Milner, as we have shown in "Plagiarism Detected," has indicated it in his "History of the Church of Christ," wherein he dates its commencement with that of the Christian Religion at Pentecost, and not at the birth of Jesus. This is a matter of importance with him, and the National Evangelicals of South Britain.

"2. In what Baptist or Pedobaptist church was it then taught, that John and his baptism belonged not to the Christian Dispensation?"

*Editor Her.*—It is taught in Milner, the second edition of whose History was published by the University of Cambridge. It commences with the "first effusion of the Spirit," and makes no mention of John or his baptism. So that he did not regard them as belonging to the Christian Dispensation, which he dates from Pentecost.

"3. In what system, or school of theology in Protestantdom, was it taught that the Christian Church did not begin to be, while Jesus Christ lived on this earth, nor even when he rose from the dead?"

*Editor Her.*—In commenting on Acts ii., Milner says, "Here we see the regular appearance of the First Christian Church," that is, on Pentecost.

"4. In what treatise was it written that the Kingdom of Heaven could not come, and consequently, did not come, till Jesus Christ was judged and acquitted by God, of the crimes of treason and blasphemy alleged against him by the ecclesiastic and political courts of that day?"

*Editor Her.*—Milner believed, that the Church and the kingdom of heaven are the same. "The kingdom of heaven means, that kingdom established in the soul, even righteousness, and peace, and joy in the Holy Ghost." Mr. Campbell agrees with him. Hence what Milner

says about the beginning of the Christian church applies equally to the kingdom of heaven. The answer to No. 3. is reply to this also.

"5. What system of theology current fifty years ago, or even thirty years ago, taught that the public coronation of Jesus as King of kings and Lord of lords—as Head of the Universe—by his own Father, in the presence chamber of the Heaven of heavens, amidst all the grandees and hierarchies in heaven, was essentially necessary to precede the Gift of the Holy Spirit and the commencement of the kingdom or reign of heaven in the church of Jesus Christ in this world?"

*Editor Her.*—Stripped of its grandiloquence the simple inquiry is, "What system taught that the Gift of the Holy Spirit, &c., did not occur till after the ascension?" That of the University of Cambridge. Speaking of Pentecost, Milner says, "And now was the critical moment, when it pleased God to erect the first Christian Church at Jerusalem. This was the first of those effusions of the Spirit of God, which from age to age have visited the earth, *since* the coming of Christ, and prevented it from being quite over-run with ignorance and sin. \* \* \* If we carefully attend to this *first instance*, it will serve as a specimen by which to try other religious phenomena. Let us then observe the circumstances in which this effusion of the Holy Spirit was vouchsafed. As repentance and remission of sins were leading doctrines of Christ's religion, the most ample room had been made for them by the completion of his redemption. By the order of their Divine Master the Apostles remained at Jerusalem, waiting for the promised Holy Spirit, "which they had heard of him."

"6. What system of theology then taught that the dispensation of the Holy Spirit, in the evangelical sense, differs from the dispensation of the Holy Spirit in the Patriarchal or Jewish sense?"

*Editor Her.*—Milner's, evidently, as seen in the reply to the former question. The seventh interrogation has been replied to in "Plagiarism Detected."

These seven questions of our inquisitive friend, doubtless exhibit all the salient points of the theological system he rejoices in as "the Reformation for which he pleads." The weekly breaking of bread, plurality of elders, and lay exhortation, were Scotch Baptist peculiarities before his time. The most remarkable thing with which he has had to do, and which is the characteristic of his reformation, and

without which it would have attracted no notice in the world, our cautious friend has made no allusion to in his programmatical interrogatories. This is the Walter Scott-element of *immersion for remission of sins to those who believe in Jesus Christ*. It was the making of this the burden of a proclamation which caused the other things, which were mere incidents in the account, to be received as a matter of course. The Scot-idea of making a proclamation of "baptism for remission of sins," as the ancient gospel, was the spirit, or soul, or both, of the old elements of "evangelical piety" new revived; and surnamed "Reformation" as the party's understanding of "repentance unto life;" and which, after some little opposition on his part, as Mr. Scott informed us, our discerning friend had tact enough to fall in with; and at length to subdue all things to himself, except the author of Elpis Israel, of whom he thinks so much, and speaks so superlatively.

Abating then Mr. Scott's idea of the gospel, and theory of the Spirit, the reader will perceive that there is not an original conception in this whole affair that has made such noise in western America. Our friend the professor of "Sacred History," and some others, who have had tact enough to play the part of train-bearers to his highness, have made a good thing of the speculation for themselves: while our old friend, Mr. Scott, the Founder and Patriarch of the scheme, declared to us in 1844, that "he had not been able to support his family by his labor among the brethren, though his time had been wholly devoted to the work." And so it is to the end of the chapter, "One soweth, and another reapeth." The amiable Walter shines no more, being eclipsed in the effulgence of a star of more dazzling scintillations. Thus he may say to his compeers with no little truth, "I have labored, and ye are entered into my labours—Farewell!"

EDITOR.

## "AN EARTHQUAKE."

"What event in the natural world more fit than *an earthquake* agitating the surface of vast regions, and dashing down the fabrics of art, can be found to symbolize a *great political revolution* in which the whole structure of society is shaken with passion, all ordinary law suspended, ancient institutions overthrown, and an aspect of violence and disorder impressed on every scene."—*Lord's Exp. Apoc.*



## APOSTOLIC FOOLISHNESS BETTER THAN COLLEGE WISDOM:

OR THE

### RESTORATION OF THE KINGDOM AGAIN TO ISRAEL A REALITY.

"Lord, wilt thou not at this time restore the kingdom again to Israel."—THE APOSTLES.

Mr. Joseph Milner, and after him our imitative friend of Bethany, have quite a mean opinion—an opinion bordering on contempt—of the intelligence of the apostles before they were imbued with the Holy Spirit on the Day of Pentecost! We have quoted Mr. Milner's opinion in our article styled "Plagiarism Detected," and therefore need only to repeat here that he speaks of them as "*feasting their imaginations* with the delightful prospect of a splendid kingdom, attended with all the circumstances of external pomp and grandeur." And then again, so intimately acquainted was he with what was passing in their minds at that time, that he adds, "principalities and lordships were, *in their fancy*, soon to be assumed in the room of fishermen's nets and boats!" But when the Spirit was effused upon them, then, says he, "we hear no more of *their dreams* concerning a temporal kingdom."

But Mr. Milner, as we have hinted, hath a faithful imitator of his discourteous and slightful notice of the apostles in our more discerning friend, who in the first of his few essays on the Acts, says, "That they had not yet discerned the spirit, genius, and character of Christ's kingdom or government, is manifested in the question they propounded concerning the Jewish desire, long cherished—that Israel might become the lords of the earth. Jesus condescendingly rebukes this error, and consoles them that they would ere long receive *new lights* and a new power from on high."

It may be as well to reproduce "the question," which our exegetical friend has not deemed it expedient to sound too often in his readers' ears; lest perchance they should come at length to fancy that there was more in it of a certain character than would be convenient to admit. The question the well instructed and intelligent Disciples put to their Teacher, under whom they had studied the kingdom for three years and a half, was "LORD, WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO IS-

RAEL?" The reader will observe that Messrs. Milner and Campbell admit that when the apostles put this question to Jesus they had a Jewish Kingdom before their minds; and that they expected when this should be established Israel would be paramount over the earth. This is true. The apostles had no other kingdom in view. They were neither feasting their imaginations, indulging in fancies, nor dreaming, when they wished to know if the then present were not the time for the restoration of Israel's power and dominion. Is it not tantamount to a charge of incompetency against Jesus as an instructor of men, willing and desirous to learn, to say that after he had taught them daily for so long, the apostles were still ignorant of "the genius, spirit, and character of his kingdom or government?" That, after hearing his confession before Pilate that he was the King of the Jews, hearing him scoffed at on the cross as the claimant of Israel's throne, they were but day-dreamers, and fancy-sketchers! This is the teaching of our historian, and of his disciple, our hermeneutic friend the Professor of Sacred History! Is it possible, O reader, that our Anglo-Saxon youth—mere wild colts of the opening wilderness—which frequent the schools and colleges of the Gentiles, and there lounge away their hours under the droppings of uninspired and very fallible essayists—is it credible, we ask, that these in a brief session or two shall be brought to "discern the genius, spirit, and character of Christ's kingdom;" while the apostles, men of mature and strong minds, though "taught of God" for three years and a half, were then after all only errorists, and dreamers, and unable to discern aright the subject of the kingdom! Reader, can you give in to such a self-glorifying conceit as this? Is it not more reasonable to conclude that the apostles were wide awake when they put the question, and that it is our logical friend who is fast asleep talking in his dreams? That it was not they, but he who discerns not the genius, spirit, and character of Christ's kingdom?

The apostolic expectation of the restitution of all things to Israel he terms an error. He says that Jesus condescendingly rebuked it. We ask our somnolent friend when and where? He gives us to understand that he did so in his reply. To the testimony then. What saith the Lord? "*It is not for you to know times or periods which the Father reserved for his own prerogative*:" but ye shall receive power, the Holy Spirit com-

ing upon you, and ye shall be my witnesses, &c."—"Times or periods," *chronos ee kaairous*—time how long, and points of time. *Exousia* prerogative; and *dunamin* power. Now let any man whose mind is not spoiled by sky-kingdomism look narrowly into Christ's reply, and see if the fanciful construction of our reverend and learned professors and divines can be extracted from it. Torture the passage as you will, and you can not make it speak the language attributed to it by the rhapsodists. Jesus rebukes no error, he offers no consolation, and promises no new lights. He tells them simply, that "it was not for them to know *times or periods*;" that is, the how long, or at what particular, or definite time, the Kingdom should be restored to Israel. He said, it was the Father's prerogative, or exclusive privilege, to know the times of restitution. He had not even revealed them to the Son, or angels in heaven;\* it was impossible therefore that their question about the time of the restoration of Israel's kingdom could then be answered. He had told them that they should preach the gospel of that kingdom to the nations. This, however, they could not do effectively until they were equipped for the work. He had opened their "understandings"† of the prophets; and had empowered them by virtue of the authority he had received, to remit sins; nevertheless they could not preach the word to any purpose until they had the power or ability conferred upon them to speak all languages, and to work miracles. Therefore he told them, they should receive power, the Holy Spirit coming upon them, to enable them as his witnesses, to perform the work. Their word must be confirmed of God, or men would not yield credence to their proclamation. This was the necessity; and hence the promise of "power," not as consolation, and for comprehension, but for *ability to do* what must needs be done before the kingdom could be restored again to Israel; namely, to take out from among the nations a people to inherit it with Christ, and to administer its affairs in righteousness when the time should come to set up the kingdom and throne of David in Israel's land. The conclusion, then, to which testimony and reason bring us, is to the direct opposite of our imaginative friend's, to wit, "that the apostles *had fully* discerned the genius, spirit, and character of Christ's kingdom or government, is manifested in

the question they propounded concerning the long cherished Hope of Israel—that their kingdom might be restored again to them."

But to be a little more particular, whence comes it that seven days before Pentecost, while yet unendowed with power from on high, the apostles had so admirable an insight into the genius, spirit, and character of Christ's kingdom; and whence comes it likewise, that with the New Testament added to the Old, which the apostles had not at the time, historians of Christ's church, professors of Sacred History, college students, and those that patronize them, deny even the possible existence of that kingdom to which the apostles referred; and not only so, but lampoon and despise with bitter words, those who believe that the apostles were enlightened, and perfectly rational, and that David's kingdom and throne will be assuredly restored to Israel as in the days of old?

The answer to the former point of this question is:

*First*—That the restoration of the kingdom again to Israel by the Messiah, and to exist gloriously under him, was, and continues to be until this day, a long cherished Hope created in the nations' heart by the Spirit of God speaking to them in the prophets, which were read in its synagogues every Sabbath day.

*Second*—It comes, because Jesus not only instructed them in the things of the kingdom in common with the people at large; but explained to them privately its mysteries, which were concealed from the generality.

*Third*—It comes, because they had been preachers of the gospel of the kingdom with Jesus many months before he suffered, and it is not admissible that they preached about a kingdom, the genius, spirit, and character of which they did not understand.

*Fourth*—It comes, because they saw that Jesus was put to death for claiming to be King of Israel.

*Fifth*—It comes, because they were told by him, after his resurrection, that *all* things written concerning the Christ, in Moses, the Prophets, and the Psalms, must be fulfilled.

*Sixth*—It comes, because before they put the question about the restoration of the kingdom again to Israel, Jesus had opened their understandings that they might understand Moses and the Prophets.

*Seventh*—It comes, that Jesus had conversed with them forty days concern-

\*Mat. xiii. 32.

†Luke xxiv. 45.

ing the kingdom previous to their putting the question.

*Eighth*—It comes, because Jesus promised to eat the Passover with them again in the Kingdom of God; and they were well aware that, that Jewish ordinance could only be eaten in Jerusalem, and not in heaven above.

*Ninth*—It comes, because he had promised them as their reward for forsaking all and following him, that they should sit on twelve thrones, ruling the Twelve Tribes of Israel, which could only be in the Holy Land when the tribes should be actually there.

Other reasons might be added to account for the superior intelligence of the apostles over the moderns, at the time of putting the question; but these nine will suffice for the present. We will therefore dismiss this part of the subject with the inquiry—If the apostles did not discern the things of the kingdom aright till they were baptized with the Holy Spirit pentecostially, notwithstanding all their previous advantages; what possible hope is there for historians, professors, students, and patrons, who know nothing of the prophets, and receive not of the Holy Spirit at all? We pause for a reply!

The response to the latter part of the question before us will be found in another article. We are unwilling to add any more immediately, lest we should inflict upon our theological friend syncope or apoplexy unto death. We perceive a faintness coming over him from the overwhelming character of the truth presented, which at his age might prove fatal, if respite be not accorded him to recruit. We cannot spare him from the scene of action just now. He is the flint provided to strike the steel that the sparks of truth may be caused to fly, and to ignite the tinder prepared of God. We may make him useful in this way, though we fail in converting him to the apostolic faith of the kingdom. We will therefore give him pause that he may recover breath, and perhaps yet live long to pour blessings instead of curses upon our head, that we have been so patient in enduring his naughtiness, and have at length brought him to see the error of his way, and to believe the gospel of the kingdom which is to be restored again to Israel.

EDITOR.

—o—  
He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.—*Berkeley.*

## THE BOOK UNSEALED.

The highest commendation bestowable upon any man's writings is that they enable the reader to understand the scriptures. We value such testimony, from the humblest individual, more than the most flattering and complimentary review that could be penned by the most learned and astute of reverend divines. The following extract from a letter of an episcopalian lady, the wife of a physician in the west, is encouraging. *Elpis Israel* and the *Herald* are designed to open the eyes, that the light of the truth may shine from the sacred page into the understanding of the readers. That they are fulfilling this intention, we are gratified, from time to time, in receiving frequent assurance. Our correspondent proceeds to say:—

“RESPECTED SIR:

I have delayed to acknowledge the receipt of your “*Herald of the Kingdom and Age to Come*,” forwarded to me by mail some months since, in order that I might give that, with your “*Elpis Israel*,” (which valuable production is now before me,) the attention they merit. I can truly say that never before have the scriptures appeared to me in the same light. Yes, I may say *light*, for they are to me, from your interpretation, becoming an *unsealed book*. I cannot feel, however, that they who run may read, and understand the sacred volume. It seems to require the deepest research, with an uncommon intellect, aided by the Spirit of God, to comprehend and explain its meaning; as far as I have read, it comes with conviction and truth to the understanding. What can be more rational than the belief, that the obdurate unbelieving rejecter of God's Holy Word should sink back to his native dust, there to remain as a punishment for sin that he loved here and would not abandon. What differences of opinion, and how much has been written and talked of a future state of being, prepared for the righteous and the wicked. There seems to be something tangible, and at once pleasant and agreeable to the mind, that this beautiful earth shall become the kingdom and dominion of Christ and his saints.

“I wish I could see and talk with you, I want to ask so many questions, and say

so much, that I cannot write it. Wisdom flows from your pen and lips, but 'tis the gift of God, and you are no doubt humble and grateful for it. If He has given you ten talents, it is a favor conferred, and you are commanded to improve them. If I have but one, that must be improved and an account rendered. All cannot be alike in the heavenly kingdom any more than we are here in our present earthly state; for we are taught that as one star differeth from another in brightness, so it will be hereafter with the blessed who surround the throne of that pure and perfect being, who made all things by his power, and will impart perfect justice to the workmanship of his hands.

"Well, here I am writing on, though a perfect child in these things, hardly knowing my own ignorance, to one that is skillful in the Word, and may scrutinize my remarks as the teacher does the infant's attempt at composition. I will thank you to do so, and be grateful for a few lines if you have time to spare. But I must conclude, subscribing myself,

"Your friend, and almost a disciple,  
\* \*."

Iowa, Jan. 1852.

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EXTRACTS FROM CORRESPONDENCE.

AN INTERPRETATION QUESTIONED.

England, Aug. 8th, 1851.

"I am scarcely satisfied with the exposition of the parable of Dives and Lazarus in Herald No. 6. A mutual friend explained it similarly to me once before. I do not say that it could be better expounded in harmony with other scriptures, and yet the interpretation appears strained. Whilst all the other parables, if I mistake not, exhibit truth under a relation of incidents so simple and natural that they might have occurred again and again in real life, and probably have done, this alone does so under a narration of occurrences which are impossible in the past, and improbable in the future. Do not think that I mistake the nature of a parable. I know that it is not a history of events which have actually transpired, but still such are detailed as *might be real*. It is difficult to conceive the circumstances of this as actually happening; for though Dives in the Gehenna fires may entreat the resurrected Abraham to seek the conversion of his disobedient brethren in the flesh, yet Abraham would not show their repentance dependant on an obedient faith

in "Moses and the Prophets," when he "whom they had pierced" is risen from the dead, compelling their faith in, and submission to, him, and the New Code is promulgated, in the room of that which has already "vanished away."

"E. M. D."

THE INTERPRETATION DEFENDED.

This objection is well and clearly stated; but though forcible we do not regard it as an insurmountable difficulty. The parable is part of a discourse delivered by Jesus against *covetousness* in the hearing of the clergy "who were covetous," as at this day. Now, in illustrating this discourse, the question was: How might the pharisaic clergy be rebuked, warned, and turned to God? By representing to them their present position in the sight of God, their position in the invisible future if they persisted in their covetousness and adulteries, and by directing them to the study of Moses and the Prophets. This was done by the scenic representation of the parable of the Rich Man and Lazarus, in which the former represented the covetous contemporaries of the Lord. These, in a parable illustrative of their position in the invisible future, could only be exhorted to repentance in terms appropriate to their then present position. It is not supposable that the words of the resurrected Abraham could apply to the resurrection state; for in that there is no repentance offered to the resurrected covetous among Jews or Gentiles. If Abraham were introduced into the parable at all, it could only be as provisionally or finally resurrected, for till then he is *non existent*; and if as living then he is to exhort our Lord's audience, and to "testify" lest they come into Gehenna, and thereafter final resurrection-condemnation, he could only, and very appropriately, affirm the words put into his mouth in the parable. So much for the mechanism of this interesting illustration of the invisible future that awaits the covetous, and the hopelessness of their salvation if they turn a deaf ear to Moses and the Prophets.

EDITOR.

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TRUE.

"If any really imagine that Christianity hath no dependence on Judaism, they deserve our tenderest compassion, as being plainly ignorant of the religion they profess.—*Warb. Div. Leg.*

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

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JOHN THOMAS, ED.

RICHMOND, VA., May, 1852.

VOL. II.—No. 5.

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### THE RELIGION AND MORALS OF THE NINETEENTH CENTURY.

We reproduce the following well written and truthful sentiments, from an article which appeared in No. 8, Vol. xvii, of the "*Southern Literary Messenger*," intitled "The Nineteenth Century." The writer seems well convinced of the fact, in regard to popular religion and morals, that "all is not gold that glitters." He sees many dark spots on the disc of "the glorious Nineteenth Century." He has not been struck by the sun of "gospel light now shining;" therefore he retains his senses, and can see things very much as they are—a mere travesty of the truth. We do not remember that we wish to alter a sentence; but would earnestly commend it to the attentive perusal of the reader, that seeing "the corruption that is in the world through lust," he may repent and turn to God, and obtain forgiveness, and eternal life and glory in his kingdom, which is destined to rule over all. The following is the extract:

"Estimated by their immediate and material results, the arts and sciences were probably never in a more flourishing or brilliant condition than they are at present. They subserve all the purposes of Aladdin's lamp and have proved the magic instruments of the wonderful development of our material resources. The

augmentation of wealth by their aid, and its rapid diffusion through all the viaducts of national production, have been such as might have amazed even the wildest credulity. We may well speak in terms of high laudation of the present intellectual condition of the world, and deem that a boundless heritage of good is before us, if we are content to judge of intellectual achievements by the beggarly and false canon of a monetary scale, and to estimate science with the spirit of Mammon. If a man was designed to be a mere money-making machine, then great is Diana of the Ephesians, and greatest of all her worshippers is Demetrius, the silversmith. But if human destiny points to other aims, the Nineteenth Century must be judged by other standards. All may be gilding and glitter without, but when we look more closely, and with less sordid vision, at the condition of the world, what is the fruit of the aggregate operation of all our arts and sciences, and systems, and intellectual schemes? What is the harvest which we have reaped from our alleged intellectual greatness in Religion and in Morals, in Politics, in Society, and in Private Life?

"Growing discords and dissensions in Religion:—the abandonment of old doctrines and the substitution of new ones in accordance with the dictates of a vague, unreasoning fantasy:—a fretful restlessness and a feverish lust of change: understanding subordinated to inconsiderate zeal, and the meek performance of duty exchanged for an ignorant and vertose faith—a general indifference to every thing but the lifeless shell of the various creeds—the soulless formulæ which do not so much serve to embody truth, as they suffice for a mystic incantation, by

which to recognize the initiated:—the severance of religious prescription from any controlling influence over our ordinary avocations:—the impotence of such Christianity as is current in the world to check the lust of gold, or to direct to ends sincerely, not ostentatiously, charitable the employment of our means;—its utter isolation from all practical authority over our relations to our neighbours in life;—and its almost meaningless restriction to ascetic, splenetic, individual, dreams and fancies. We greedily grasp at the rewards which religion offers in the promise of heaven, and we enter into the service of God with the same spirit with which we seek the mines of California. We avail ourselves eagerly of the threatened condemnations of the wicked, in order to assign them to our adversaries, and thus pour, in no scriptural sense, coals of fire on the heads of our enemies. We liken the Courts of heaven to a Bankrupt Court on earth, and recur to both with scarcely dissimilar hopes, when our own efforts or follies have threatened us with temporal ruin. These things, and things like these, comprise nearly the whole extent of the power of Christianity over the mass of our modern societies, and with the blind recognition of some inherited or accidentally acquired ritual, constitute the body and soul of our religion. Whither have fled those strong bonds of sympathy, charity, and mutual attraction, by which it was to unite all the sheep of one shepherd into one fold? *What weight do we attach to its denunciations against avarice?* or what significance do we practically recognize in the solemn declaration that we cannot serve two masters—God and Mammon?

“When the ordinary apprehensions of men, religious in their professions and self-estimation, attach so little real importance to religion, it is not to be wondered at that the spirit of the age should be marked by wide-spreading infidelity; nor that the arrogance of Science and Philosophy should endeavour to reconcile the popular practice with the conclusions of reason, by explaining away the divine nature and supernatural significance of Christianity, as has been done by Strauss and the German Rationalists; or by over-

whelming, after the fashion of Hippo and Epicurus, all divine agency under the play of phenomena, and the functions of secondary laws, as has been attempted by Comte. The human mind yearns for obedience to the supremacy of a law: the heart of man pines for submission to the authority of a God:—these are necessities of our nature:—and the law will be recognized and the God adored, although, through our blindness, we fancy the dream of a fevered imagination to be the one, and discover the other in the calf made with our own hands. But, when the aspect of religion in the world is such as has been represented;—oscillating as it is through all the shades and degrees of infidelity, indifferentism, mysticism, ignorant zeal, adhesive credulity, and ascetic formalism;—assuredly it is as bad as the blind boasting of their sight, when we lend our voices to swell the noisy chorus of those who laud and magnify the intellectual glories of the present time.

“Does the world fare better in point of Morals than it does in respect of Religion? Is the age of implicitly believed Illuminism entitled to all its own praises on the score of its sublimated morality? When our Religion is so impotent and inoperative in regulating and determining the procedure of our daily actions, it could hardly be anticipated that men would yield a permanent obedience to the feebleness dictates of the unsanctified conscience. It is true that the distinction has been widely drawn even by christian philosophers between Religion and Moral Prudence, and between religious practice and moral propriety of conduct. It is a distinction which we are reluctant to admit; for we think that, if permitted to be drawn, it concedes the argument to all the infidel casuists, and that it has tended more than any thing else to ostracize Religion from the ordinary avocations of life. It is reverting in principle, if not in terms, to the difference conceived by Sulpicius and Varro between the religion appropriate to the philosophers and that which is requisite for the vulgar. Moreover, even in the hands of those who have established the distinction, it has left morals a purely negative virtue, comprising little more than abstinence from those open vices and flagrant crimes which are punished by the secular laws. But, conceding the distinction, what is the moral condition of this enlightened and purified generation? We may be referred to Penitentiary Reports and Statistical returns, which furnish only the anatomy of crime, in-

\*“Formularia,” says Leibnitz, “sunt quædam umbræ veritatis, ac plus minusve ad puram mentis lucem accedunt.” \* \* Sed pluries contingunt ut devotio ritibus suffocetur, lumenque divinum humanis obscuratur opinionibus.” Præf. Theod. Leibnitzii Opera. Ed. Dutclris. Tom. i., p. 36.

asmuch as it may be a violation of the municipal law:—yet even they bear but feeble testimony to the supposed excellence of the age. But when we look more carefully into the phenomena of the civilized world around us, do we find that any obligation is habitually regarded as sacred in private practice; or is any duty habitually enforced by the strong coercion of public sentiment, or the stronger influence of the conscientious observance of the right? There is none. The ideas of obligation and duty have given place to considerations of gain and expediency: immutable right and unchangeable wrong are measured and tested by the surplus or deficit of their aggregate money returns. Our lives are guided over the vast ocean of existence, without compass and without rudder, at the mercy of the shifting gales of interest, passion and caprice: impulse has usurped the functions of principle, and calculation is substituted for conscience. Rare indeed are those who are actually governed by the noble maxim: *Fais ce que dois, advienne que pourra.*\* Not merely our systems of Moral Science, but still more our ordinary practices, are desecrated by beggarly notions of Benthamite expediency. Both are controlled by the wretched fallacy of the greatest happiness-principle, which transferred from the Benthamite Cabala into what Touchstone calls “the vulgar,” means not the truest happiness of the greatest number, but the immediate gratification of the most important number—Number One. Thus all action is introverted, and turned from the contemplation of duty and of God to the isolating, debasing, corrupting consideration of self. The bounds of society are thus rotted and broken asunder; communities are no longer held together by the latent, because deep-seated ties of dutiful correlation among its members: they exist by the mere force of outward pressure, by temporary interest, or by the pure apathy to every thing but money, which prevents their internal disorganization from producing actual severance. Of those great principles of duty, which are the foundations of all domestic, individual and public morals—family rights and obligations—which one has not been publicly scorned and is not habitually disregarded? The reverential obedience of children to parents is a dim recollection of a less enlightened age:—the sanctity of the marriage tie is obliterated in the advocacy of the freedom of divorce, and the

assertion of the chimerical rights of women. Respect for age, and veneration for the dead, promise no returns for our outlays, and are therefore cashiered as sentiments unworthy of our intellectual advancement. These cankers of our domestic tranquility have eaten their way into the very heart of society, which is thus left without the regulating influence of the vital principle within:—without the moral restraint of unquestioned obligations:—and is wholly given up to the fluctuating and factitious guidance of transient expediencies. How the hollowness and corruption of the age are illustrated by the demoralization of the vicious eras which have preceded it! The pages of Aristophanes and Thucydides, of Machiavelli and Guicciardini, portray the rottenness of our present social system as clearly and not less truthfully than the philosophic expositions of Comte, or the wild declamations of Carlyle.

“When private morals are so loose and unstable, whence should we expect any fertilizing dew to descend upon public virtues? All our political organization is effete and corrupt: Cabinets held together by the private interests or the speculation of their members:—governments sustaining themselves by plunder and systematized bribery:—parties united by the greed of appropriating the spoils of office, and warring with each other for their possession:—catchwords usurping the place of principles of statesmanlike policy:—public men staking the interests of their country, often even of humanity, with their consciences and votes, on the hazard of a die, which is more important as settling their own temporal prospects, or as deciding the loss or gain of a bet, than as determining the procedure of great nations, or as affecting the welfare or misery of a large portion of mankind. Such are the phenomena of politics here and in Europe: and to this depravity of the leaders is united the uncertainty of nearly every rule of law, and of every maxim of political wisdom. Everywhere the highest and most permanent interests of the human species are shuffled about and ultimately sacrificed to the diabolical rivalries of personal avarice. As if any thing were wanting to complete the confusion of this moral chaos, a specious but deceptive Philanthropy steps in, with sanctimonious unction, glorifies its own silly and ineffectual labours, and proclaims the wreck to be the glory of advancing civilization achieved by the mighty intellect of the Nineteenth Century.”

\*Mte. De Staël. De l'Allemagne. Pte. iii., chap. xiii.

## DIFFICULTIES PRESENTED.

DEAR SIR :

I have read the book you have published by the title of *Elpis Israel*, and am much pleased with it, especially that portion treating of the promises made to the fathers, the Kingdom, &c. But I find in reading the New Testament, some portions of scripture that do not appear to agree with your exposition. In Matt. xvi. it is written, "that there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." Matthew xxiv. 30, it is written, "they shall see the Son of Man coming in the clouds of Heaven, with power and great glory." Matthew xiii. 26, testifies to the same thing. See Luke ix. 27. It is true that the power of God was in the Roman army at the destruction of Jerusalem; but in what sense did Christ come in his kingdom then; and if this be his second coming, where is the promise of the third? In relation to the dead sleeping in the dust of the earth till the resurrection, it is written in John iii. 13, that "no man hath ascended up to heaven, but he that came down from heaven," &c; but then I find it recorded in 2 Kings, ii. 11, that Elijah was taken up into heaven by a whirlwind. There is the case of Enoch also; and of Moses and Elijah on the mount, at the transfiguration. I should like very much to hear your views on the above named passages. By so doing you will confer a great favor on one that wishes to know the truth as it is in Jesus Christ.

Very respectfully,

Your friend and well wisher,

J. T. NORMENT.

Henderson, Ky., April 14, 1852.

## DIFFICULTIES CONSIDERED.

CHRIST COMING IN HIS KINGDOM—RETURN OF  
JEHOVAH'S GLORY TO JERUSALEM—CHRIST'S  
PERSONAL APPEARANCE AT HIS COMING—  
THREE COMINGS, BUT ONLY TWO APPEAR-  
INGS—ELIJAH NOT WITH JESUS—CHRIST NOT  
YET AN ENTHRONED CONQUEROR.

DEAR SIR :

In the preceding communication you propose the inquiry—*In what sense did Christ come in his kingdom, (at the destruction of Jerusalem,) and if this be his Second Coming, where is the promise of the third?*—in reply to which I would say that if you have understood me to teach

that Christ, that is, the Anointed One, came as king in his kingdom, in the sense of that kingdom being set up, at that epoch, you have mistaken my words. You will see by Matt. x. 23, that the Son of Man was to come in some certain sense before the apostles had preached "the Gospel of the Kingdom" in all the cities of Israel's land. The sense in which he did come in those days is indicated in Matt. xxii. 7.—He came in sending forth his armies of Romans, and by them destroying his murderers, and burning up their city Jerusalem. This was coming according to the legal maxim, which is a scriptural one also, that what is done by one's agent is done by one's self. That Gentile and Pagan armies may be God's armies is testified in Joel, where the Chaldeans who destroyed Zion are styled "his army;"\* and in Isaiah, where the Medes under Cyrus are termed Jehovah's sanctified and mighty ones for his anger.†

If you turn to the Herald of the Kingdom, Vol. 1, No. 10, p. 217, you will find how variously the word "kingdom" is used in the common version of the Bible. When the Son of Man sent his armies to destroy Jerusalem he came to his kingdom, in the sense in which Louis Philippe (to compare great things with small) would have gone to his kingdom had he sent an army into France to overthrow the Republic there. If the Son of Man were present at the siege of the city he was not visible to the combatants. Visible or invisible, it matters not which, so that he was there, he had both come to his kingdom, and was in his kingdom, in the sense of being in the royal territory or land of Israel, which is a basiliat, and not a ducal, or republican, domain—a territory, where kings have, and "a King will reign and prosper, and execute judgment and justice."‡

But the passages you have quoted do not refer to the coming of the Son of Man to destroy his murderers and their city. They refer to his coming in power and great glory as King *de facto* as well as *de jure*—in manifestation as well as of right; an appearing which Jesus says shall occur when he shall reward every man according to his works;§ and which no one, I suppose, will pretend to say happened at the destruction of the city. This context of the scripture, cited by you, likewise indicates the coming of the Son of Man in his kingdom at the time of his appearing in the glory of his Father with

\*Joel ii. 11.

†Isa. xlii. 17, 19, 3.

‡Jer. xliii. 5; xxxiii. 15. §Mat. xvi. 27.



his angels; "and then," saith the word, "he shall reward every man;" for "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him."\*

By taking the twenty-seventh verse of Matthew sixteenth, with the twenty-eighth, you will perceive that the coming of the Son of Man in his appearing in his Father's glory, as well as in his own glory, and that of the holy angels,†—even that glory which is to be given to him when he is brought before the Ancient of Days to receive the "dominion, glory, and kingdom," as revealed in Daniel, "that all people, nations, and languages should serve him."‡ So obvious is this that in some original manuscript copies of Matthew the phrase *en tee basileia hautou*, rendered in the common version in his kingdom, is represented by *en tee doxee hautou* "in his glory." Both phrases convey the same data to him who reads the New Testament in harmony with the Old; because, for the Son of Man to come in his kingdom with the angels, is for him to appear in the glory which he receives of his Father; and to appear in his glory, or majesty, is to come in his kingdom—this coming and appearing are concomitant and inseparable events. They are the manifestation of what Ezekiel saw in vision when standing, as it were, at the gate of that temple hereafter to be erected in Jerusalem by "the man whose name is The Branch;"§ even by that man whom he describes as of a bright and glowing, amber-like appearance, sitting upon a sapphire throne.|| From this similitude of Jesus in his glory a voice proceeded, revealing to him the things of the invisible future pertaining to the kingdom. In vision he was brought to "the gate that looketh toward the east," that is, towards the mount of Olives; "And, behold," says he, "the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters:¶ and the earth shined with his glory."\*\* This Glory-Bearer of Jehovah in Israel having in vision entered the Millennial Temple, thus addressed Ezekiel from within concerning the place in which he was speaking—"The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy Name shall

the children of Israel no more defile, neither they nor their kings \* \* \*. Now let them put away their whoredom, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever."\* By consulting the scriptures referred to below it will be clearly seen, that Ezekiel, Daniel, Zechariah and John, all write of one and the same personage, that is, Christ, and therefore of Jesus whom we believe to be the Messiah of Israel. Jehovah reveals to us through them that Christ is his terrestrial glory-bearer, even the chief of the Cherubim of glory, through whom he will shine forth in the Age to Come. That he will come from the way of the east, and alight upon mount Olivet, where Jehovah's glory stood when about to ascend from Israel's land in the reign of Zedekiah† to return no more until it shall be borne by Christ (who also ascended from the same spot) when he shall appear in power. He reveals also that when Christ shall shine forth from the east as the Sun of the New Heavens, he shall rise upon Jerusalem and them that love her "with healing in his beams;" and upon his sapphire-throne therein established reign in the midst of Israel as king of the whole earth for ever. This is the New Testament appearing of the Son of Man in his glory and kingdom, unto which we are invited as joint-inheritors with him in the gospel of the great salvation.‡

But do you inquire, How will he appear to human eyes when he is thus manifested in the glorious majesty of his kingdom? Read the narrative of the transfiguration, and your inquiry will find the best answer that can be given. Here were three witnesses who tasted not of death till they saw "his majesty," or the glory with which he will be invested when he sits as King of Israel on the throne of his father David's kingdom, which is also "his kingdom," and "the kingdom of God." These eyewitnesses in mortal flesh saw him as he will appear "at his appearing and at his kingdom"—kata with accusatives at in the sense of in. His personal appearance will be earth-illuminating wherever he goes, and shining as the sun—the Spirit of the Father as from electro-magnetic poles glowing through an incorruptible body. He will "shine as the brightness of the firmament, and as the stars, for ever and ever." Hence he is styled "the Bright and Morning Star,"§ having "a countenance

\*Isai. xl. 10; lxii. 11; Rev. xxii. 12.

†Luke ix. 26. ‡Dan. vii. 13, 14, 27.

§Zech. vi. 12, 13. ||Ezek. ii. 26—28; xl. 3.

¶Rev. i. 13—15. \*\*Rev. xviii. 1; Ezek.

xl. 2.

\*Ezek. xliii. 7—9.

†Ezek. xi. 23.

‡1 Thess. ii. 12.

§Rev. xxii. 16.

as the sun shining in his strength' \*—the Day-Star of the morning that dawned at eventide.† Moses' face shone with glory—the Spirit glowing through mortality as the changed exterior of Jesus; how much more enduringly brilliant the Spirit's glow through incorruption! "The moon shall" then indeed "be confounded, and the sun ashamed, when (Jesus) the Lord of hosts shall reign on mount Zion; and in Jerusalem, and before his ancients gloriously."‡

Now this transfiguration scene is styled by one of the eyewitnesses "the coming of the Lord Jesus Christ," "his majesty," "the receiving from God the Father honor and glory."¶ Peter had made known to the elect sojourners of the dispersion "the power" of Jesus, and reminds them in this place that he had made known to them also "the coming" as illustrated in the representation on the mount. He says, that what he told them was "no cunningly devised fable," but a reality which will assuredly come to pass. He saw it, and John and James also saw it; yet he saith, "We have a more sure word of prophecy to which ye do well to take heed, as unto a light that shineth in a dark place." In this saying Peter magnified the testimony of the prophets above his own. Consult the prophets, and remember their words; they will remove a multitude of difficulties imagined by those who consult only the brief narratives and epistles of six of the apostles and two of their companions; and among these obscurities that of the coming of the kingdom, and Jesus in it, in the last days of Israel's commonwealth under the Mosaic law.

The phrase "second coming" is not scriptural. "Christ will appear a second time," says Paul, "to them that look for him \* \* \* unto salvation." There are three comings, but only two appearances. John the Baptizer preached Christ's coming,\*\* which was the first; Jesus declared of himself that he would come before the apostles should have preached in all the cities of Israel, which coming was the second; and lastly, the apostles preached his coming to subdue all things to himself, to raise the dead, and to reign over the the nations, which is the third. Christ's first coming was an appearing in humiliation; the third coming will be a second appearing, not however in humility and suffering, but in exaltation with power and great glory. At the second coming there was no appearing at all.

In regard to your difficulty concerning Elijah, I would remark, in view of the words of Jesus you refer to, that Elijah, though in heaven, is not in the heaven indicated by him. Jesus really said, "No one hath ascended into the heaven, except he from the heaven having descended, the Son of Man he being in the heaven." When he spoke these words he had not ascended;\* but when John wrote them he was in the heaven where he hath remained ever since. "Being in the heaven" he will yet descend from it at his second appearing; and being descended he will then be the only one on earth who hath ascended to the heaven, and descended from it. But you will perhaps inquire, where is this particular heaven? I reply, where the Father is *en tois ouranois tois hypseolois* in the highest heavens—the region of light "which no man can approach unto."† It is there the Uncreated Majesty of the Universe resides sitting upon his throne. Neither Enoch, Moses, Elijah, nor any other terrestrial, hath gone there. Jesus, of all terrestrials, is nearest to that throne, but not upon it. He is "at the right hand" of the Paternal Majesty.‡ There may be others at that right hand from other systems of the Universe; but there is none other than Jesus there from ours. Even he is at the Eternal Father's right hand in the highest heavens for a time only; that is, until the time comes to re-establish Jehovah's terrestrial throne in Zion, when he will be seen by mortal eyes at the right hand of power in our terrene abode.§ "I sit down (*ekathisa*) with my Father on his throne," saith the Lord Jesus. When? We ask the question, because *ekathisa* is in the indefinite tense. It is not now certainly, because it is testified that he is at present "at the right hand of the throne of God," and therefore not upon it. When does he sit down upon the Father's throne? When Jehovah's throne, upon which David and Solomon sat, shall be restored. This restoration will be the result of Christ's foes being subjected to him by omnipotence; therefore saith the Father, "Sit thou at my right hand until I make thy foes thy footstool. I will send the sceptre of thy power out of Zion: rule thou in the midst of thine enemies."|| Jesus doth not grant to sit down in his throne hereafter, because he hath overcome and is now set down on the throne of the Universe; but because he overcomes and sits down upon Jehovah's throne, restor-

\* Rev. i. 16 † 2 Pet. i. 19. ‡ Zech. xiv. 6, 7.

† Rev. xix. 11, 14.

|| Isai. xxiv. 23.

‡ 2 Pet. i. 16—18.

\*\* Acts xiii. 24.

\* Jno. xx. 17.

† 1 Tim. vi. 16.

‡ Heb. i. 3; viii. 1; xii. 2.

§ Mat. xxvi. 64.

|| Ps. cx. 1, 2.

ed in Zion at his appearing in his kingdom. *Entkeesa* and *ekathisa* in the twenty-first verse of the third of Revelation are both *aorists*, leaving the time of the conquest and enthronement unfixed; the nineteenth chapter, however, shows that they will both be subsequently to the overthrow of the kings of the earth and their armies, which is contemporary with the utter destruction of the Beast and False Prophet. It can no more be said of Jesus that he *has* overcome or conquered, than it can that he is enthroned, while "the powers that be" exist and do according to their will, and tread his land, city and people, under foot. When he shall have overcome, and shall have been enthroned in David's kingdom, he will then be able to reward his joint-heirs by giving them "power over the nations," and a share with him in his throne. But not before.

I know not in what part of the heavens Enoch, Moses, and Elijah are. All the information given us upon the subject is that they are in heaven; that is, not on the earth. It is certain that they are not "at the right hand of God." That is the place of honor for Jesus only; he alone being "the Man of Jehovah's right hand, whom he hath made strong for himself;"\* that he may "strike through kings in the day of his wrath."† Thither hath no man ascended save the Son of Man. He has been there many centuries, but the time of his departure from that far country is near at hand, when he will come suddenly and stealthily, and spoil Satan of all his ill-gotten goods, chattels, and effects.

May we not only "watch," but all put on the wedding garment, and keep it unspotted from the world, that when he appears we may not walk naked, and be put to shame.

In earnest hope of Israel's consolation, I remain,

Yours faithfully,

THE EDITOR.

April, 28th, 1852.

\*Ps. lxxx. 17. †Ps. cx. 5.

## INFANT-RHANTISM INSTEAD OF CIRCUMCISION UNTENABLE.

DEAR BROTHER:

The Pædo-baptists in their controversies with us believe that they have in the substitute relation of christian baptism to circumcision, a stronghold of defence for

the practice of infant sprinkling: deducing from this proposition the conclusion that, as infants were of old the divinely appointed recipients of the primal token of the first ordained "Covenant of Promise," the new one conveyed in baptism, which has superseded it, may, by a parity of reasoning, be legitimately communicated to them now. Their inference would be plausible, perhaps, if sprinkling were baptism, which it is not; and the immersion of an infant the "one baptism" of the Messiah's institution, which it is not either. But if the propriety of calling the name of the Lord in immersion of an infant were a correct deduction, it is obvious, that the doing so in sprinkling might not be such at all. To those, however, who view the subject in the light irradiated by the doctrine of Christ, the fallacy of their conclusion in itself, as well as their erroneous application of it, is fully apparent; and their stronghold is seen to be a very insecure entrenchment. Permit me to exhibit this in a few remarks on the Covenant tokens of circumcision, and the name of the Lord.

As I have intimated I believe their premises to be true and scriptural, and therefore reconcilable and consistent with the scripture truth, that an enlightened, faithful, adult is the only fit recipient of the three-fold name of God.

Of the import of circumcision there can be no dispute. Concerning it God said to Abraham, "It shall be a *token of the covenant* betwixt me and you;" and Paul declares, "Abraham received the *sign* of circumcision, a *seal* of the righteousness of his faith." It was at once a seal and a token; a seal in submitting to whose impress he received a ratification of the "exceeding great and precious promises," which God had given to him; and a token, a memorial of them, and witness to him of their certain fulfilment hereafter. To his descendants also in the line of Isaac and Jacob, circumcision was an *individual* ratification of the covenant made with their federal head; certifying to each of them their joint participation with him, so long as they walked in the footsteps of his faith. And found without it, they had no part with Abraham; for Jehovah had said of the uncircumcised "That soul shall be cut off from his people." Thus circumcision, as an indispensable seal of conveyance, invested each obedient Israelite with a title to inherit the blessings of the covenant when the time should come for its promises to be present realities; these being an everlasting and coetaneous occupancy with the Christ,

whom Abraham "saw afar off," of the land of Canaan; and of the incalculable increase of Israel, with their future dominion over, and ministry of blessing to, the nations. I am aware that it is urged against this view of the significance of circumcision, that that institution was connected with the law rather than the gospel; in proof of which, Paul declares its recipients under an obligation to keep the law; resulting simply and solely from their being circumcised. It is true that he does this, but circumcision is nevertheless, as to its design, "not of Moses, but of the fathers." It was instituted antecedently to the law, though it bore afterwards an important relation to it. This arose from its character as a mark distinguishing Israel from the gentile world around. It exhibited their separation from the nations, as a people consecrated to their God and King; to whom beneath Sinai's mount, they had vowed fealty and subjection. By affixing on each one a badge of his relationship to Abraham and Abraham's God, is asserted Jehovah's right to his loyal obedience; showed him a subject of Israel's Divine Monarch; and therefore "a debtor to do the whole law" promulgated by his sovereign. But this was not the primary import of the "token;" its bearing on the law was accidental and irrespective of its design. We see this illustrated in the fact, that its observance was discontinued, and even in apostolic teaching, prohibited; whilst the disciples remained subject to the Mosaic code in many things. Though they did not look for justification from it, they were nevertheless obedient to its civil requisitions; and did not scruple on some occasions, to conform to its religious ceremonial, as in the case of Paul, who, to convince the Jews that he walked orderly and kept the law, fulfilled with four others the vow of a Nazarite; to complete which, he must offer by the priest two lambs and a ram for a burnt offering, sin offering, and peace offering.

But, to return. This covenant still remains the charter of the rich recompense of our reward. Its seal of circumcision is set aside; it has no longer significance. But the covenant, being in force, must have, judging by the analogy of the past, now, as formerly, some initiative and memorializing "token." That the name of Jesus communicated in baptism, the only institution of our Lord's, except the commemorative supper, is the substitute of circumcision, may fairly be inferred from its supplying its place as an inductive and indispensable ordinance, bringing its sub-

jects into a new position towards God and towards his people, essential to the realization of covenant blessings in the future. "The uncircumcised shall be cut off from his people;" and the parallel is, "except a man be born of water and of the spirit he cannot enter into the kingdom of God." "Baptism doth now save us." Admitting its substitute relation to circumcision, the substitution itself—the change of the ordinance may be accounted for as resulting from events which transpired in relation to the Christ, viz: his manifestation, death, burial, and resurrection; or rather from Jewish incredulity of his Messiah-character of whom they were witnessed.—These facts formed as it were a codicil to Jehovah's will, bringing in the death of his representative testator, and affirming that Jesus of Nazareth was he. The supplementary articles being of equal force and verity with the testament itself, their rejection necessarily invalidated faith, which had respect only to the covenant as disavowed from them; for it is not a part of the truth, but the whole—the things of the kingdom and the name—which constitutes the one essential faith. Had Israel as a nation received these truths, it does not appear that an alteration of the covenant token would have been requisite; for though it might have been expedient for Gentile introduction into the church, yet we cannot say that these would ever have been "grafted in," but for Israel's unbelief. Had they nationally acknowledged Jesus of Nazareth for their king, the new ordinance might have been superfluous. But as they rejected the superadded codicil there was hence a necessity for an institution, in which the minority who received it might express their faith therein; might be identified, and distinguished from the rest.—This was supplied in the command, "Go and teach all nations, baptising them into the name of the Father, the Son, and the Holy Spirit." The ambassadors of Israel's King went forth accordingly; and, as we read, "baptised into the name of the Lord Jesus." Thenceforth circumcision became a rite of the past, and was put away as a thing effete; for it was a "token" only to those who believed promises, independently of the then present commencement of their fulfilment. To the mark in the flesh was substituted the name of Jesus, called upon the believer in Him in an immersion of divine ordinance. This is christian baptism—a taking of the name of Jesus indicative of a recognition of his Messiah character in the bath of "pure water" of his appointment. In view of this, how signifi-

cant is this name? How pregnant with meaning our invocation of it! The name—it is for us the badge of saintly citizenship as circumcision was of old; the title to every faithful one who bears it to an everlasting possession of Palestine in resurrection glory. And one reception of it—it is our witness to Jesus that he is very Christ; our testimony before God, and angels and men, that he is Jehovah's Son, and Israel's Prophet, Priest and King.

Now it will be evident that a recognition of the Messiahship of Jesus having become indispensable to participation in "the blessing of Abraham" an individual interest in this could no longer be ratified to an infant of days, because it must of necessity be incapable of acknowledging the Son of Mary. It is therefore that we see the voluntary subjection of an intelligent adult required to the new token instead of the passive reception of infancy. Baptism is predicated on a confession of Jesus as the Christ, and this no babe is capable of; therefore to baptise, to say nothing of to rhanitise, an infant, either Jewish or Gentile, is a palpable absurdity.

But apart from this consideration, the Gentile is ineligible to receive the token of a covenant made with Israel only. Abrahamic sonship is the divinely appointed qualification for admittance to heirship with Abraham, Jehovah said to him "I will establish my covenant between me and thee and *thy seed*." Every Israelite being of his seed by natural birth, was, in virtue of this, entitled to receive the token until it, and, by necessary consequence, its subjects were changed. But the Gentile was excluded by the very terms of the covenant. The Pædo rhanitists lose sight of this. Because the infants of Israel were eligible to the primal token they suppose the offspring of Gentiles are so now in relation to its substitute, which is certainly a not very logical deduction. They do not consider that the Gentile is *born an alien* from Israel's commonwealth, and consequently cannot enjoy the citizen's privileges. He can stand naturally in no relation to it save that of a stranger. His name is not found in the provisions of the will, hence to confer on him the token of inheritance is an empty and deluding mockery. It is true that God has provided for this natural disqualification in "the mystery of the gospel," making the Gentiles conditionally fellow-heirs with his people by adoption. But it is only conditionally; on a principal of faith and obedience that they can be grafted into Israel's olive. "They which be of faith are bless-

ed with faithful Abraham." "Ye are all the children of God by faith in Christ Jesus; for as many of you (who believe) as have been baptized into Christ have put on Christ." And the principle of his adoption operates towards the Gentile precisely as the substitution of the name for circumcision did in regard to the Jew. It makes him, whilst an infant, ineligible to it; it disqualifies him for partaking of it then.—Faith is essential; but an infant cannot believe; therefore it cannot be constituted a son of Abraham. The sonship of the Jew is natural; that of the Gentile is by adoption, spiritual only, and contingent on character. Since the day of Peter's vision on the tanner's roof, God has admitted all who possess a believing apprehension of "the things of the kingdom of God, and of the name of Jesus Christ," on their baptism to the degree of faithful Israelites; but never in apostolic records do we read of the induction of a characterless babe into saintly fellowship. To profess to engraft such into Christ's Body by any immersion, pouring, or sprinkling; by any formula scriptural or unscriptural, accompanied with prayers, however humbly or fervently expressed, is simply to exhibit the wilfulness of the flesh, in an attempted usurpation of the office of him who alone can change the "child of wrath into a child of grace." This is God's work. "No man can come unto me except the Father who hath sent me, draw him." He does this *through* providential actings suited to individual circumstances, by his Word as the instrument of transformation, producing voluntary obedience as the consummation. He graciously makes us co-workers with himself, but then it is our part to *follow* his guiding, not to *lead* him. To attempt to direct or anticipate the actings of the Lord our God, in his union of members to his Body, is a mere fleshly assumption, and utter presumption. His name may be called on the passive, unconscious being, and it may be said to be "born again," but it is a birth of the will of the flesh, of the will of man; not of God.

In conclusion, I would remark that a Gentile, in whom the word of truth has developed the family likeness of the sons and daughters of the Lord Almighty is, prior to taking hold of God's covenant by the name of Jesus, in the position of the Israelitish babe, before the eighth day.—Baptism into Christ is to him what circumcision was to it—the boundary-line that must be passed, if he would inherit with Abraham the kingdom of God. Let him cross it, and he needs then but to endure

faithful to the end, and all is well, eternally well with him, who has come to trust under the sheltering wings of the God of Israel. But we must take his name if we would be one with Jesus our Lord. "I have espoused you as a chaste virgin to Christ," says Paul. This is the ceremony of the Bride's espousals; it is the grafting of the branch into the vine; it is the cementing of the stone to the temple whose foundation is Christ Jesus. Of old in God's "holy and beautiful house" he put his name, and now he records it on every stone of his spiritual temple. Yea, verily, "the name of the Lord is a strong tower; the righteous runneth into it and is safe."

PRISCILLA DERBE.

## OUR VISIT TO BRITAIN.

INVITED TO EDINBURGH—RETURN FROM ISLAY TO PAISLEY—VISIT KERR'S SHAWL-FACTORY—ARRIVE IN EDINBURGH—TWO PARTIES OF "REFORMERS" THERE—INVITED TO VISIT BOTH—ATTEND A SOIREE—INTRODUCED TO THE COMPANY—MADE A ROCK OF OFFENCE TO BIGOTRY—SATAN FLOORED—"MODERN ATHENS AND ITS "SOCIETY"—A QUIET TEA PARTY SUDDENLY TRANSFORMED INTO A SEMI-PUBLIC CONVERSAZIONE—INVITED TO PRESENT AN OUTLINE OF VIEWS—PROPHETRY PRONOUNCED UNINTELLIGIBLE BY A DIVINE—PROPHETRY DEFENDED—ABQUATULATION OF THE DIVINE INTO OUTER DARKNESS—STULTIFICATION—CROSS-FIRING—FORLORN-HOPE.

The Glasgow Convocation brought together delegates from various parts of Scotland as well as from England. Among these were friends from Edinburgh, now settled in Wisconsin. They witnessed the violent and unprincipled proceedings of the Wallis faction in that scene of confusion with disapprobation and disgust. These delegates were not sympathizers with us. They had heard of us, indeed, through the British and American Millennial Harbingers; but to hear of us in these periodicals was to hear of us only that which was evil. The "infidel" "factious," and "wicked madman," they saw for the first time defending the Lincoln church from expulsion and excommunication, because it had requested him to represent it in a convention assembled to consider how the gospel might be best disseminated throughout Britain. Their faith was Campbellistic; his was altogether the reverse. It cannot be said, therefore, that there was any factious sympathy between us. They came to the Convention on the side of the

enemy, but departed from it, if not as friends, at least more favorably disposed than before.

When they arrived in Edinburgh, they reported to their brethren what they had seen and heard. The rumors which had reached them concerning us had made an unfavorable impression; still they felt a curiosity to hear what we had to say, for they had heard that great interest had been created in Glasgow in our discourses there. It was determined, therefore, to invite us to visit Edinburgh at our earliest convenience. We received the invitation before we left Glasgow for Islay, and were assured of a respectful, if not a cordial, reception in Auld Reekie. We accepted, of course, being thankful under any circumstances that a door of utterance to speak the gospel of the kingdom was opened in so important a city as the Athens of Caledonia.

In returning from the Hebrides, then, to London, our tour was to take in the city of Edinburgh. We had intended, when we arrived at East Tarbert, to proceed to Glasgow by way of Inverary and Loch Goilhead; but the delay occasioned in getting the cattle on board at Port Askaig, made us too late for the steamer, which had passed on to Inverary before we arrived. This was disagreeable, as it detained us in Tarbert till next morning, and compelled us to return the way we came. But there was no help for it; so it became us, as we endeavor to do in all cases of disappointment, to mingle contentment with a patient waiting for deliverance. Morning came, and with it the steamer, which, having taken in a cargo of Highland cattle, pigs, fish, &c., left the pier at 10 A. M., for Glasgow. Our destination was Paisley where we were to speak the next day; and as we wished to vary the route, we concluded to leave the steamer at Greenock, and take the rail thence to Paisley, where we arrived at 4 1-2 o'clock P. M. We spoke twice at this place the next day, which was Lord's day, Oct. 23, 1848. About this time twelve persons were immersed by authority into the church; but upon what premises in each case we are not prepared to say.

Before leaving this town we visited a shawl factory, said to be the largest in Europe, owned by Mr. Robert Kerr. The dying, weaving, shearing, washing, drying, and mangling of shawls and vest patterns, were all processes carried on in the establishment by hand and machinery on a large scale. The dying department, in which a hundred men can work, had only

one man and two boys employed, so dull was trade at the time. The highest price (wholesale of course) for shawls fabricated at those works, was ten guineas.—They were very handsome looking goods, and a considerable stock of them appeared to be on hand in the warehouse, which was, fortunately, not attached to the factory, which, in about ten days after our visit, was totally consumed by fire. It was considered quite a privilege to view the place which was not accessible to all; for some Russians, not long before, had been refused admittance by the proprietor.

We arrived in Edinburgh on the 27th October. We were met at the station by two friends, who conducted us to a Mrs. Petries, 21 Lothian Street, near the University. As nobody in Edinburgh had any confidence in us, we were kept at such a distance as was compatible with civility. This was the reason of our being taken to private lodgings, and not permitted to share in the hospitality of the domestic hearth. We did not know that this was the feeling towards us at the time. But we had no reason to expect otherwise.—All strangers together, and our proscribed self in bad odor; certainly not in the "odor of sanctity" with our dear friend Campbell's coreligionists. Of these, there were two parties, which had formerly been one church, of which one was much more Campbellistic than the other. The Oak Hall, and the South Bridge Hall, are the styles by which their churches are known. The former was said to be of the real covenant spirit, which did not partake much of the "milk of human kindness." Law and authority unincumbered with the bowels of mercy and compassion, were supposed to hold their own in the Hall of Oak. The demerits of the case between the two halls we are unable to give. It is no affair of ours. All we knew was, that there was no union or communion between them; and that we were in questionable relationship to them both. Our invitation to Edinburgh came from the South Bridge friends, whom we found, with three or four exceptions, to be kind, just, and liberal. Their religious theory was Campbellistic; but their disposition was in advance of their theory. They were willing to hear, and to prove "all things;" and did not endorse the notion that all wisdom and knowledge was comprehended in the Bethanian theory of baptism for the remission of sins. There were three or four among them disposed to kick against the goads. They found, however,

at length, that in kicking they hurt no one but themselves. They therefore wisely concluded to kick no more; but though they ceased to kick, the disposition to lift up their heels against us continued hardly latent to the end.

Our quarters were very comfortable. It is true, we were alone; but then we are "never less alone than when alone, nor less idle than when idle." With the Bible and materials for writing, we can neither be idle nor alone. Studying this great book, and writing upon its contents, have become a habit which rather impatiently endures interruption. The luxury of silence and solitude, after much speaking and conversing, none can duly appreciate who have not enjoyed it. But in our three tours we tasted not much of this enjoyment. We were, so to speak, not our own. We were a bearer of "strange things" to the people's ears, and were, therefore, expected to be at the service of every one; and which we endeavoured to be with as much affability as we could command.

We were waited on at separate times by individuals from both the Halls. The Oaks wished us to be at their meeting on the following Lord's day, but we declined; intending to be at neither their's, nor at the South Bridge, but to attend to our own appointments elsewhere in the afternoon and evening. Certain of the South Bridgians having heard our version of American troubles, in which a more remarkable effort has been made than history furnishes for many a year, to extinguish a humble individual for daring to think and speak his convictions independently of religious factions and their self important inflations,—they insisted on our attending their meeting, and worshipping with them. We demurred to this for several reasons. We had not come to Britain to put individuals or churches to the test of fellowship. We came to announce to them the gospel of the kingdom, and to call their attention to the signs of the times as indicative of the Lord's approach. We asked fellowship of none, but a patient hearing from all. They insisted. We objected; especially as we understood that the Campbellite spirit was rampant in a few of them. We had so often been tilted at by drones of no personal weight or consideration, just to lift themselves into notice by an affected zeal against heresy in us, who are regarded as fair game for any unprincipled fowler, that we declined being made an occasion of unprofitable controversy in the church. They urged that they wished to test the question, whether

one or two were to dictate to all, what they should hear and whom. We declined being made the test, but agreed to attend their meeting as an observer of their doings, when in church assembled.

On the evening of our arrival in the city, we attended, by invitation, a soiree given by the friends at South Bridge Hall. We found a very respectable company assembled to partake of the good things provided for the inner and outer man. It was here we became acquainted with some whom we hope to call our friends "till the Lord comes;" when, we trust, as the result of their obedience to the faith originally delivered to the saints by the Spirit of God, and of a patient continuance in well-doing, we shall rejoice together in his presence. The evening, or *soiree*, was harmonious and interesting. *Pieces*, called "sacred," were well sung; and speeches, humorous and instructive, delivered with agreeable effect upon the hearers. Mr. Alexander Melville Bell, Professor of Elocution, and a very successful practitioner in the art of teaching the tongue of the stammerer to speak with ease, convulsed us all with mirth, by his imitative illustration of the pseudo-sublime and real-ridiculous exhibited by speakers, who, fuller of themselves than their subject, repeat the speeches they have conned by rote. From this, it will be seen, that the evening was not devoted to the subject of religion exclusively. The topics were various, and the company, likewise, persons of other sects, and of no sect partaking in the proceedings as well as those of the South Bridge congregation, who got up the meeting.—Mr. Bell, whom we have the pleasure of calling our friend, (for he proved himself such both in word and deed,) belongs to the Baptist church in Edinburgh, presided over by the Rev. Mr. Watson; and our humble self, to no human ecclesiastical organization whatever. We were unexpectedly invited to address the audience, which we could not very well avoid to do. What we said, or what was our text even, we do not now remember. Suffice it to say, it was our opening speech in Edinburgh, and advanced us a "wie bit" in the good graces of them that heard us.

The Lord's day following was Oct. 30th. We were guided to the place of meeting by the friend who insisted upon our going thither. Very reluctantly we consented to accompany him, with the assurance that no difficulty would be provoked. But it availed not. When the congregation was gathered, he arose and observed that he understood that there would be opposition,

by some, to Dr. Thomas' breaking bread with them, he therefore wished to know, before the meeting was opened, what was the decision of the church in the case. He was opposed to proscription for opinion's sake, and with American difficulties they had nothing to do. He and another brother were acquainted with both sides of the question between Dr. Thomas and Mr. Campbell; and without assuming to judge between them, they were satisfied that there was not just and sufficient grounds for them to refuse Dr. Thomas the bread and wine, if he pleased to partake of them. The opposition, whoever they were, seemed taken aback by this initiative. Whatever they felt, its expression was feeble. Some dissent was expressed, but their premises were vague, and easily overturned; and their conclusions, consequently, without effect. The *pros* and *cons* having subsided into silence for want of more to say, we interjected a few remarks before sentence was pronounced. We observed that we had come there as a spectator, at the request of the friend who had introduced the subject before them. We came not to test their fellowship, or to raise any question of the kind in their midst. We came to Edinburgh at their instance, indeed, but for a very different purpose—it was to lay before them the Gospel of the Kingdom, and to define the Signs of the Times as evincing its near approach. We asked none for their fellowship, but simply to hear with candor what we had to say, and then to search the scriptures and see if what we said were not the truth of God. Fellowship was an after-consideration.—We eat bread, not as an act of fellowship, but as an act of remembrance, discerning no test there, but only the Lord's body. If they said we might eat of the bread they had provided, it was well; if not, it was also well. They would of course do as they pleased. Either way we were content. Whatever was the opinion of these remarks, nothing more was said on either side, and it was agreed, on the responsibility of Messrs. Muir and Gray, who had testified in our favor, that the bread and wine should not be withheld.

We were quite pleased at the order of the meeting. The scripture readings were from the Old and New Testament, in regular course; the prayers were not random outpourings, but the thoughtful petitions of the thankful and necessitous; the singing was scientific, melodious, and appropriate to the words chosen from "the Songs of Zion," which used to be sung in Israel's praises of Jehovah and his goodness for-



evermore; and the exhortations were words of truth and soberness. Still there was a something wanting. They were courteous, but there was not that suminess of aspect indicative of unanimity and oneness of soul. It requires a hearty belief of the gospel of the kingdom to bring a church to this—a faith which, at our advent to Edinburgh, we did not find at all occupying the minds of the ungodly or devout. As a society, the South Bridgians were liberal and independent; and though believing in the Bethanian philosophy, they refused to recognize its president-Professor as their master; or his Nottingham representative, and the Five-Kingdom committee, as the gaolers of their conscience, and directors of affairs. Had they submitted to their dictation, which they had successfully resisted before our arrival, we should not have been invited, nor received. But Providence had ordered all things well. The bigotry which encountered us at the Glasgow Convention of delegates, was defeated by their co-religionists in Edinburgh, who, though they believed not, were willing to hear in a Berean Spirit, and to open to us a door of utterance, that they might know the things that had excited so much attention and interest among the people.

We sojourned in Edinburgh two weeks, during which we spoke to audiences amounting sometimes to more than a thousand people. This was very well for so Presbyterian a city, whose inhabitants, though mainly addicted to free-churchism, are but little disposed to make excursions beyond the pale of "orthodoxy," and conventional "respectability." Edinburgh is a beautiful city, favoured of nature and adorned by art. Royalty, Covenanter-Calvinism, physic, literature, and arms, are enthroned there, attracting, consequently, crowds of retainers, and expectants of the good things ordinarily dispensed to those upon whom "fortune" smiles. These constitute "society" in "Modern Athens," in ministering to whose wants they, who are not "society," obtain their daily bread. This is the substratum of the upper soil underlying which are things villainous and without estimation in the purlieux of the Cowgate and Grassmarket of the lower town. This is the *base* upon which society rests, as base as it is low in the scale of being; the swinish multitude, whose habitations filthy in the extreme, are a malarious and piggish exposition of its brutality and desolation. Though sent to the poor and humble, for "dogs" and

"swine" the kingdom's gospel was not proclaimed.\* The advertisements, therefore, of our meetings, where the holy things and pearls of God's truth would be exhibited for the admiration and acceptance of the public, found no response among the "baser sort." Neither were they responded to, to any remarkable extent by Athenian "Society;" which is so pious, so highly refined, in such favor with Heaven, and on such complacent terms with itself, knowing and believing all that is "essential to salvation," that it cares not to trouble itself with the "strange things" and "new doctrine" brought to its doors by the "setters forth of strange gods," as it regards Jesus and the resurrection *prophetically* exhibited at this day. Our audiences were drawn neither from the high nor low, but from the odds and ends of Edinburgh, who in every city are the most independent and Berean of the population. We addressed them some ten or a dozen times, mostly at the Waterloo Assembly Room, in Princes street, a spacious and elegant apartment, and capable of seating some thousand to fifteen hundred people. The impression made upon them was strong, and, for the time, caused many to rejoice that Providence had ever directed our steps to Edinburgh. Our expositions of the sure word of prophecy interested them greatly, causing our company to be sought for at the domestic hearth incessantly, to hear us talk of the things of the kingdom and name of Jesus, and to solve whatever doubts and difficulties previous indoctrination might originate in regard to the things we teach.

Our new friends had but little mercy upon us in their demands upon our time. They seemed to think that premeditation was unnecessary; and that we had nothing to do but to open our mouth, and out would fly a speech! Of our two hundred and fifty addresses in Britain, all were extemporized as delivered. There was no help for it, seeing we had to go oftener than otherwise from parlor conversation to the work before us in the lecture-room.—Indeed, our nervous system was so wearied by unrest that we could not have studied a discourse. Present necessity was indispensable to set our brain to work. Certain subjects were advertised, and had to be expounded. We knew, therefore, what was to be treated of; and, happily, understanding "the Word of the Kingdom," we had but to tell the people what

\* Matt. vii. 6.

it taught, and to sustain it by reason and testimony. In this way we got along independently of stationary and sermon-studying, which would have broke us down completely, and would have absorbed more time than our friends allowed us. "Come," said one, "and take a quiet cup of tea with us on Saturday evening?" We hesitated, being desirous to have the last night in the week to ourselves, at least. "There'll only be two or three whom you have met before. You can just take it as easy as you please—talk or not, as it suits yourself." This seemed very fair, so we agreed to go. We found some two or three additions to our friends domestic circle, as he had said; and among them one of the pastors of the church to which he belonged. The tea-table conversation was without point; that is, nothing was touched upon concerning which the pastor and we would find ourselves in opposition; for he is respectably orthodox according to Athenian concession, while, as for us, it is well known that we have no pretensions that way. Wherever "a divine" is present, there is generally formality and stiffness in the circle, all "feast of reason and flow of soul" being quenched by the mystic afflation of his presence. His "people" look up to him as their theological syntax—the rule by which they are expected to order their words in speech. Hence their sentences are measured, and their tone subdued into harmony with his supposed approval. This is irksome to a free spirit who knows what is in the clergy, and, therefore, hath no admiration for them, yet wishes to give no cause of offence to friends who hold them in esteem. This irksomeness was fatiguing, and predisposed us to accept, with a good grace, any event that might turn up to dissolve the spell that bound us.

Nor was a change of affairs far off. It was even at the doors. The tea service was not removed ere the bell at 13 Hope street, Charlotte Square, announced frequent arrivals from divers parts of the city. The ladies and gentlemen were ushered into an adjoining room, where our friend is wont to teach clergymen and others to read their sermons and to speak with fluency and propriety. Our little quiet tea party was invited to adjourn to this arena, when, to our surprise, we found there in fashionable costume a company of from twenty to thirty individuals. This was too bad. "O," said our friend, "I thought you would't mind it!" The assembly was pleasant to the eye, but how

it would prove to the ear was another question. Its materials were not homogeneous. We cannot define them. Some were deacons, others members of Mr. Watson's church, some officers of the United Service, lawyers, sons of Abraham in flesh and spirit, &c.—all honorable persons, courteous, and well esteemed. Having been introduced to them, our friend remarked that, "not wishing to monopolize the good things to himself, in which he knew they were interested as well as he, he had taken the liberty, without consulting the doctor, of inviting them to meet him on the present occasion, to hear conversationally more about them. He hoped, therefore, by way of introduction to an interchange of ideas, he would favor them with a brief outline of the subject matter brought to their ears in the interesting lectures they had attended." In doing this, we called their attention to what the prophets had spoken concerning "the powers that be," the nations, Israel, and the saints—that "the powers" were to be abolished; the nations to be subsequently universally blessed; Israel to be organized into the kingdom of God; and, that to the Saints and their Chief, immortalized and made equal in nature to the angels, are to be given eternal glory, honor, and dominion over all the inhabitants of the earth. That these were the things of the invisible future revealed in the Scriptures of truth as gospel, or glad tidings of great joy to all people. The prophets had given us the signs by which we might know the times when those things were about to be. These signs were political events, whose character was discernible by the light of their testimony shed upon the present and the past. That we had more particularly to do with the present in which predicted events were speaking to us trumpet-tongued, of the speedy coming of the Kingdom of God. We had come from the sun-setting to call the attention of the people in Britain, to the prophetic significance of the notable events affecting the French, Austrian, Papal and Turkish dominions, for their practical, individual, and everlasting weal. If they inquired, how they were to be benefited by comprehending the import of these things?—we replied, that seeing the day approaching when the King of the Jews was about to appear in his kingdom and glory, they might separate themselves from "the error of the wicked," and "be found of him in peace, without spot, and blameless." To do this they must believe the Gospel of the King-

dom—the glad tidings of that Kingdom which the God of Heaven had promised in a multitude of places to set up in Israel's land, given to the fathers Abraham, Isaac, Jacob, and their seed in Christ, for an everlasting possession in the Age to Come—not the gospel of kingdoms beyond the skies. This gospel, which indeed is no gospel, is "the error of the wicked," from which a man must cleanse himself if he would find salvation in the Kingdom of God. The world is full of gospels. Every sect has its gospel, and the world is full of sects. These are very well in their way. They give order to society, and give the wicked pause; but can give no man an introduction to the Kingdom of God. There is but one gospel can do this; that gospel, namely, preached by Moses, promised and amplified in the holy prophets, and preached also by John the Baptist, Jesus, and his Apostles before and after Pentecost: this gospel it is that is the power of God for the salvation of those who believe.\*—God's power to save is in no other gospel than the Gospel of the Kingdom we advocate. It is that concerning which the wholesome words of the Lord Jesus aver that, "he that believeth and is baptised shall be saved, *he that believeth not shall be condemned.*"†

To this effect we spoke as nearly as we can recollect at this time. Having resumed our seat, our host observed, that "the subject was now before them, and he doubted not it would afford Dr. Thomas pleasure to consider any difficulties his outline might have suggested to the minds of his hearers;" and then turning towards his pastor, sitting on a sofa near the door, he inquired if he would not favor the company with his views upon these important themes? To this he replied, that "he agreed with several of the particulars expressed by Dr. T., but that as to prophecy we could not know much about it before it was fulfilled, and was of opinion that time might be more profitably engaged in attending to what could be understood." Thus he delivered himself substantially, and then relapsed into silence, from which it is to be inferred, that, though a professional interpreter of the Bible, the greater part of which is composed of history and prophecy, he had no views upon these important themes! Being convened for friendly social interchange of thought, we did not wish to disturb the harmony of the evening, by seeming to enter the list against our ecclesiastical friend. Having

put himself in our power, we might have made him contemptible before the eyes of all. We might have demonstrated his utter incompetency for "the work of the ministry" in which he claimed to be engaged; and have convicted him of extreme presumption in assuming to speak to men in the name of the Lord, while confessedly and profoundly ignorant of what the Lord had spoken by the mouth of his holy prophets. But, out of respect to our worthy host, and that we might not be accused by any of acting offensively, we lost sight of the pastor, and imposed silence upon ourselves, for a time at least, that others might offer their ideas if so disposed.

The silence being unbroken, as we thought, sufficiently long, we observed that we would briefly hold their attention to what the scripture testified for our instruction in Peter's second epistle.\* We then read the words following—"We have also the prophetic word more sure *to which ye do well to take heed* as unto a light that shineth in a dark place, until its day dawn, and a light-bearer arise in your hearts." These, we observed, are "wholesome words," and the literal rendering of the original. The prophetic word is sure, and the things Peter, James and John had witnessed on the Mount of Transfiguration confirmed it, or made it surer. Thus made doubly sure, it became a *shining light*, not a feeble invisible light, such as pure hydrogen burning in day-brightness; but a light blazing as the sun in a place otherwise dark, dark-as Egyptian night with blackness. We need not wonder at the sure prophetic word being radiant with brightness; for Jehovah who gave it is light, the Light of the Universe, "in whom is no darkness at all." It is "a light that shineth in a dark place." The heart of man is this dark place. The word *anachmeros* signifies not only *dark*, but "squalid and filthy." This is a man's mental and moral condition, squalid, filthy, and *dark*, by nature—a condition before God, if not in the estimation of his fellow-men, in which he continues hopelessly until the sure word, termed by Paul, "*the light of the glorious gospel of Christ*, shine into him."† Consider the savage, the semi-barbarian, and the "civilized" man. Not to go beyond "Christendom" for examples, contemplate the man of letters, philosophy, politics, and "religion," not to mention the thoughtless multitude, whose minds embrace no other topics than

\* Rom. i. 16.

† Mark xvi. 15-16.

\* 2 Pet. i. 19-21; iii. 17.

† 2 Cor. iv. 4.

such as arise spontaneously from their "fleshly lusts that war against the soul." Converse with these several classes of mankind upon "Moses and the Prophets," the apostolic testimony, the mission of Messiah, the future of nations, the destiny of the earth and of man upon it, &c., and you will find that "darkness covers the earth, and gross darkness the people;" and as the necessary consequence of this universal ignorance, or blindness of heart to the sure prophetic word, their works are evil, and that continually.

Now to this sure prophetic word, or glorious gospel light, (for the gospel is still almost wholly a matter of prophecy,) the apostle says, "ye do well to take heed to it." Surely he is an authority in the case, and one whose exhortation should be respectfully entertained. Would he tell us to take heed to the sure prophetic word if it were unintelligible? Can we take heed to a thing we do not, and cannot understand? *Prosechontes*, rendered giving or taking heed, signifies *having in addition to*. This is its derivative signification, and imports that we should have the sure word of prophecy added to our minds; but can this addition be accomplished unless we apply our minds to the word, or give heed to it? And what would be the use of studying it if it were essentially enigmatical, and insusceptible of rational interpretation? On the contrary, we conclude from the terms of the apostle's exhortation, that it is clear, worthy of diligent study, reasonable, and improving.

But Peter's exhortation was not confined to his contemporaries. What he said to them he says to us. You do well to give heed to it "*until its day dawn*." The common version has it "*until the day dawn*;" but this is not the translation of *heos hou hemera diaguse*. *Hou* is the relative to its antecedent *luckno* which is synonymous with "*the word*"—*hon hemera whose day*; that is, the light's day, or the word's day—the Day testified of in the light-imparting word of prophecy, in which God will rule the world in righteousness by Jesus Christ, whom he raised up from the dead, for that very purpose.\* This is the day spoken of by Moses and the Prophets—"the acceptable year of the Lord," the year-day, or Age to Come, of a thousand years duration, (which with the Lord are but as one day, says Peter,)<sup>†</sup> "the rest which remains for the people of God"—the day when His king shall come

in his kingdom and glory—this is *the day*\* which succeeds "*To day*," coeval with the Gentile governments; the Gospel-day, when Christ shall sit upon his father's throne in Zion, and "govern the nations upon earth."<sup>†</sup> This day has not yet dawned. We are in "the evening time of to-day," when it shall be light.<sup>‡</sup> We are of "to-day," which is "a cloudy and dark day"—a day of ignorance, superstition, and foolishness; but when *to morrow* comes, the day after "to-day," these things will be abolished to the ends of the earth, and we shall no more need the prophetic word to give us light. But till then, the "heirs of the kingdom" can no more do without the shining light of prophecy, than mankind can do without the brightness of the firmament. Blot out the light of heaven, and confusion and death would soon pervade the world. The "children of the day"<sup>§</sup> must have daylight, or they would become sickly, and pine away, and die. They responded to the apostle's exhortation, and apply their minds to the sure prophetic word, that in keeping their minds actively engaged upon it, a *light-bearer* may spring up in their hearts making their path "as the shining light, that shineth more and more unto the perfect day." The way of the wicked is not so. It is darkness, and they know not at what they stumble.

We remarked, in conclusion, that prophecy is so intelligible that those who take heed, or apply their minds to it, can tell assuredly what shall come to pass before it happens. This was the case with those to whom Peter wrote. After writing about the coming of the Lord to slay his murderers, and to burn up their city, (his second coming, not his second appearing at his third coming,) in which he discoursed also of the passing away of the heavens and the earth constituted by the old Mosaic covenant then in existence, but since vanished away—he concludes by saying to them, "*seeing ye know these things before, beware, &c.*" They knew what was coming upon Jerusalem and the State; for they were observant of the Signs of the Times given by the Lord in his prophecy on Mount Olivet. Their presence enabled them to eschew "the error of the wicked," who scoffed at the idea of the Lord's com-

\* Ezek. xxxix. 8.

† Ps. lxxvii. 4; xxii. 27, 28.

‡ Heb. iii. 13; iv. 7; Luke xxiii. 43; Zech. xiv. 7.

§ 1 Thess. v. 5.

|| Prov. iv. 18, 19.

\* Acts xvii. 31.    † 2 Pet. iii. 8.

ing to punish his enemies. It enabled them to be steadfast; and at length to escape "the judgment and fiery indignation, which devoured the adversaries." To deny that we can know before hand what is to come to pass, is to affirm that we cannot understand the gospel; for the gospel is glad tidings of what is to be to all nations and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is prophecy. The gospel is a great prophecy of what God intends to do; and they who intelligently believe it know before hand what is to be done. The little that has been fulfilled in Jesus is an assurance to the believer that what remains will certainly be accomplished. He foresees the crushing down of the thrones, the abolition of all kingdoms, empires, and republics, the setting up of a divine kingdom in Israel's land, the blessedness of all nations under the government of Messiah and his brethren, and the will of God done on the earth as it is in Heaven; with many more great and glorious things too numerous to mention at the present time.

When we sat down a dead silence ensued. Whatever was thought, no one offered, or seemed disposed to offer, a word of comment on what had been spoken. The pastor had sighed deeply while we were speaking, thinking, perhaps, that he had fallen upon evil times in consenting to be one of our quiet tea party. But this is only supposition with us. He may have been vastly pleased at our vindication of the prophetic word; for there are some minds so nobly constituted that they rejoice in the triumph of truth, even when the result of their own defeat. We fear, however, that he did not rejoice greatly; if he did, it was with joy unspeakable, for he said nothing; but rising and bending sufficiently forward to clear the sofa, he moved noiselessly toward the door, with his body at an angle of forty-five degrees with his understandings, and slid off into outer darkness, leaving us all in blank amazement at his sudden and not very dignified retreat! No remark was made, but the silence was expressive. The truth proved unanswerable, and was yielded to with prudence as the "better part of valor." The fugitive's vanishment from the light must have been mortifying to his friends; his retreat, however, was agreeably covered by a concerto performed on the piano and flute, which restored the balance of the evening, and prepared us for a new beginning, without reference to what had gone before.

A natural son of Abraham being present, a continental Jew who professed conversion to Gentile Christianity, our kind host invited him to deliver himself upon the subject of Messiah's coming. It was soon evident, however, that upon whatever topics he might be profound, he was far from being at home upon this. He had been a candidate for admission into Mr. W's church, if we remember rightly, but grounds existed for suspicion that his motives were not loyal and true, so that he still remained a candidate. He was aware, doubtless, that the company was divided into believers of Christ's personal reign on earth, and those who rejected it. He spoke so as to please both if possible; at any rate, as far as he was concerned, so as to leave them both in the right, rather inclining to the idea that it might be personal. We could not permit such stuff to pass without a word of comment. We expressed our surprise that a Jew could hesitate distinctly to affirm the personal appearing and reign of Messiah in Israel's land as the only reign taught in the Bible concerning him. The figurative coming and reign of Christ was a mere Gentile tradition, a fiction of the apostacy, which no Jew instructed by the prophets could possibly entertain. We hoped he would make himself sure on this matter, and abandon the illogical supposition, that a proposition could be at once true and not true according to the opinion of an audience.

The repetition of music, and the introduction of refreshments, relieved our Jewish acquaintance from his entanglement, and, together, imparted a gift of tongues to the company at large. A cross-firing soon after commenced from all sides of the house. One question led to another, until a lawyer and a deacon, pious members of the fugitive pastor's flock, led on a forlorn hope against our gospel-position, the account of which, for want of room, must be deferred to a future opportunity, which will not be unnecessarily delayed.

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"Time is painted with a lock before, and bald behind, signifying thereby that we must take time (as we say) by the forelock, for when it is once passed there is no recalling it."—*Swift*.

"Many have been ruined by their fortunes; many have escaped ruin by the want of fortune. To obtain it, the great have become little, and the little great."—*Zimmerman*.

## ESCORTING TO GLORY—ERRORS OF THE WISE—THEIR ORIGENISM.

*"He taketh the wise in their own craftiness."*

We have inquired in a previous article, Whence it comes, that historians, professors, college students, and their patrons (a classification which comprehends nearly all Antichristendom) with the Old and New Testaments, or *Books of the Covenant*, in their hands, have sunk into such visible darkness, and fallen so far behind the apostles in a scriptural understanding of the genius, spirit, and character of the kingdom of Christ? That they have done so is proved from the writings of the Cambridge historian of Christ's church, and of our luminous friend, the professor of Sacred History, in the sun-setting. Here are two great and shining lights in theology, one a wise man of the east, the other, as wise a man perhaps of the west, very fit and proper representatives of "the wisdom of the world,"\* gravely and complacently imputing error, false ambition, and ignorance to the apostles, concerning that kingdom, the gospel of which they had been proclaiming throughout Judea! The reader will remember our quotations from the historian and the professor which need not be repeated; we shall, however, favor him with a passage from our millennial friend exegetical of the real sort of a thing he thinks the apostles ought to have looked for, and which he, more discerning than they, looks for, instead of the restoration of the kingdom again to Israel under the Messiah. He is commenting upon the words, "*This same Jesus, who is taken from you into the heaven, shall so come in like manner as ye have seen him go into the heaven.*" Referring to this returning, the Spirit saith by Zechariah, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east"—*that day* characterized in the preceding verses as the day when "all nations shall be gathered against Jerusalem to battle, and the Lord shall go forth and fight against them."† But why is the Lord Jesus to return to Mount Olivet and fight with all nations? Hear the unvisionary averment of our imaginative friend—"Two angelic personages, of celestial mien and grandeur—probably a portion of Messiah's celestial train—returned to Olivet, and gave a rich and exhilarating promise, on which the faith of the whole church reposes with unshaken confidence, and

around which its brightest hopes cluster with joy unspeakable and full of triumph. It is that the identical Jesus, who thus visibly and gloriously entered the heavens, shall as visibly and sensibly descend to earth again, to *escort all his friends from this sin-polluted earth to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!*" But can the reader divine what necessity there can possibly be for this return to escort, and especially to Mount Olivet, seeing that upon the hypothesis of college theology men's souls, at death, go direct to Jesus, where he now is, sitting upon David's throne, reigning personally over Israel, having gained kingdoms as indicated by the many crowns upon his head, beyond the range of the solar system in the Milky Way? If the souls of Abraham, Isaac, and Jacob, of Moses and the Prophets, of John the baptist and the apostles, and of the disciples of all ages since, be now with him reigning on David's throne in the Galaxy, and it was not necessary for Jesus personally to escort them thither, upon what principle is it necessary that he should return to escort the remainder who may happen to be alive at the epoch of return? Besides, to *escort*, is to attend and guard by land; would not to *convoy* them be a better word? But why escort or convoy at all? They both imply danger on the route; or if not, are appointed as guards of honor. It is not Jesus who is an escort or convoy, but the honorable personage who is himself to be escorted. Let our critical friend be a little more choice in his composition. It is better occasionally to forego a verbal flourish than to be magniloquently small, and grandiloquently less. In dismissing for the present the "celestial mien and grandeur," "Messiah's celestial train," the "rich and exhilarating promise," the "church's brightest hopes clustering with joy unspeakable and full of triumph," around this wholesale emigration from our "sin-polluted earth," we would humbly inquire of our extraordinary friend, "Where, in Moses and the Prophets, and in all the New Testament construed in harmony with them, is it taught that Messiah is to empty the earth of all the righteous it contains? Is not this *taking away* the righteousness, instead of the sin, of the world? Is it not a practical abandonment of the controversy between God and Satan upon the earth? Does not the escort theory indicate that Satan has gained undisputed possession of the battle-field; and that God is obliged to send assistance to enable

\*1 Cor. iii. 19.

†Zech. xiv. 1—4.

his friends to make good a retreat to some undiscovered country, where their conqueror cannot pursue them, and whence none shall e'er more return?"

The wisdom of the theological historians and professors, and the foolishness of the apostles! Which does the reader prefer? Jesus to return to Mount Olivet to become an *escort in a flight*; or the Lord Jesus to return to the earth, and at the head of the Saints, and of Israel as their king, to contend here in battle with Satan's hosts, to subdue them on every side, and having thus removed all obstruction, set up the throne of David, restore the kingdom again to Israel, and then bestow it and the dominion of the subject nations, upon the apostles and the believers of the gospel of the kingdom for ever? Which is the only scriptural hope, besides which all other theories are only superstitious rhapsodies, the airy flights of imaginations perverted and bewitched? That, we believe, is the only true hope which finds the consummation of the divine purpose upon the earth; and, with the apostles, looks for the realization of its expectations in the restoration of the kingdom again to Israel as in the days of old.

"I have again began to read modern theology," writes our professor of Sacred History. We beseech him to let "theology" alone. He has read too much of it already, intoxicating and bewildering as it is. We would humbly advise our sublime friend to read the Acts of the Apostles with all accuracy and reflection before he proceeds further in his essays, if he would "enlarge the empire of truth by a more rapid consumption of the Man of Sin." If our consuming friend would compass this, he must be accurate. To explain what we mean. Speaking of "the first Acts of the Apostles" after their return to Jerusalem, Mr. Campbell says, "During the *ensuing forty days*, Peter, the first of the Twelve, the Elder Brother of the apostolic family, arose, and after a short speech, moved the election of an apostle for the chair vacated by the fall of Judas." We make no note of the expressions "apostolic school," "first convention," "chair vacated," scattered over the page before us. It is natural for our academic friend, himself the proprietor of a college, and occupant of a chair, and patron of conventions, to see schools, conventions, and chairs, in things apostolic and pre-pentecostal, and to speak according to what he thinks he sees; but we cannot pass over the palpable error in the above extract without a word or two concerning it.

We beg leave humbly to remark to our learned friend, that forty days did not ensue from the return of the apostles to Jerusalem on Ascension-day, to Pentecost. He is altogether out of his reckoning here. Let him answer this question: How could forty days remain between the ascension and Pentecost, when it is stated that Jesus was seen alive by the apostles forty days after his release from death, during which time he conversed with them concerning the things pertaining to the kingdom of God? This long period of discourse about the kingdom—discourses which prompted the question about the restoration of the kingdom at that time to Israel—would leave only seven days to Pentecost. Our discerning friend, we presume, is aware that there were only fifty days, not eighty-three, from the crucifixion to Pentecost! We will take it for granted that he is really aware of this. Now, if he will put on his Brazilian pebbles, he will perhaps discover the following division of the fifty days:

From the Crucifixion to the Resurrection, say . . . . .	3 days.
From the Resurrection discourses about THE KINGDOM . . . .	40 "
From the Ascension to Pentecost . . . . .	7 "
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Total from Crucifixion to Pentecost . . . . .	50 days.

Our computative friend has been misled by not understanding the saying of Jesus to Mary, "Touch me not, for I am not yet ascended to my Father." This was a private ascent, which doubtless occurred; as he afterwards permitted his apostles to handle him freely. Our discriminating friend has unfortunately confounded the two ascensions, which may have been the cause of his extraordinary calculation of forty days between the return from Olivet and the Day of Pentecost!

Our rhetorizing friend errs, we think, in styling Peter "the first of the Twelve, the Elder Brother of the Apostolic family." This sounds very popish; and as there are a vast number of unenlightened and weak-minded people who look up to him as a living oracle; and, supposing that he knows every thing, receive his quotations and rhetorical flourishes, as if the words of scripture itself, it behoves that he should convey in what he writes that only which is in strict accordance with the ideas of God, and the spirit of his religion. Great errors in past times have

originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God." These oracles no where exhibit Peter or any other as "the first," or as "the Elder Brother." Christ's teaching was, he that would be greatest, or first, let him be the servant of the least. He himself set the example, by washing the feet of Judas. Just as though our towering friend should wash the feet of the man with the "big head," who is so utterly worthless, as he says! Christ and Judas; Mr. Campbell and the untaught and unteachable dogmatist, what a confounding antithesis! But not to lose sight of Peter. To style him "the Elder Brother of the Apostolic family," is to place him just where the ignorant and superstitious papists put him, that is, in the place of Jesus Christ! They make Peter the elder brother, and hence the transition was easy to ascribe the same position to his pretended successors, who at length boldly averred the principle in the assumption of vicegerency for Christ. We would suggest to our unambitious friend, that the apostles were all brethren and elders, having no one first or last among them. "James, Peter, and John seemed to be pillars," says Paul; but of these he places James first. As for Peter, he says of himself that he was "*an* elder," not *the* elder. The preaching of the gospel of the kingdom in the name of Jesus was indeed committed to Peter, as the enunciator thereof to the circumcised, for the sake of order—to avoid confusion by many speaking at once—not for primacy; and even this prominence he was appointed to as the apostle having least ground of all to assume ascendancy over the rest. We offer these remarks to our child-like and teachable friend to guard him against indiscreet aspirations on his own part, and ascriptions of dignity to men not warranted by the scriptures of truth. Knowing how conscientious he is, and how singularly devoid of all desire of fame and worldly honor, we would strengthen him in these virtues, and fortify him against the allurements which environ theological professors, supervisors, and presidents, as with a thick cloud. We wish to keep primacy out of his head, and to establish ultimacy and minimacy in his heart, fearing lest, if he come under its influence, "this reformation" might be transformed into a basket of loaves and fishes, and himself into the chief baker and elder brother of the craft. Let our unostentatious friend remember then, that "One is your Master," that is, the first

and the elder brother, "even Christ, and all ye are brethren."

But to return, in conclusion, to the historians, professors, collegiates, and their patrons. These are a generation of unfortunates. They are the children of a system originated by erring men in a period of extreme darkness, which had been superinduced by the Origenizing of the sacred writings; that is, by imposing upon them endless allegorical interpretations, and torturing their doctrine into platonic notions concerning the soul of the world, the transmigration of spirits, and the pre-existence of souls. "Origen's numberless comments on scripture," says Milner, "constitute a system of fanciful allegory, which pervades the whole of the sacred oracles: the just and plain sense is much neglected; and the whole is covered with thick clouds of mysticism and chimerical philosophy." "He threw all things into inextricable ambiguity." He flourished in the third century, and is the great father of the age, to whom may be likened our philosophical friend of the nineteenth. If our ingenious friend's theory of spirit-possession be entertained, we might suppose, that the soul of the learned and pious Origen had left the realms above at our friends nativity, and having entered into him then, or wrapped him up as in a spirit-halo, had mantled him until this present, and had kindly presided over him as his guardian angel, directing his lucubrations into all their eloquent and sublime rhapsodies, in which our friend, still soaring in his flights, disappears from mortal ken in the "grandeur" of "exhilarating" and "celestial" obscurity! "Origen's quickness of parts, and his superior ingenuity," says Milner, "served only to entangle him more effectually, and to enable him to move in the chaos of his own formation with an ease and rapidity that rendered him unconscious of the difficulties in which he had involved himself."

The sacred scriptures disappeared at length from the generation of unfortunates in the shadow of Origenism, in which they were totally eclipsed for over a thousand years. In the fifteenth century they reappeared under certain men called "Reformers," who had been thoroughly indoctrinated into the Mystery of Iniquity which was their Alma Mater. The Bible made terrible havoc with the orthodoxy of their age, but failed to enlighten them in the good news of glory, honor, and immortality through Jesus in the kingdom of God restored again to Israel. They saw that justification of life was by



faith, but they could not define the subject matter of the faith which justifies. And the generation which glories in them is like unto them in this particular, without their courage and independence. They founded Protestantism; or schisms, in the Roman church, which protested against the Pope's jurisdiction over them, instead of which they at length set up popes of their own, living or dead, the dead ones ruling them by the systems of divinity, or religious opinions which survived them. These systems preside over all modern schools and colleges, Bethany among the number; for our orthodox friend says, "it is being well known to all Protestant parties here, that we are just as sound, in all the so-called 'essential doctrines of christianity,' which they call *orthodoxy*, as any who have, by concession, obtained that name and character." Protestantism, or reformed Romanism, is Origenism restored and divested of the grosser superstition of a thousand years. It is philosophical religion, which in the hands of our ideal friend assumes a transcendental form, transporting him amid the remotest conceivable nebulae of the Galaxy, on the principle that the spirituality of a hope is in the ratio of the squares of the reality's distance from the sin-polluted earth on which he dwells. The generation of unfortunates of the nineteenth century is trained and schooled in this double distilled, *above-proof*, spirituality, of which the apostles, and those who received their word and abode in it, were as ignorant as babes unborn. When it began to appear it was as the tares which the enemy had sown. They vaped not at all about kingdoms beyond the solar system, a David's throne there, and escorts from thence to abrept from the earth all the righteous it may then contain. These are the day-dreams of the Origenists—the clouds that obfuscate their intellects, the mirage that tantalizes and bewilders their brains. Under its influence they call evil good, and good evil, themselves wise and the apostles foolish. Be it so. Give us the apostles' foolishness, and be it ours with them earnestly to desire, and incessantly to look for, the restoration of the kingdom again to Israel, when Jesus shall "sit upon the throne of his father David, and rule over the house of Jacob for ever."

EDITOR.

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 "The New Man is renewed by exact knowledge, (*eis epignosin*), after the image of his Creator."—PAUL.

## "THE CHRISTIAN MAGAZINE."

OR THE LITTLE VALIANTS OF TENNESSEE  
 EXTINGUISHED.

"*The Christian Publication Society of Tennessee*," is an association of persons in that State which affixes its seal to the traditions of our friends Scott and Campbell, attesting that they are the very truth itself. This association styles itself "Christian," and professes to be devoted to "the spread of the Gospel." *Christian* and *gospel* are fashionable terms of general application, and inscribed in the nomenclature of every form and variety of superstition in Anti-christendom. These words, in the theological use of them, no longer represent the ideas attached to them in apostolic times. Were we not therefore in possession of some of the publications of this society, we should be at a loss to know what sort of christianity it professed, or what kind of gospel it labored to disseminate. We know what the word *christian* represents in the Bible, and we know, too, *what gospel* is exhibited there; so that when we contemplate this society in its publications, we are prompted to exclaim, "Jesus we know, and Paul we know; but *who are ye?*" We see the seven sons of Sceva associated to adjure men by Jesus whom Paul preached; but we find neither the doctrine nor the gospel which they proclaimed for the obedience of faith. "*Who are ye,*" ye exorcists of Tennessee? Ye, who undertake to extract the mote from the eye of others, and behold not the beam in your own! "*Christian,*" you say, and *spreaders of the gospel*—What gospel? The gospel of the extatic revelry of dead men's ghosts in the Milky Way! The gospel oracularized from "the chair of Sacred History"—mere college divinity bewitched!

As this society, then, spreads a peculiar gospel, which gives character to its christianity, it should be styled, not "Christian," but "*The Bethanian Sky-Kingdom Publication Society of Tennessee.*" By this designation its nature and mission would be defined, and no mistake. The public would know its real character and position, and be no more imposed upon by its substitution of a tinsel imitation for the pure, untarnished, gold of truth.

The organ of this society of Bethanists is a monthly periodical, published at Nashville, styled "*The Christian Magazine.*" It is well printed, and, if trimmed by the binder, would be decidedly neat. It con-

tains about *two pages and a half* more typography, upon *eight* pages more paper, than the Herald; and is enclosed in a bright yellow cover. These artistic qualities are all we can see in it attractive. It comes to us periodically, which reminds us that it exists. We look at the captions of the articles, and if we perceive any thing "*taking*," we cut asunder the leaves and try to read. We find it, however, impossible, for the most part, to wade over much surface. To a student of the prophets and apostles "*The Christian Magazine*" is perfectly unreadable. There is an attempt at "fine writing" in a pious strain; but from whatever point the writers set out the print is sure to merge into Bethany traditions; which, having become as stale and insipid as "old wives' fables," are perfectly intolerable to the "taught of God." Being thoroughly acquainted with them in the original, we cannot afford the time, and do not possess the patience, nor have we the ability to imbibe them anew, in the watery hash cooked up for the public by "*The Bethanian Sky-Kingdom Publication Society of Tennessee*," and served out to them in its Magazine.

For the first time, for a long period, we discovered something amusing, if not edifying, in a recent number, which has induced us to bestow this passing notice upon the Society and its Magazine. It is known to our readers and to those of the *Bethany Millennial Harbinger*, a pretty numerous company in the United States, that our valiant friend, the President, after possessing a copy of "*Elpis Israel*" about two years, plucked up courage to draw his wooden sword to see how it would handle against it! Being "old field pine," a wood all sap, he found his weapon very dull, light, and fragile; nevertheless, being a right valiant fencer, he thought the weight and power of his arm, and the terror of his mighty name, would compensate the inferiority of his weapon, and be the death of his adversary from very fright! Our friend is a perfect Goliath of Gath, boldly defiant of *Israel's* armies, and willing to extinguish their *Hope* in the twinkling of an eye! It did the Philistines good to see the champion flourish his wooden claymore with stalwart prowess at Elpis; and before it was discovered that the rapid gyrations played off in bringing it from the "*draw*" to "*cut one*" had shivered it to splinters, they set up a shout, as though the battle had been fought and the victory won! Animated by this illusion, every uncircumcised Philistine became a Goliath!

Even they had only to grin at *Israel's* Hope and it would be no more! Among these little valiants was one of the "conductors of the Christian Magazine," rejoicing in the initials "J. B. F." Seeing the big Goliath at fence, he must try his hand too! He had not discerned the splinters of the giant's weapon sporting in the wind, or he might have become prudent as the better part of valor; but bent on his own pantomime, he swelled into a bigger Goliath than his original, and forthwith flourished his lath to the terror of every suckling in Gath and her sister Askelon!

In the March number of the Magazine this redoubtable Philistine has two pages and a half of foolishness under the caption of "*Religious Phases Extraordinary*," which he introduces with a flourish of quotations, singularly applicable to himself and company, who have, indeed, departed from the *faith*, giving heed to deceiving spirits, and to doctrines of disembodied ghosts (daimonion).<sup>\*</sup> After moralizing upon ambition and merit, he snaps his mimic sword against the Herald of the Kingdom and Age to Come. Following in the wake of Goliath, he runs a tilt against "the literal throne of David with our Messiah upon it." He does this in presenting his readers with a perverted and burlesque summary of the subjects treated of in this paper, taking care not to omit the "non-resurrection of infants, idiots, and pagans; and the final annihilation of all the wicked." This is done for effect. Being destitute of testimony and reason, he flippantly addresses himself to the blind propensities of the weak-minded, with whom the feelings of the flesh are the supreme law in morals, politics, and religion. There is nothing in the notice to grapple with, for it is impossible to deal with an interjection, a laugh, or a sneer. He has no proposition to be examined, nor does he attempt to show that any thing we have affirmed is untenable, or contrary to "the word of the kingdom." He says, we seem to rank as a prince among the saints of the Lord. We humbly trust it may not only seem so, but prove to be a reality when the Lord comes. He terms the name of this periodical "*the wonderful title*." It is doubtless. It announces a wonderful truth—that in the *Age to Come* the God of heaven intends to set up a Kingdom by Jesus Christ, which shall supersede all others. This wonderful truth, destined to become an accomplished fact by His agency, whose name is "the Wonderful,"

<sup>\*</sup> 1 Tim. iv. 1.

is the sling-stone to carry dismay into the souls of the Philistines, uncircumcised of heart and ears. Against this holy and glorious truth of God, this *christian* conductor of the Magazine has nothing to offer but an infidel exclamation and a sneer. He admits we have "read the prophets often and anxiously;" but hints that it has only been for sinister purposes; and plainly avers his belief, that we are "under the influence of an ambition that earth cannot gratify." This is a strange averment after admitting that our hopes are bounded by Messiah's reign on earth. If he had said, "an ambition that the present constitution of earth cannot gratify," he would have said truly. He must be "earthly, sensual, and devilish," that can be satisfied with it; for nothing but "the wisdom from beneath" experiences civility and respect at present. Our ambition, he says, "has led to the adoption of the crudest fables of Jewish dotage and fancies of modern scepticism." Thus, after the example of our friend his master, this unbeliever speaks of the restoration of the Kingdom again to Israel, the re-establishment of the throne of David on Mount Zion, the annunciation of Gabriel concerning Jesus, and immortality the gift of God to those only who believe and obey the truth. With him, these are but "the crude fables of Jewish dotage, and fancies of modern scepticism!" Are we not justified in saying that such men as he are ignorant of "what be the first principles of the oracles of God?" They know nothing of religion, and never will know any thing of it, till they become as little children, and humble themselves to be taught of God through the writings of his holy prophets. Marvellous spreaders of the gospel, indeed!—blasphemers of the very things it proclaims as good news to Israel and the Nations. Surely, if Jehovah laughed at the vain efforts of Herod and Pontius Pilate, heaven's conclave must echo with shouts of derision, when the angels hear earth's reputed wise ones aver, that David's throne is in the nebulous centre of boundless space, and his son Jesus now sitting upon it and reigning over the house of Jacob forever! Do they not apostrophize such folly, and exclaim, "O fools, and slow of heart to believe all that the prophets have spoken?"

In Paul's day there were "christians" who "preached another Jesus" as well as "another gospel."\* It is so even now.—The Jesus of the Tennessee Publication Society is not the Jesus whom Paul

preached. Paul preached a Jesus to whom as yet all things are not subject, though even now crowned with glory and honor\*—he preached a Jesus who shall be revealed from heaven with the angel's of his power to destroy the Apostasy and its Chief†—he preached Jesus prophesied of by Isaiah who shall reign over the nations, when they and Israel shall rejoice together.‡ Read Isaiah eleventh; also the ninth, tenth and eleventh verses of the fortieth chapter; the first seven verses of the forty second; the first twelve verses of the forty ninth; the sixty first and sixty second chapters, and the first six verses of the sixty third. This is the Jesus whom Paul preached—one who came in weakness and humility, but is again to come in power as Jehovah's servant to perform an appointed work—to smite the nations with the sword of Israel, to build up David's throne, to restore his Kingdom, to give laws to the world, to enlighten mankind, to establish peace, and with his resurrected brethren to "govern the nations upon earth" as the kings and priests of God.§ This is not the Jesus preached by Bethanists and other sectaries. They preach a Jesus who was crucified and rose again, whose mission was so to do, to save ghosts from fire and brimstone who, before their disembodiment, believed that he died for sin and rose again for their justification; and then to depart to a mystic throne of a mystic David, to return no more to earth till the time came to destroy it by fire and so exterminate it from the universe of God! Here are two characters with two distinct and opposite missions proclaimed under the same name—the one character answering to the description of the prophets and apostles, and preached by Paul; the other, answering to the portraiture of neither, and imposed upon the public as Jesus Christ by "J. B. F." and other blind guides of the apostacy, whom he and the rest who burn incense to the people's idols, delight to honor. We cannot know Jesus personally till he comes again; if we know him at all, then, it must be as a character described. Which description doth the reader confess—Isaiah and Paul's, or that of the college-evangelicals? The latter are profoundly ignorant of the prophets, and consequently do not understand the apos-

\* Heb. ii. 8, 9.

† 1 Thess. i. 10; iii. 13; iv. 16; 2 Ep. i. 7; ii. 3, 8.

‡ Rom. xv. 10–12.

§ Ps. xxii. 27, 28; lxvii. 4; Rev. v. 10; ii. 26, 27; xi. 15; xx. 4.

\* 2 Cor. xi. 4.

ties. Hence the character they describe is an unscriptural one, and therefore to be rejected. If you believe in the Jesus of the "sacred desks" you do not believe in the Jesus of the Bible, for they are diverse. "J. B. F." is therefore at fault in saying that we teach the establishment of the literal throne of David with one he styles "*our Messiah*" upon it. We don't believe in *his* Messiah, nor in the Tennessee Society's Messiah, nor in any collegiate Messiah. We believe in the Messiah of Moses and the prophets whom Paul preached—in that Jesus Christ who is to come and raise the dead, build up the tabernacle of David and set up its ruins "as in the days of old." We teach that this is the Messiah who is to sit upon his fathers David's throne in Mount Zion. We do not teach that the sectarian or Gentile Jesus is to sit there. If their Jesus were to appear, and declare that he intended to reign in "old Jerusalem," the preachers would not permit it, if they could hinder it. For they don't believe in such a reign, which they ridicule as monstrous and absurd. They would be for sending him back beyond the skies with all haste, for to remain on earth would be to convict them of being fools and blind.

After characterizing the things we sustain by *testimony and reason*, as "the crudest fables of Jewish dotage and fancies of modern scepticism," he continues in the next sentence to remark, "we have never read his Elpis Israel, *however*," that is, as implied by the adverb, "we undertake to affirm what he teaches in Elpis Israel, notwithstanding we have never read it." So much for prejudice. This is quite in keeping with his master, our intuitive friend the President! He thought he knew what was in Elpis Israel before he read it, but to his mortification he has found himself deceived. Men who give judgment concerning things before they have acquainted themselves with them are neither honest nor well-informed. Why do not our calumniators meet us like honorable men, and convince us of error, or the public of our errors, in fair and open controversy? Let them cease their dastardly appeals to prejudice, and come forward with their strong reasons, and irrefutable prophetic and apostolic testimony, and overwhelm us with argument and truth. There are Elpis Israels and Herald's in Nashville and Bethany, let the enemy then quote them honestly, if possible, and contravene their positions if they can. Dare they do this, and admit us to try the temper of the spirit's two-edged

blade upon the weapons they may flourish in the fight? O infatuate their courage, Lord, and bring them to the contest, that through their defeat thy truth may be caused to shine brighter and brighter to the perfect day!

EDITOR.

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## BLOODS.

"*The Earth shall disclose her Bloods.*"

"From the necessities of the case, in order to their representation to the senses of the prophet (John,) the disembodied martyrs appear in their own persons; and to guard the student of the vision against interpreting them like other symbols, or representatives by analogy, they are expressly declared to be *the spirits* of those who had been slain for the word of God and for the testimony which they hold, and exhibited as uttering sentiments, and receiving an answer, appropriate to that relation to God." *Lord*. They are "expressly declared to be" *the souls* (*tas psuchas*) not "the spirits" of the slain—"the bloods" of the witnesses crying, like Abel's from the ground, for blood-avengment upon the shedders thereof. This is the idea represented in the fifth seal. In the resurrection, they from whom "the bloods" were poured out will receive "white robes"—they will be covered with robes of righteousness, and garments of salvation. There is no allusion to "disembodied spirits" in the Apocalypse, which is a revelation of things past, present, and future upon earth in its past, present and future states.

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## NO SYMBOL FOR "SEPARATE SPIRITS."

"There is obviously nothing in the whole circle of the social or material world, that can properly symbolize *the spirits* of the martyrs."—*Lord's Expos. Apoc*. The reason of this is that there are no such existences as the living spirits of dead men.—On the author's favorite principle of analogy there can be no symbol of "disembodied ghosts;" for as there is nothing of the kind there can be no resemblances to symbolize. Where there is *no thing* there can be *no sign*. God does not employ symbols where there is nothing to represent.

EDITOR.

## KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."—DANIEL.

JOHN THOMAS, ED.

RICHMOND, VA., June, 1852.

VOL. II.—No. 6.

### "THE GREAT CITY."

*The Great City* is an appellation which occurs in the Apocalypse in eight several places. In the eleventh chapter and eighth verse it is found in connexion with these words, "And the dead bodies of the Witnesses shall lie in the Broad Way (*platea*) of THE GREAT CITY, which spiritually (i. e. figuratively) is called SODOM and EGYPT, where also our Lord was crucified." In chapter fourteen and eighth verse it occurs in the saying, "BABYLON is fallen, is fallen, *that Great City*, because she made all nations drink of the wine of the wrath of her fornication."—Again in chapter sixteen and verse nineteen, "THE GREAT CITY was divided into *Three Parts* \* \* \* and GREAT BABYLON came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." In chapter seventeen we find these allusions to the said city—"Come hither; I will show unto thee the judgment of the *Great Harlot* that sitteth upon many waters. And I saw a Woman sit upon a scarlet colored beast arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, *Mystery, BABYLON THE GREAT, the Mother of Harlots and abominations of the earth*. And I saw her drunk with the blood of the Saints, and with the blood of the martyrs of Jesus." "And the Woman I saw is *that Great City*, which reigneth over the kings of the earth." In the eighteenth chapter which is continuous with the eighth verse of the fourteenth, the kings of the earth are re-

presented as viewing her overthrow, and saying, "Alas, alas that *Great City Babylon*, that mighty city! For in one hour is thy judgment come. *That Great City*, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught." And others cry when they behold the smoke of her burning, saying, "What city is like unto this *Great City*! Alas, alas that *Great City*, wherein were made rich all that had ships in the sea by reason of her costliness! For in one hour is she made desolate." Her final desolation is illustrated by a mighty angel casting a great mill-stone into the sea, and saying, "Thus with violence shall *that Great City Babylon* be thrown down, and shall be found NO MORE AT ALL."

The phrase "the great city" occurs also in the twenty-first chapter, but with reference to an entirely different subject. It applies not to Babylon nor its dominion, but to the community of the resurrected and glorified saints with Jesus in their midst—the community, or government, in the light of which the nations who survive the judgments of God, called "the nations of them which are saved," shall walk for a thousand years, saying, "We will walk in his paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem"—this Great City, greater than that which preceded it and is found no more, is styled "The Bride, the Lamb's Wife, the Holy City, New Jerusalem," whose seat of government is the Widowed Jerusalem, restored to more than her former glory. But, our remarks in this article will be confined to "the Great City" of which such terrible things are spoken.

It is evident from the testimonies ad-

duced, that "the Great City" is used in two senses—first, for a **BODY POLITIC**; and, secondly, for **THE MOTHER CITY**, or metropolis, of the political organization.—It is used in the sense of a **Body Politic** in chapter eleventh, where the dead bodies of the witnesses are said to lie unburied in the Broad Way of the Great City, which is its\* principal street. The Witnesses were killed in the Western Roman empire; but the great city is said to be "where *also* our Lord was crucified." Now Jesus was put to death by the same power that killed his witnesses, although in a different part of its territory. He was killed in the Eastern [Roman empire, and by the Roman power which also made war upon his saints, and overcame them. It was the power enthroned in Rome that crucified the one, and slew the other, though at different and remote times, and under different aspects. When it put Jesus to death it was pagan, and when it slew the witnesses it was papal, and equally savage, nay more so. The aspects of the power, though varied, do not affect its identity any more than the frequent change of dress destroys the individuality of an actor. The **Body Politic**, whose executive slew Jesus and his Witnesses is represented by **Daniel's Fourth Beast**, the **Greco-Roman Dragon**. This symbol is representative of the "*they of the people and kindreds, and tongues and nations,*" who saw the dead bodies of the witnesses three days and a half, but would not suffer them to be buried. The "*they,*" that is, the rulers, or government of the population, would not suffer it. We may remark here, that the Beast "that ascended out of the bottomless pit;" the other Beast that "cometh up out of the earth;" the Image of the Beast; and the Dragon, are all comprehended in **Daniel's Fourth Beast**.—They are all symbols of the **Roman Body Politic** in its present constitution. When the **Roman Body** is viewed as a great city, the symbolic horns answer to its several streets or ways. Being ten horns, therefore, there will be ten streets, each street answering to a power connected in some way with the **Roman Head**. The dead bodies of the witnesses lay in one of the streets called the wide street of the Great City. And there they rose again to political life; and when this came to pass "*the tenth of the City fell,*" that is, one of the ten streets, horns, or Kingdoms of the **Roman Body Politic**.

But though "the Great City" hath only

ten streets, it has some waste, and open places. The most remarkable of these is the land "where our Lord was crucified." This is included in the great city only lying at its eastern extremity. It is true that at present it is subject to the Turk; but when John wrote it was a part of the Roman City or empire, and will be again when the Iron and the Clay shall be temporarily combined into one dominion under the Czar. In this we have hinted that the Roman City and empire are co-extensive, and the terms therefore synonymous.—This is unquestionable. When Rome was founded its dominion was bounded by its walls; but in the reign of Caracalla an edict was published by which its walls were defined by its dominion; that is to say, the whole territory of the empire was decreed to be the Great City, and its inhabitants, without exception, citizens of Rome. The following is Gibbon's testimony to this important fact.

"The sentiments, and indeed the situation of Caracalla, were very different from those of the Antonines. Inattentive, or rather averse, to the welfare of his people, he found himself under the necessity of gratifying the insatiate avarice which he had excited in the army. Of the several impositions introduced by Augustus, the twentieth on inheritances and legacies was the most fruitful, as well as the most comprehensive. As its influence was not confined to Rome or Italy, the produce continually increased with the *gradual extension of the Roman City*. The new citizens, though charged on equal terms, with the payment of new taxes, which had not affected them as subjects, derived an ample compensation from the rank they obtained, the privileges they acquired, and the fair prospect of honors and fortune that was thrown open to their ambition.—But the favor which implied a distinction was lost in the prodigality of Caracalla, and the reluctant provincials were compelled to assume the vain title, and the real obligations of Roman Citizens."\*—Thus the freedom of the city was given to all the provincials, for the purposes of taxation, and the Roman City extended to its utmost limit.

Our Lord and his Two Witnesses, then, were all slain in the great Roman City, the rulers of whose populations rejoiced at the death of the latter, and made merry, and congratulated one another with gifts. It has ever been their wont to do evil and to rejoice in successful villainy. They

\* Isai. ii. 3.

\* Gibbon p. 68.

are blasphemers, murderers, adulterers, thieves, drunkards and idolators. Their wickedness is greater than can be defined. Their Great City is, therefore, "*spiritually called Sodom and Egypt*;" and the "scarlet colored beast," that symbolizes their polity, said to be "full of the names of blasphemy." Sodom was a city, and Egypt a country—the former proverbial for its beastiality and licentiousness; the latter, for its superstition and idolatry.—The cities and countries that acknowledge the spiritual supremacy of Rome are all of them so many Sodoms and Egypts; but as they all constitute one many-horned political system, one Sodom and Egypt fitly represents them. Take Rome and Paris, could Sodom be more vile than they? Morality there is none; and of justice and mercy, righteousness and truth, it is a mockery to speak in connection with their names. As to France and Italy, they are spiritually as reprobate to all excellence as ancient Egypt. Hence the fate of Sodom and Egypt awaits them.—As a millstone cast into the sea so shall Rome be thrown down, and found no more at all. This is the end of the fierce wrath in store for her. As Sodom fell to rise no more so shall she, and the cities of the nations that look up to her. "There was a great earthquake," says John, "and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of this wrath." Whether the falling of the cities is a political or seismic overthrow, we stay not to examine. We believe it is both—politically, because Daniel saw the thrones cast down;\* and literally, because an earthquake that will shake Rome into the abyss, and cleave the Mount of Olives to its foundations,† prostrate the towers,‡ and cause every wall to fall to the ground,§ must of necessity cause vast destruction among "the cities of the nations." The plagues of Egypt are but a miniature edition of the fierceness of God's wrath which, like the sword of Damocles is suspended over the countries of "the Great City." The inhabitants of this city are the worshippers of the Beast and his Image, and have received the mark in their foreheads, and right hands. Of these spiritual Egyptians it is said, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and they shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth to the ages of the ages: and they have no rest day nor night who do homage to the Beast and his Image, and whosoever receiveth the mark of his name."\* The judgments of God consummated in the destruction of Pharaoh's host, crippled the power of Egypt; but "the seven last plagues" which fill up the *wrath of God* upon the Great City will so completely wreck old Egypt's antitype, that not a Beast, Image, head, or horn, will survive to destroy the earth again.†

The other sense in which the phrase "the Great City" is used, is that of the *government of Rome*. These are styled, "*THE GREAT HARLOT that sitteth upon many waters*;" a saying which is explained by the words, "the Great City which reigneth over the kings, and their peoples, multitudes, nations, and tongues," termed in the aggregate "*the earth*."‡—This Harlot Government sits as a Queen-power upon many waters, which in their political organization are symbolized by a scarlet coloured Beast, whose Horns or Kings are the vile paramours of the Harlot. The Queen-power and "the Eternal City" are inseparable, and both go to perdition together. They are unitedly termed Babylon upon the same principle that the empire is styled Sodom and Egypt; that is, spiritually, pneumatically, or figuratively. The Chaldean Babylon was the great enemy and destroyer of the Saints under the law. It made war upon them, and prevailed against them until Cyrus, Jehovah's Anointed, came and delivered them. So the Roman Babylon, which is "drunk with the blood of the saints and martyrs of Jesus," by the co-operation of her paramours has prevailed against them, and will prevail until Cyrus' superior, the Ancient of Days, shall come and turn the tables against her. The Lord God will judge her, for he is strong. But before she is utterly destroyed, the righteous dead now sleeping amid her ruins must be awakened, and come out of her; for they are to behold her judgment, and to rejoice over her calamity.§ God's people, whether living or dead, must evacuate the doomed city before it sinks to rise no more. Besides the dead, the Jews are the only people in Rome that belong to God. He exhorted them to flee out of the midst of Babylon, and deliver their soul

\* Dan. vii. 9.

† Zech. xiv. 4, 5.

‡ Issi. xxx. 25.

§ Ezek. xxxviii. 20.

\* Rev. xiv. 10, 11.

† Rev. xi. 18.

‡ Rev. xvii. 15—18.

§ Rev. xvii. 20.

from the fierce anger of the Lord.\*—Should he be mindful of them in the days of Belshazzar, and forget them now? No. On the contrary, there will be an unmistakable invitation from high authority calling upon them to "Come out of Rome, and to reward her even as she has rewarded them, and to double unto her double according to her works." Emptied of God's people there will be no longer delay. Her end will overtake her with rapid strides; for "her plagues shall come upon her in one day or year, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Even so; may it quickly come.

EDITOR.

### CHRONOLOGY.

"I have been looking over your chain of chronology appended to *ELPIS ISRAEL*, and examining its links. I find them strong, consisting of irrefragable testimony till we come to the end of the "sojourn in the Wilderness." Arrived there, I do not see it *proved* that the interval between this epoch and the commencement of the "times of the Judges" was 30 years. It may have been, but where is it demonstrated?—Then Paul says, "God gave Israel judges something like 450 years, until Samuel the prophet." How long had his rule continued when Saul's reign commenced? The latter, with the reigns of David, and Solomon, occupied 120 years, when Rehoboam's reign commenced, from which period, it appears to me, the Apostacy of Israel must be dated, and not 4 years subsequently. You place this in the 4th of Rehoboam; but as he reigned only 17 years, and died in the 18th of Jeroboam† this cannot be. Again, you make the 490 years of Daniel's prophecy terminate with the Crucifixion; but he affirms that "*in the midst of the week*," namely, the last of the Seventy, Messiah shall cause the sacrifice and oblation to cease; that is, virtually cease to be of practical force, I suppose. If it will not give you much trouble I should be glad to have some explanation on the points I have indicated."

E. M. A.

England, Jan. 1852.

### "THE INTERVAL."

We may remark by the way, that our attention was called to the Chronology of

the Bible more particularly than is usual by a table published some years ago by the celebrated William Miller, in the Boston "*Midnight Cry*," (it was a *cry* in the darkness of *midnight* truly,) wherein the editor states, on his behalf, that "in 1840, Mr. Miller felt that it was an argument against his view of the prophetic periods," if it could be proved that the world was only 5,846 years old, and that all things must continue in their present state for 6000 years from the Creation. Now, in 1843, we were so thoroughly convinced that Mr. Miller, then in the full tide of his popularity, had mistaken the whole matter; that we were glad to find he had narrowed down the defence of his theory to a question of chronology; so that if proved incorrect in that, he was convicted, according to his own admission, of error in his prophetic computations, and that, consequently, the Lord would not come and burn up the world in March, 1843-4.

There was, therefore, no occasion to take up his points *seriatim*, but simply to address ourselves to the examination of his "*Bible Chronology from Adam to Christ*;" and to see if his statement were correct, that from the Creation to Christ were 4,157 years, and that the world was 6000 years old in 1843. This was his conclusion after three days spent in tracing the times of the Old Testament. But it was not ours. We found that it was only 4,086 years and 9 months, at the birth of Christ, varying 7 years and 9 months only from the computation of the Chinese Jews, who make it 4,079; 4,122 at the Crucifixion; and no more than 5,933 years and 5 months old in 1843, at Christmas time, leaving then 66 years 7 months to complete the 6000. In 1844, a few months after the article was written, we published our conclusions, with the arguments and proofs, in the first volume of the *Herald of the Future Age*, not now in print. We invited examination, and refutation if possible. But our Millerite friends took no notice, but continued to hold on to Mr. Miller's errors with a tenacity truly remarkable. Mr. Hines, the editor of "*The Cry*," is still just where he was, though overwhelmed with confusion by the lapse of time; and there he is likely to remain, unprogressive as he is, until the Lord come and render to him according to his deeds.

But Mr. Miller was not the only Bible Chronological at fault in his computations. Archbishop Usher, the standard authority, and all others we have seen, are more or less out of the way. We only refer to

\* Jer. li. 6—45.

† 2 Chron. xiii. 1.



Mr. M., not as to an authority, for he was none, but as the most recent, and as the one by whose dilemma our attention was arrested to the subject.

As to the *interval* referred to by our correspondent, we find proof of it in the celebrated text, 1 Kings vi. 1, which reads thus: "And it was in eighty years and four hundred years, *with respect to the coming out of the children of Israel from the land of Egypt*; in the fourth year, in the month of Zif, which is the second month, with respect to the reign of Solomon over Israel, he began to build the house to Jehovah." In this passage the chronographer indicates three periods: *first*, the period of the coming out of Egypt, which occupied 40 years; *second*, the period of 480 years; and *third*, the period to the 4th of Solomon's reign. The last period was 82 years, making altogether, from the *night* when the transit from Egypt to Canaan commenced to the foundation of the Temple, 602 years.

Now, as the 480 years contain "*the Interval*," the question is, how are they to be distributed so as to leave 30 years from the invasion of Canaan to the death of Joshua? In solving this problem we must call in Paul to give his testimony to the point. We ask him then this question, "When the army of Israel crossed the Jordan under Joshua, what occurred?" "God destroyed seven nations in the land of Canaan, and divided their land to Israel by lot." True; and what then? "After that he gave them Judges." How long did this judiciary order of rulers continue? "About the space of 450 years." How soon after the division of the land by lot was it before these 450 years began? The apostle declines to answer this question; therefore we must put it in another form, and inquire, *When did they end?* They continued "until Samuel the prophet."\* It is then from the acknowledgment of Samuel by Israel, as the prophet of God to their nation,† that the 450 years are to be reckoned upward. How shall we get at this? It is essential to the ascertaining of the interval; for the 450 years and the interval make up the 480 of Kings.

We must call the apostle into court again. As he is before us, we will now ask him this question—How long was it from Samuel's recognition to the removal of Saul? "By the space of 40 years." What occurred then? "God raised up unto them David to be their king." One more question—How soon after Samuel's recognition was it that Israel desired a

king? We can get no answer from Paul to this interrogation, let us therefore bring up the writer of those books which go by Samuel's name. We put the same question to him. Now mark his reply—"After\* the capture of the Ark at the battle of Ebenezer, when Hophni and Phinehas were slain, and Eli broke his neck."† This is correct enough. It could not have been before; for that would be to make Saul king while Eli was judge. Who removed the Ark from Kirjath-jearim, or Baale of Judah, where it was deposited seven months after its capture? "David, after the death of Ishbosheth, two years after Saul fell on mount Gilboa."‡ How long was it from the capture of the Ark to its removal by David? "A long time, even twenty years and seven months."§ Ah, this is not so long a time as it ought to be according to Usher, Miller, and the rest, who give 40 years for Saul's reign! It is clear that Saul's reign must be compressed within the limits of these twenty years; and that "by the space of forty years," does not signify that Saul reigned so long, but that it was the duration of the interval between Samuel's recognition and the end of Saul's dynasty.|| Saul reigned considerably less than twenty years; for after Eli's death "Samuel judged Israel all the days of his life" until he was an old man, when he appointed his sons to assist him. It was the misconduct of these that caused the people to ask Samuel to make them a king.¶ Saul's age is not stated, neither how old he was at the beginning nor end of his reign, nor how long he reigned. He is styled "a choice young man,"\*\*\* when he first came on the stage of action; probably, however, not less than 50, for after reigning two years†† we find his son Jonathan at the head of a thousand men, smiting the Philistine garrison in Geba; and at his death his son Ishbosheth was 40 years of age. Of this, however, we are certain that his reign ended two years before the removal of the Ark from Kirjath-jearim, or 18 years and 7 months after the battle of Eben-ezer. The probability is he did not reign more than eight or ten years at most; and was about 60 years when he died.

Now, as Eli died 20 years and 7 months before the removal of the Ark to Obededom's, which terminates the "*space of forty years*,"§ when Saul's dynasty fell, it follows that the epoch "*until Samuel the*

\* 1 Sam. viii. 5; † iv. 11. 18.

‡ 2 Sam. vi. 2. § 1 Sam. vii. 2; vi. 1.

|| 2 Sam. ii. 10; iii. 10. ¶ 1 Sam. vii. 15; viii. 1—5. \*\*\* 1 Sam. ix. 2. †† 1 Sam. xiii. 1.

\* Acts xiii. 19, 20.

† 1 Sam. iii. 20.

*prophet*," which terminates the 450 years of the Judges, was 19 years and 5 months before the death of Eli; and that consequently the whole 40 years of his judgeship is not to be included in the 450 years, but only 20 years and 7 months thereof. Eli was high priest and 98 years old at his death. He had long been a feeble man, and of little authority in affairs of state, for his sons Hophni and Phineas did wickedly without regard to his expositu-

lations. Samuel was therefore raised up to take the lead, and to be in readiness for the anointing of a king, which Jehovah foresaw would be demanded. Samuel then entered upon his official duties with the consent of all Israel; and 450 years after the death of Joshua, during which time his successors, the Judges had the occasional gubernation of the Commonwealth of Israel.

Of these 450 years, tracing them up from Samuel's recognition, the following is

### THE DISTRIBUTION.

	YEARS.	
"Samuel established a prophet" <i>a</i> . . . . .	00	<i>a</i> 1 Sam. iii. 20.
1. Eli . . . . . 7 months and	20	
2. Sampson <i>b</i> . . . . .	20	<i>b</i> Judg. xvi. 31.
3. Subjection to the Philistines <i>c</i> . . . . .	40	<i>c</i> Judg. xiii. 1; xiv. 4; xv. 11.
4. Abdon <i>d</i> . . . . .	8	<i>d</i> Judg. xii. 14.
5. Elon <i>e</i> . . . . .	10	<i>e</i> Judg. xii. 11.
6. Ibzan <i>f</i> . . . . .	7	<i>f</i> Judg. xii. 9.
7. Jephthah <i>g</i> . . . . .	6	<i>g</i> Judg. xii. 7.
8. Subjection to the Philistines <i>h</i> . . . . .	18	<i>h</i> Judg. x. 8.
9. Jair <i>i</i> . . . . .	22	<i>i</i> Judg. x. 3.
10. Tola <i>k</i> . . . . .	23	<i>k</i> Judg. x. 2.
11. Abimelech <i>l</i> . . . . .	3	<i>l</i> Judg. ix. 22.
12. Gideon <i>m</i> . . . . .	40	<i>m</i> Judg. viii. 28.
13. Subjection to the Midianites <i>n</i> . . . . .	7	<i>n</i> Judg. vi. 1.
14. Barak <i>o</i> . . . . .	40	<i>o</i> Judg. v. 31.
15. Subjection to Jabin <i>p</i> . . . . .	20	<i>p</i> Judg. iv. 3.
16. Ehud and Shamgar <i>q</i> . . . . .	80	<i>q</i> Judg. iii. 30.
17. Eglon <i>r</i> . . . . .	18	<i>r</i> Judg. iii. 14.
18. Othniel, Caleb's younger brother <i>s</i> . . . . .	40	<i>s</i> Judg. iii. 11.
19. Subjection to Chushan-rishathaim <i>t</i> . . . . .	8	<i>t</i> Judg. iii. 8.
20. After the Elders, who over- lived Joshua, there was no king or judge in Israel <i>u</i> till Othniel delivered them from Chushan: Phinehas grandson of Aaron was high priest; <i>v</i> but every one did what was right in his own eyes. } 5 months 19		<i>u</i> Judg. xvii. 6.  <i>v</i> Judg. xx. 28; Josh. xxii. 32.
21. Before the anarchy Israel serve Jehovah all the days of the Elders who over- lived Joshua <i>w</i> . . . . . }		<i>w</i> Judg. ii. 7, 10.
Times of the Judges . . . . .	450	
Remainder of the years to the invasion of Canaan making up " <i>The Interval</i> " }	30	
Whole number of years from Samuel's recognition to the coming out of " <i>the</i> Wilderness of the land of Egypt" <i>x</i> }	480	<i>x</i> Ezek. xx. 36; 1 Kings vi. 1.

The duration of the period of the Judges, or kings, periodically raised up to deliver Israel, *a* for 460 years, is an established fact. This will admit of no dispute in view of Paul's testimony. It

*a* Judg. ii. 16.

is true, he says "*about* (*hoos*) 450 years;" but we see from the table in what sense he uses the word "*about*." The judges did not rule without intermission, so that as soon as one died another was appointed. This was not the case. They

were men raised up for particular emergencies—emergencies that were created by the grinding oppression the nation endured from its enemies, which was brought upon them by Jehovah as a punishment for their anarchy and rebellion against His law. The Judges were military chieftains, commanders in chief of the forces, or temporary kings, whose ruling had principally to do with the foreign affairs of the people. The high priest and his associates were the ordinary constituted authorities of the nation who attended to its affairs as Jehovah's ministers. "The space of forty years," between Samuel's recognition and the end of Saul's dynasty, was a *transition period* in which the nation was passing from the occasional and elective, to the permanent and hereditary, monarchical constitution of things. The civil constitution of the government was amplified, and the new provisions thereof, called "the manner of the kingdom," were written in a book by Samuel, who "laid it up before the Lord."<sup>a</sup> The hereditary principle was doubtless established in this book; for when Saul fell his son Ish-bosheth, born two years before Samuel's recognition, succeeded him; so also from the ascent of David to Jehovah's throne over all Israel the hereditary principle prevailed, and the military judgeship of the nation descended from father to son till the kingdom of Judah was broken up by the Chaldeans.

In tracing the times from Samuel's recognition to Chushan's rule over Israel, we find the number of the years clearly stated. Their sum is 430 years and 7 months. But between the death of Joshua and the beginning of Chushan's rule, there are no numbers recorded; so that specifications cannot be made of the subdivisions of the 19 years and 5 months of the 450 years which remain to be appropriated; that is to say, we cannot determine how many years should be assigned to the 20th item in the table, or

how many to the 21st; but we may fairly state that the times of both items, were comprehended in 19 years and 5 months, which could only be ascertained by working backwards from Samuel's recognition to the death of Joshua.

The reader will also perceive from the foregoing table, why we regard the last five chapters of Judges as a continued and illustrative narrative of the things affirmed in Judges ii. 19, and referrible to the times before Chushan's rule and the death of "the Elders who overlived Joshua." The writer of the narrative tells us that the almost entire extermination of the tribe of Benjamin as a punishment for the abuse of Micah's priest's concubine, happened when Phinehas, Aaron's grandson, stood before the Ark in Shiloh. The anarchy, when there was no king or judge in Israel, is not therefore to be reckoned after Sampson's death, but under the high priesthood of Phinehas, who was also some time contemporary with Joshua.

That the passage of the Red Sea was only the beginning of "the coming out from the land of Egypt," and not the end of it, will appear from the fact, that the Wilderness is regarded in scripture as belonging to Egypt. Hence, alluding to the exodus, Jehovah says in Ezekiel, "I will plead with you, O Israel, face to face, like as I pleaded with your fathers in the *Wilderness of the land of Egypt*." When in this wilderness Moses did not consider Israel in the brought out state until they were brought into the promised land. He urged Jehovah not to slay them as one man for their ten-fold rebellions against him, lest the nations should say he was not able to *bring them into the land*. They were in a *transition state*, passing out of Egypt into Canaan, a painful but necessary process, which consumed a whole generation and 40 years. We shall conclude these remarks, evoked by the question of the *interval*, by presenting the reader with the following

a 1 Sam. x. 25.

#### TABULAR SUMMARY.

	YEARS.
1. The coming out of Egypt into Canaan . . . . .	40
2. From the passage of the Jordan to the death of Joshua . . . . .	30
3. From the death of Joshua to the establishment of Samuel as prophet . . . . .	450
4. From the recognition of Samuel to the fall of Saul's dynasty "by the space of forty years" . . . . .	40
5. David's reign over all Israel from the death of Saul's son Ish-bosheth . . . . .	38
6. From the death of David to the foundation of the Temple in the 4th of Solomon . . . . .	4
	480
	82

Whole number of years from the passage of the Red Sea to the Foundation of the Temple } 602

## THE APOSTACY OF ISRAEL.

Our correspondent thinks that the Apostacy of Israel must be dated from the commencement of Rehoboam's reign, and not from the 4th year thereof; because, we suppose, the Ten Tribes revolted from the House of David at that time, even in the first year of Jeroboam, son of Nebat, who caused Israel to sin. But though Israel rebelled then, and Jeroboam adopted a policy adverse to the fidelity of the tribes to Jehovah, they did not apostatize from him till the 4th of Rehoboam. The facts in the case are these.

Israel renounced the House of David, but not the Lord. Jeroboam was aware of this; therefore said he, "Now shall the kingdom return to the house of David; if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up unto Jerusalem: behold, thy Gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other he put in Dan."<sup>\*</sup>

This policy of Jeroboam was the result of what he observed. He perceived that though he had acquired sovereignty over ten twelfths of the nation, his subjects still looked to Jerusalem, the metropolis of Rehoboam's kingdom, as the holy city of their faith and worship. In carrying out his policy Jeroboam had himself deepened this regard: so that "the priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: and he ordained him priests for the high places, and for the devils, and for the calves which he had made. And besides them out of all the tribes of Israel, such as set their hearts to seek the Lord God of Israel, came to Jerusalem to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, *three years*: for three years they walked in the way of David and Solomon."<sup>†</sup>

But how was it with Rehoboam and Israel after these three years had passed

away? Years in which he had arranged and established his affairs? Did he and Israel continue faithful to Jehovah? Let us hear the testimony. "And it came to pass when Rehoboam had established the kingdom, and had strengthened himself, *he forsook the law of the Lord and all Israel with him.*"<sup>\*</sup> This was in the 4th year of his reign. In the 5th year, Jehovah sent Shishak, king of Egypt, against Jerusalem; and commanded Shemaiah, the prophet, to tell Rehoboam, that it was because he and Israel had apostatized from him, that this evil had overtaken them. It is manifest then that as all things went well in the eyes of the Lord in the first three years, and that as he punished them in the fifth, it was because of their forsaking Him in the 4th of Rehoboam's reign.

Now this *fourth year* became a memorable epoch in Israel's affairs. Exactly 40 years had elapsed from the Foundation of the Temple, which was itself another national epocha. The event shows, that the Lord had predetermined the existence of this temple for the same length of time as had elapsed from the Confirmation of the Covenant of the Kingdom to the night of the returning from Egypt;† that is, for 430 years. This period was an era of transgressions, which attained its fulness in the 19th of Nebuchadnezzar, when the Temple was burned to the ground by the Chaldeans. The 4th year of Rehoboam divides these 430 years into two unequal parts—the first consisting of 40 years already indicated; and the last of 390 years. What is there significant in this? Let us hear the scripture in the case.

About seven years before the burning of the temple, Ezekiel was commanded to present himself to the Israelites in Chaldea, styled the Captivity, as a sign to represent to them by significative actions the siege and fall of Jerusalem. "Lie thou upon thy left side," said the Lord, "and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee *the years of their iniquity*, according to the number of the days, 390 days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah *forty days*: I have appointed thee *each day for a year*."<sup>‡</sup> By this the Captivity were taught, that the siege and fall of Jerusalem would be

<sup>\*</sup>1 Kings xii. 26.    <sup>†</sup>2 Chron. xi. 13—17.

<sup>\*</sup>2 Chron. xii. 1—5.

<sup>†</sup>Exod. xii. 41

Gal. iii. 17.

<sup>‡</sup>Ezek. iv. 4.

at the end of 430 years, the whole number of the years of the national transgression. We cannot say whether they knew the beginning of the 430 years, but they were plainly taught that it was to be the limit of God's forbearance. We learn from the subdivisions specified by Ezekiel that they were representative of the iniquity of the two houses of Israel. The 40 day-years are assigned to Judah, because the ecclesiastical government of the Twelve Tribes, from the foundation of the Temple to the apostacy, was in connexion with its sovereignty for 40 years; but when they all forsook the Lord, the 390 day-years symbolize the iniquity of the whole house of Israel for 390 years, from the 4th of Rehoboam to the destruction of the Temple.

But the main reason why this composite 430 is introduced, is to show that as Ezekiel had borne the iniquity of the two houses with affliction for 430 days, so they should be punished for their 430 years of past transgression with 430 years affliction among the Gentiles; as it is written, "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." And so it came to pass. They consumed away for their iniquity; were an oppressed people; and subject to the Gentiles, first to the Chaldeans, then to the Medo-Persians, afterwards to the Macedonians until 430 years from the burning of the Temple had expired, when they effected their independence under the Maccabees.

#### TERMINATION OF DANIEL'S SEVENTY WEEKS.

Our correspondent seems to object to our making the 70 weeks of Daniel terminate at the Crucifixion, on the ground that the prophecy teaches the cessation of the sacrifice, and the oblation, in the midst of the last or seventieth week; from which it is to be concluded that the crucifixion was at the end of 486 and a half years, and not at the end of 490, for they were virtually caused to cease by the cutting off of Messiah the Prince.

But, we would inquire, if they end not at the crucifixion, in what notable event do they terminate? And if they ended three years and a half later, in what decree did they commence? The causing of the sacrifice and oblation to cease, must have been virtual or a matter of fact. If virtual, it must have been equivalent to "making reconciliation for iniquity, and the bringing in of everlasting righteousness," which were effected by the

death and resurrection of the Christ; but if a matter of fact, then sacrifices and oblations must have been actually suppressed, which did not occur till the time of desolation by the Romans. The virtual cessation came to pass in the seventieth week; but the actual, not till 40 years after the crucifixion.

Tracing the 490 years backward from the desolation, there is no decree for their commencement; for they were to begin "from the going forth of the commandment to restore and build Jerusalem:" besides that, the year of the desolation no one knew, no, not even the Son, but the Father only, which would not have been the fact if the 490 ended at that hour. But tracing them back from the virtual cessation of the sacrifice and oblation in the cutting off of Messiah, the 490 years do find a beginning in a commandment to restore the Jerusalem Commonwealth, issued to Nehemiah by Artaxerxes, "king of Babylon, in the month Nisan of the 20th of his reign."\*

But the difficulty with our correspondent seems to lie in the phrase "*in the midst of the week*," arguing that if the crucifixion be the terminating point, that was at the end of the last week, instead of the midst thereof. But this objection is set aside by the fact that the original word does not mean the middle year of the last seven of years. The phrase rendered "*in the midst of the week*," is *va-chatzi ha-shavua*, signifying *a part of the week*. "And he shall confirm a covenant for many one week; and a part of the week he shall cause to cease a sacrifice and oblation;" that is, from the many for whom the covenant is confirmed. The "*covenant for many*" is that of which Jesus said, "This cup" represents "*the New Covenant in my blood*,"† which is shed for many.‡ The covenant attested was that *berith* Jehovah had promised Israel, saying to his Servant, "I will hold thine hand, and will keep thee, and give thee for a *Covenant* (or Purifier *berith*) of the people, and for a Light of the Gentiles."§ This purifier of the people was witnessed to, or attested, of Jehovah for seven years; that is, from the beginning|| of John's proclamation of glad tidings concerning him until the end of his own mission to the Jews. The ministry of John and Jesus divided the seven years into parts or *chatzim*. John's *chatz* was the first part; that of Jesus, the last. The prophecy saith in the accusative of

\*Neh ii. 1, 5, 8; v. 14. †Luke xxii. 20.

‡Mar xiv. 24. §Isai. xlii. 6; Mal. iii. 3.

||Mar i. 1.

time, that in a part of the week sacrifice and oblation should cease to be offered by the many. This is the paraphrase of the text. The twenty-seventh verse of the ninth of Daniel doth not say in so many words which part, or in which of the seven years, the cessation should occur; yet it is clear, the Purifier or Covenant must continue the whole seven years, as He is the subject of Jehovah's confirming power to the end thereof. After seven weeks, and "after" the three-score and two weeks, that is, after sixty-nine weeks from the going forth of the commandment "shall Messiah be cut off, but not for himself." How long after? When the confirmation of the covenant is finished, a process which continues seven years, and therefore in the last part of the week when the whole 490 years shall have come to an end.

In dismissing this subject for the present, we would remark, that it is not Messiah who confirms the Covenant for many, but Jehovah. There are some literary curiosities extant upon this subject illustrative of the total blindness of the learned; but we cannot undertake to notice them now. We may just say that Moses Stuart makes Antiochus Epiphanes, a pagan king, the maker and confirmer of the covenant, and Jewish apostates from the Law, the many with whom he agreed!!!

EDITOR.

### TRIPARTITE DIVISION OF THE GREAT CITY.

"The Great City was divided into Three Parts."

#### SUMMARY.

"THE AIR"—APOCALYPTIC EARTHQUAKES PRINCIPALLY POPULAR COMMOTIONS ON A GRAND SCALE—THEY ORIGINATE MILITARY DESPOTISMS—THE FOUR APOCALYPTIC EARTHQUAKES—GOD THE AUTHOR OF REVOLUTIONS—THE NEW NAPOLEONIC DESPOTISM A NECESSITY, YET ONLY PROVISIONAL—FORMER THREEFOLD DIVISIONS OF THE GREAT CITY—A PERMANENT TRIPARTITION IMPOSSIBLE—TWO OF THE THREE PARTS DEFINED—THE TAIL OF THE DRAGON—THE BEAST OF THE EARTH INDICATED—THE THIRD OF THE THREE PARTS POINTED OUT—THE MARITIME PROTECTORATE OF THE HOLY LAND, AND THE JEWS—THE THIRD PART OF THE THREE REDUCED—THE END OF THE BRITISH LION AND AMERICAN EAGLE CONTEMPORANEOUS.

The division of the City of the Seven Hills into three wards—a city which con-

tained, in 1847, about 175,000 Gentiles and 8,000 Jews, would be a subject unworthy of note in a prophecy concerning the overthrow of the European Sisterhood of nations, numbering a population of 262,000,000 of souls. The division in the text is affirmed, not of the town called Rome, but of "the Great City" which elsewhere we have shown is co-existent with the Roman Empire itself.

The subject before us appears in the sixteenth chapter of the Apocalypse, and the nineteenth verse. The tripartite, or threefold division of the Great Roman City, is represented as one of the events resulting from the pouring out of the Seventh Vial upon "the Air," which symbolizes the constitution of the Roman City or empire. If the electrical forces of the natural world were to operate with extraordinary power, the clearest sky would become obscured with dark and portentous clouds, vivid lightnings would dart their forked fires and flash their sheets of flame, the rattling thunder, though but a murmuring voice at first, would roar and boom through the heavens, and the solid earth itself would shake. These would be the effects of the electric fluid poured out largely upon the Air. The sun would be darkened, and the stars and constellations would be obscured, and the earth would tremble, and hail would pour down like grape from the cannon's mouth.

These phenomena are used in the prophecy of the Seventh Vial to illustrate the effects of the pouring out of the fierce wrath of God upon the Political System of the Roman City as at present constituted. The electrical effects of his indignation, under this Vial, are recorded in the history of Europe during the last 22 years. The dethronement of Charles X, the division of the kingdom of the Netherlands, the fall of Poland, the civil wars of Spain and Portugal, the dethronement of Louis Philippe, the Italian and Hungarian wars, the siege of Rome, and the usurpation of Napoleon—are "the voices, thunders and lightnings"—the earnest of that terrible popular convulsion, or "earthquake," whose first tremblings shook the world in 1848—which have rendered portentous the heavens of the Great City.

"The whole earth was of one language." That is, all its people. In the Apocalypse, "the earth" is often put for the people in contradistinction to their rulers; as, "the Earth helped the Woman" when she was persecuted by the Dragon, or constituted authorities of the Great

City, or "powers of the heaven:—" the Earth opened her mouth, and swallowed up the blood which the Dragon cast out of his mouth after the Woman to sweep her away;" that is, the people defeated the Imperial army sent to destroy the disciples of Jesus in a certain country.

When the people of the Great Roman City become excited, and in their rage proceed to deeds of violence, to the extent of shaking "the powers that be," their commotion is apocalyptically styled "*an earthquake*." There have been several earthquakes of the kind, and great ones too. There was a great popular commotion resulting in a military despotism under Constantine, in the fourth century, by which the constitution of "the Great City" was entirely changed.\* There was another, but not so great, headed by Julian, in the same century.† There was a third, and greater one, in the eighteenth century, that overthrew the French monarchy, and gave rise to the military despotism of Napoleon.‡ And lastly, there is a fourth, the effects of which have only been partially and slightly developed as yet; that namely, which began in 1848, and has given birth to the military despotism of Louis Napoleon.§ This popular commotion, in its full manifestation, is described as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." It is therefore to exceed the Constantinian, Julian, and French revolutions, which were all made by the populace of the Great City. The fourth apocalyptic earthquake is described by Daniel as "a time of trouble, such as never was since there was a nation even to that same time."|| It is clear then that the world has not seen the worst of it; for the last four years, with all their horrors, have not been so troubled as in the time of the Reign of Terror and the military despotism of Napoleon I. The worst is certainly to come, and will make the ears of every one tingle that only hears the report of it.

It is a remarkable, and by no means accidental, circumstance that the Four Earthquakes have all resulted in the establishment of as many military despotisms, to wit, those of Constantine, Julian, Napoleon and Louis Bonaparte. The populace, without an army and a chief, are inefficient to any great work. They can set the ball in motion, but they cannot give it direction. Revolutions come from God.

\*Rev. vi. 12--17.

†Rev. viii. 5.

‡Rev. xi. 13.

§Rev. xvi. 18.

||Dan. xii. 1.

"He changes the times and the seasons: He removeth kings, and setteth up kings:"—

"He ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men."\* The populace is a mere element in the situation—a pawn moved by the hand of God on the political chess-board of the Great City. They can accomplish nothing that they will to do, because their will is not the will of God. Hence, in all revolutions, the people are disappointed. If they acquire power they cannot retain it; reaction overtakes them, and makes their condition worse than before. This has been pre-eminently the case in the French revolutions. They have preached liberty, and established despotism. The liberty is their will; the despotism, God's. A military despotism was necessary for the removal of "*him who letteth*;"† therefore he raised up Constantine to do the work. The history of this conqueror shows what the work was, and how he performed it. Again, a military despotism was needed to punish Constantine's successor and his abandoned court; therefore he sent Julian from Paris to execute his will. For three years paganism governed the Great City, and ejected the Catholics, calling themselves "*christians*" but unworthy of the name, from all places of honor, profit, and power. A reign of terror, established in Chalcedon, rewarded all court profligates according to their deeds. Julian was a pagan, and therefore the more fit for the work to be performed. His mission was to punish men who, though professing christianity, crucified its founder afresh, and put him to open shame. A devout Catholic would not have answered the purpose. The sword was therefore placed in Julian's hand, and thus one great sinner punished many, and then met his own merited perdition on the battle-field.

The French planted Trees of Liberty, covered their heads with her cap, and burned incense to her praise; but God placed a sword in her hand, and bade her do the work of death upon the enemy of himself and people. Napoleon turned liberty into a despot, and in her name chained her worshippers, and slew the *Beast of the sea*. This was his mission, and right valiantly he performed it, for God was with him.

But there is more work to do—more than in the nature of things the first Napoleon could accomplish. If he had completed the work, "*the mystery of God*," as he hath declared it to his servants the

\*Dan. ii. 21; iv. 17.

†2 Thess. ii. 7.

prophets," would have been finished before the 1335 day-years had expired. This could not be permitted, because it would have falsified the arithmetic of prophecy, which is as much God's truth as the gospel itself. The deadly wound given to the Beast by the Napoleonic sword of the Lord hath been healed to some extent. But its destiny is to be killed outright, and his dying carcase, found in the Beast of the earth, given to "the burning flame," by being "cast alive into the" apocalyptic "lake of fire and brimstone." The sword hath therefore more work to do upon "the Powers that be," which energize the Queen-Power of the Seven Hills. The work is necessary in order that an occasion may be created for the King of the North to possess himself of the fourth or Iron Monarchy, and as the potter of the situation, to fabricate the Feet of Nebuchadnezzar's Image out of the Iron and his own Clay. To create this occasion, or opportunity, *a Military Despotism is needed as the sword of the Lord*. The earthquake of 1848, which is now in progress, was for the manifestation of this necessary tyranny. We know not whether the individual now at the head thereof is to carry into effect the purposes of God in its establishment. This is not revealed, nor is it a matter of any consequence. The prophecy is not of persons, but of powers. Whatever tyrant commands the situation of things will be the proper person for the time being, or God would very soon put him out of the way, and set up a more efficient actor in the closing scenes of Gentile affairs.

The Despotism recently established in the Broadway of the Great City is a *military democratic power*. It is not destined to be permanent, but provisional only. As we have said, it has a certain work to do, and when this is accomplished, *it will fall*. It cannot possibly continue, because France is one of the Toe-kings, and must be attached to the Feet of the Image as a constituent of the Ferro-aluminous dominion of the Czar. But before this military democracy is superseded by the restoration of the Bourbons imperially subject to the Autocrat, *it will subdivide the Great City into Three Parts*, that is to say, the countries included within the limits of the Roman empire will be partitioned between *three great powers*. This will not be the first, but it will be the last, time the Roman dominion has been thus divided. In 311,

it suffered a threefold division under Constantine, Licinius, and Maximin. In 324, it was reunited under Constantine; but in 337, it was divided into three parts again, and according to the divisions ruled by his sons Constantine, Constans, and Constantius. The former two dying, Constantius became the sole ruler of the Great City in 350. Since that time there has been no threefold division of the empire until Napoleon I. In 1806, the Roman territory acknowledged *three emperors*, to wit, the Sultan, Francis of Austria, and Napoleon. In 1815, this division was abolished by the overthrow of Napoleon, since which time the Great City has existed pretty much as it is with the exception of certain modifications in relation to Egypt, Greece, Belgium, and France.

The prophecy before us, however, announces that it is to be divided into three parts again, as a result of the mighty earthquake in which the Great City is to be entirely destroyed. When we contemplate its present constitution there can be no doubt as to the means of this tripartite division. The threefold division of the imperial territory, and the maintenance of those divisions, is only possible by war. There are only two Legs to the Image, not three; therefore the three divisions, when established, must be again reduced to two—and *it is the fighting arising from the efforts to effect this reduction that brings the armies of all the nations of the Great City to battle against Jerusalem*, where they meet their final overthrow as the forces of one bishorned imperial confederacy. The French empire, if revived, will constitute one of the three divisions. This, however, is a purely meteoric affair, flitting across the political heavens to disappear forever before even the end come. We say, not a permanent empire; because France is one of the *ten*, and can only be a Toe, not a Leg of the Image. French imperialists are ambitious of a phantom that will be the ruin of their state. Their ambition, however, is useful. They will cause the tripartite division of the city, but be compelled to take up the humble position of a dependant constituent of one of the two surviving thirds.

One of the three parts is the Ten-Horned Dragon; another third part is the Two Horned Beast and his prophet: but the difficulty of the problem is, *What constitutes the third?*—The hostile third, whose expulsion from the Great City, combines the forces of the other two—



thirds to effect it, and causes them to invade the Land of Israel?

The Seven-headed and Ten-horned Dragon symbolizes a power in the imperial territory, co-existent with the Second Appearing of Christ.\* The description of this symbol, or "sign in the heaven," occurs in the twelfth chapter, where "*his tail*" is said to draw "*the third part* of the stars of the heaven, and to cast them to the earth." This power is the great antagonist of God's people, who are styled symbolically, "*The Woman*;" first, of his spiritual Israel, as in the days of Diocletian and Galerius, in the end of the third and beginning of the fourth centuries;† and secondly, of his natural Israel at the future crisis of the Advent. The Tail of the Dragon is synchronical with the Feet of the Image. Its power in the Latter Days resides in its Tail, as the power of the Image resides in its Feet. With its tail it casts down a third part of the stars of the political heaven to the earth; that is, the Dragonic power becomes paramount over a third part of the Great City. The Stars are the Ten-horns which appear on his head without crowns, being *no longer independent* kingdoms, but subject to the seven crowned majesty of the Dragon. Their previous existence as Crowned Horns is represented in the Ten-horned Beast of the bottomless pit, or sea,‡ whose existence, as an independent confederacy, it is the mission of the recent usurpation finally to destroy. By this we mean to say, that the doings of the French Despotism will result in the transfer of the sovereignty of the Ten Kingdoms to the power that shall possess the Dragonic Third of the Great City. When this is effected the Beast of the Sea, having fulfilled his 42 months, appears no more upon the prophetic page. The Horn-Kingdoms exist, but not as they do now. Their kings can rule according to a policy of their own at present; and can declare war and make peace without consulting other powers, if they please. This, however, is an order of things which is shortly to pass away; and instead of many tyrants over several distinct kingdoms, they will be subjected to the will of one man, the Autocrat of the Dragon. Thus the Dragon resumes the power over the territory he had ceded when the Ten Horns established themselves in the Great City in the fifth and sixth centuries.§

\*Rev. xx. 2.

†Rev. xii. 4, 13, 17.

‡Rev. xi. 7; xiii. 1; xvii. 3.

§Rev. xiii. 2, 4.

The Beast and the False Prophet are also found contemporary with the Second Appearing of Christ as well as the Dragon. This appears from these words of John: "I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image. These both were cast alive into a lake of fire burning with brimstone;"\* where their adherents are "tormented in the presence of the Holy Angels, and in the presence of the Lamb."† This Beast is the Beast of the earth, having Two Horns—the one, the Eyes and Mouth of Daniel's Little Horn; the other, the Little Horn itself. The two horns of the Beast of the Earth are "*like a Lamb*," but it speaks like a dragon. This represents the character of the power. It assumes to be christian, but is imperial, and has all the malignity and venom of the old serpent. One of the lamblike horns of this dominion, answering to the Eyes and the Mouth, represents the Queen-power of the Seven Hills, whose chief styles himself "*His Holiness*;" the other horn is the Austrian power, which is also Roman, because of its possessing Noricum, Pannonia, and part of Dacia, Illyricum and Italy, whose chief also designates himself by the lamblike predicate of "*His Apostolic Majesty*!" The spiritual and temporal dominion, then, of His Holiness, and His Apostolic Majesty, is represented by the Beast of the earth, with Two Horns, to show that it is supervised by Two Dynasties distinct the one from the other, yet in a certain sense united at the base. If you would speak of "His Holiness" in the millennium of his glory, which has passed away, you would style him "the Image of the (sixth head of the) beast which had the wound by a sword (the Gothic) and did live:" but if you would speak of him now, and henceforth, till he is cast alive into the apocalyptic lake of fire and brimstone, you would style him "*the False Prophet*." His Austrian Majesty's dominion, then, which is the Beast of the earth, and the Pope, the prophet of the dominion, will continue alive, that is, in official existence and power, until His appearing who is called "*FAITHFUL AND TRUE*." Their continuance will be guaranteed by the power of the Dragon, who

\*Rev. xix. 19, 20.

†Rev. xiv. 10.

will co-operate with them, and strengthen them, and with his *potter's clay* unite the Beast-Leg and the Dragon-Leg, and the Ten Toes into the one Ferro-aluminous sovereignty of the Great City of the Latter Days. But, though the Dragon be stronger than the Beast, the power of the Dragon will be broken first. He is broken in the battle of Armageddon, after which the Dragon-horns confederate\* with the Two-horned Beast, and "make war with the Lamb, who overcomes them,"† and seizes upon their kingdoms for himself and people.‡

Here, then, are two third parts of the Great City—the Dragon-third, and the Terrene-Beast third; let us now see if we can discover the third third part.

In the list of peoples constituting the company to be assembled unto Gog, Egypt, Edom, Moab, the chief of the children of Ammon, and the Jews then in Palestine, are not mentioned. Gog is the chief of the Dragon power, and is by Daniel styled the King of the North. Egypt is not subject to him until the last act of the tragedy in which he is concerned. It is invaded at length and subdued;§ but till invaded it belongs to a hostile power. He also invades Palestine,|| which must therefore likewise belong to an enemy—an enemy too strong to be entirely vanquished, inasmuch as he fails to subjugate the province of the Roman Arabia.¶

The antagonists of the Dragon and the Beast, who are confederates, is a power in the north and east,\*\* styled by Ezekiel, "Sheba and Dedan, and the Merchants of Tarshish, with all the young lions thereof."†† This is the Anglo-Indian power "beyond the rivers of Khushistan;"‡‡ that is, east from Jerusalem and beyond the Euphrates and Tigris. The British possess Aden and Sheba, but not Dedan as yet. Their East India Company of merchants are the Merchants of Tarshish who govern India under the auspices of the British Lion. This northern and eastern power, "which sends its ambassadors by the sea," is "the land shadowing" Israel "with its wings," and consequently the enemy of the Dragon who invades their country in the Latter Days. It takes possession of Edom, and Moab, and Ammon, Seba, &c., by which it maintains its ascendancy in the Red Sea, Indian Ocean, and Persian Gulph. This is the reason

why "Edom and Moab, and the chief of the children of Ammon," escape out of the hand of the Dragon king of the north. They are occupied by Britain, which thus becomes the Moab, &c., of the Latter Days, and the subject of the prophecies therefore concerning Moab at the crisis of the restoration of the throne and tabernacle of David. Referring to the time when the Dragon shall make war upon Israel, then colonized to some extent in Palestine, and who seek refuge from the invasion, God saith to the Maritime Protectorate, "Hide the Outcasts; bewray not him that wandereth. Let mine Outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler." While thus protected, the Dragon-Fect are smitten by The Stone which brings the invader to an end; therefore continues the prophet, "the extortioner is at an end, the Spoiler ceaseth, the oppressors are consumed out of the land." Then mark what comes next, "And in mercy shall the Throne be established; and HE shall sit upon it in truth in the Tabernacle of David, judging, and seeking judgment, and *hasting* righteousness;"\* that is, by making war in righteousness, that he may plant it in all the earth.

From this, and much more that might be said upon the subject, we conclude that events in progress will bring about the subdivision of the Great City into three parts, which will be possessed by Russia, and Austria, and France, sustained by Britain, represented by the Dragon, Beast, and Merchant-power of Tarshish. When the Czar becomes head of the Dragon he will have acquired Constantinople and much of Turkey, provisionally, for his third. The Beast may have Switzerland, the Tyrol, Pannonia, Illyricum, and the States of the church, for his part, besides his possessions beyond the limits of the Great City: while France and its ally, the Tarshish-power, will occupy the isles of the Mediterranean, Syria and Palestine, Egypt, and the Roman Africa and Arabia, as its third part; the sovereignty over Belgium, Spain, Sardinia, Portugal, Naples, Greece, Hungary, and Italy, being in dispute.

This partition, however, will not be permanent. The three parts will be reduced continentally to two. Britain will lose her imperial ally with all his conquests of the third part, with perhaps a small exception besides the Roman Arabia. France and the rest of the ten kingdoms

\* Rev. xvii. 13; vs. 14. † Rev. xi. 15; xx. 4. § Dan. xi. 42. || Ezek. xxxviii. 8; Dan. xi. 41, 45. ¶ Dan. xi. 41. \*\* Dan. xi. 44. †† Ezek. xxxviii. 13. ‡‡ Isai. xlviii. 1.

\* Isai. xvi. 3-5.

become Dragonic Horns; and Britain is left to carry on the war as she best can. She will certainly lose Egypt, Palestine, and Syria; also Libya and Ethiopia, which are to be at the steps of the king of the north. The ambition of Russia and Austria will be to possess themselves of the "sacred localities" of Israel's land, and to overthrow Britain. Their fury will be great,\* but though they will take possession of Jerusalem they will find it "a burdensome stone," and "a cup of trembling."† Their hosts will be discomfited and cut to pieces, so that only "*one sixth part*" shall escape from the land to tell the news of their irreparable defeat.‡ Their hatred of Israel and the Tarshish power will be their ruin. Lured on by the retreat of the British from Egypt and Syria, the Imperialists will flatter themselves that the East will soon be theirs without a rival! But they know not the thoughts of God. In their case pride will assuredly precede a fall—even the fall of the Imperial Image on the mountains of Israel's land.§

Politicals in this country imagine that Britain will be overthrown by the Continental League of European despots, unless aided by the United States in the approaching contest. This is a great mistake. The British power, old as it is, will endure as long as this Confederacy. Britain cannot fall until her mission is accomplished. Energized of God, she has withstood the world in arms, and will do it again. She has wealth enough, and men will not be wanting. She will gain many victories, and experience many defeats; still she will carry on the war until Christ appears to conquer for God, and for himself and people. We rather think that the policy of the Union will change. Kosshuth will convert the people who are fond of "glory," and they will choose an intervention policy which their "servants" must carry out. It is quite possible, therefore, that an alliance will be formed, as much desired by America as Britain. Be this as it may, Christ will judge them both, and that power will fare the best which yields most promptly to his commands, and shows the most favor to his people Israel. EDITOR.

January 15th, 1852.

\*Dan. xi. 44.

†Zech. xii. 2, 3.

‡Ezek. xxxix. 2.

§Ezek. xxxix. 4; Dan. ii. 45; xi. 45; viii. 25.

## THE THREE DESTINIES.

BY THE EDITOR.

There are three potent antagonists that stand related to mundane affairs, who propose each for themselves three distinct destinies for the nations of the earth, in which they shall each be supremely glorified. These three hostile powers are ABSOLUTISM, *Democracy*, and OMNIPOTENCE. The destiny which Absolutism proposes to carve out for the human race, is, entire and unreasoning submission, in things spiritual and temporal, to the imperial authority of mortal rulers, whose sword is their sufficient title to a sovereign and absolute disposal of the lives and fortunes of mankind for ever. Under this condition of affairs that "*order*" would reign throughout the earth, which is the watchword of reactionism, and which now triumphs amid popular groans and execrations in Rome, Naples, and Vienna. Representative government would be abolished; priestism, which among the nations is diabolism,—God-dishonoring, soul-destroying, men-corrupting and debasing, superstition,—would be established; civil and religious freedom, the voice of truth and righteousness, the Bible and the Press, would be all suppressed; the human mind, by being reduced to inaction, would be prostrated—enfeebled, idiotized; and the race would become universally brutish, and fit only for beasts of burden to their imperial masters. This is what Absolutism will establish in the world if it can. It already exists in Rome, Vienna, and St. Petersburg, where its effects are conspicuous in the miserable creatures whose souls are devoted to its law. Would not the universal and eternal triumph of Absolutism over the earth fully realize the idea of HELL? Yea, verily, but with this exception, that it would be the friends of freedom, righteousness, and truth, would be tormented and made to burn therein, and not the wicked! Yes, it would be "Hell;" and whenever in whole, or in part, such a consummation should obtain, there would be manifested "the Dragon, the old Serpent, surnamed the Devil and Satan." Unfortunately for the Germanic, Slavonic, and Romanian nations of continental Europe and Asia, their destiny is to be subjected to this power. Happily, however, it will not triumph over them for ever; yet sufficiently long to fill the heart of humanity with dismay; but not long enough to

idiotize their minds. There is hope of deliverance, but that deliverance cometh not from man.

ABSOLUTISM is the enemy of God and man; while DEMOCRACY, which is not obedient to God, *wishes well to itself*. It is the prophet of what it conceives to be the interests of humanity; and is, therefore, the natural antagonist to Absolutism, which seeks only the gratification and glorification of its own satanic selfishness.

DEMOCRACY predicts a destiny for all the nations of the earth, which, through their own efforts, they shall attain by the overthrow and entire destruction of Absolutism in its present divided form; and in which every nation shall have its own constitutional government elected by universal suffrage. It predicts that all governments will then be republican; and that consequently all popes, emperors, kings, priests, and aristocracies will be suppressed: that every man will be his own priest and prophet, and worship God, or not, as he pleases, and according to his own forms: that "the largest liberty" short of absolute anarchy will prevail; that the press will be untrammelled; the earth, a perfect network of railways, telegraph lines, and steamboat routes; and its lands equitably apportioned among its inhabitants, so that every man may have a vine and fig-tree of his own: that education will be universal; that agriculture and commerce, arts and manufactures, literature, science, and philosophy, will be perfect and unboundedly prosperous: and that the nations, having then accomplished the work of their own redemption and regeneration by the sword, by education, and philosophy, will constitute one universal brotherhood, which shall perpetuate itself by its own wisdom and virtue upon the earth for ever.

Now, which of these destinies do our readers prefer? In which of them would they like to live? If they have the feelings of enlightened men, they would without hesitation reply, "In the Destiny which Democracy predicts." But if their hearts be hardened, and their feelings perverted and blunted by sin, they will prefer the destiny which Absolutism is preparing for the world—a power that delights in evil, and rejoices in human woe.

It will be remembered that Democracy confides in its own prowess for the introduction of its millennium upon earth. It proposes to falsify the predictions of its enemy by an appeal to arms; while Absolutism threatens to suppress the Democracy itself in toto by the same means.

Both parties are in earnest even unto blood; but both hesitate to begin the work of death, knowing that it must end in the ruin of one or the other. Now let the reader mark what we say—the Bible reveals that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism and Democracy, and relieve the world of the presence of them both.

OMNIPOTENCE hath decreed a destiny for the world, in which the happiness of all nations will be in harmony with the rights of Jesus Christ, and the honor due to God. The rights of the Lord Christ are based upon the underived, inherent, sovereignty of the Creator of all things, who has the indefeasible right to dispose of mankind and their affairs according to his own will and pleasure. In conformity with this principle he has decreed that all governments now existing, or that shall exist, shall be transferred to Him—peaceably, if they will; by force and arms, if they refuse: under any circumstances they must be His. OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, his well beloved Son, whom he authorizes to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Every one a king and a priest to God, the Saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honor, power, glory, and riches of his dominion. By such is the world to be ruled in the future state—by a Hierarchy, or Sacred Order, of immortal and righteous men. Under these, the nations will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good will obtain among all classes of society; the poor and needy will be cared for;

ignorance and superstition\* will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice, suppressed; evil, restrained; good triumphant; all nations of one enlightened faith; and the will of God performed on earth as it is in heaven. Such is the blessedness Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail such a destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth. Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary, and that although it have crushed Democratic liberty, God has something better in reversion for mankind. The honor of "breaking to pieces the Oppressor" he has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel, and the Saints, are the regenerating army under his viceroyalty, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his Seed.†

\*By *superstition* is meant Paganism, Mohammedanism, Catholicism, and Protestantism by whatever name professed. All religion is superstition which is not appointed by divine authority.

†Gal. iii. 8.

### SCARCITY OF GOLD IN TURKEY AND THE RESTORATION OF THE JEWS.

However abundant gold may be in other parts of the world, it appears to be remarkably scarce in Turkey. Accounts to June state that the premium on gold is rising alarmingly at Constantinople; new coins of 100 piasters being current at 115. The king of Egypt, however, has proved a friend in need to the Sultan, having voluntarily contributed £275,000 towards his financial relief.

This scarcity of gold in the Turkish

treasury may be the predisposing cause of the proposed solution of the question concerning "the Holy Places" referred to in the following extract, taken from the *Ladies own Journal*. The *Suisse*, published at Berne, dated April 18th, says, "A correspondent writes from Constantinople, on April 1st, that the Divan had hit upon a very original plan for settling the question of the Holy Places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's temple."

Whether this bargain and sale will be consummated remains to be seen. It may; although it is written in the prophet, "Ye have sold yourselves for nought; and ye shall be redeemed without money."\* This, however, relates to the Twelve Tribes, and to their redemption. The buying up the claims of Russia, France, and England, to the Holy Places in Jerusalem, is not purchasing the redemption of the tribes. There is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and he is "the Man at Jehovah's right hand, whom he hath made strong"† for that very purpose.‡ The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a *lifting up of an ensign* upon the mountains of the Holy Land. I say a *lifting up*; for it is not the *lifting up* referred to in the text following—"All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye."§ The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek; and His Rest shall be glorious."|| This ensign is Jehovah's servant, whose mission is to restore the peoples or tribes, of Israel. But Israel, reduced to a feeble few, is also styled "an ensign;" thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of

\*Isai. liii. 3

†Ps. lxxx. 15, 17.

‡Isai. xlix. 5, 6.

§Isai. xviii. 3.

||Isai. xi. 10, 12.

a mountain, and as *an ensign on a hill.*”\* In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a re-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon; for it is the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty.†

It is probable that this financial scheme of the Turkish government may be the initiative of the pre-adventual colonization of the Holy Land. After paying off the claims of the three powers the Sultan will be gainer of £16,000,000, to say nothing of the advantage to the revenue to be derived from an industrious people in a province so well situated for agriculture and commerce. If the proposal become an accomplished fact, that fact will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up “as an ensign upon a hill;” for to snatch that ensign out of the hand of Gog is the *proximate* cause of the Lord God’s appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judah’s plant that this *bud*, which is afterwards to become a swelling grape, may become manifest in Jehovah’s vineyard.‡ When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers. The Napoleonic empire (a meteor of the air,) will have been fully prepared for the performance of the mission assigned to it—the division of the Great City into three parts will be complete; and the Crisis of the End at the very doors. The sickles will then come into play, and the sprigs and branches will be reaped.

It matters not what title M. Rothschild may assume. If he proclaim himself “King of the Jews” his glory will be but transient, and his royalty brief. There is one at God’s right hand to whom that title exclusively belongs. Still we should like to see him adorn his brows with the diadem of Judah’s kings. It would be

to the believer an earnest, that the crown of David, now profaned in the dust,\* would ere long illustrate the majesty of his son and lord, bearing Jehovah’s glory upon his throne.

The idea, however, of king Rothschild rebuilding Solomon’s temple is quite out of the record. A temple, more magnificent than Solomon’s, is certainly to be built; but the honor of building it is to devolve upon the “Greater than Solomon”—“THE BRANCH shall build the temple of Jehovah; even He shall build the temple; and He shall bear the glory; and shall sit and rule upon his throne, as a priest upon his throne.”† This can be Rothschild by no possibility. It can only be Jesus, the Lord and Christ. Rothschild can’t build this temple; he does not know the plan. It is to be differently arranged to Solomon’s, because the service is to be different—a difference necessitated by the dedication of the New Covenant, and the introduction of a *new order* of priesthood under it. Rothschild is ignorant of this matter. Besides he does not know on what spot to place it, whether on Moriah or to the north of the city. If he begin a temple after the model of Solomon’s, it will either never be finished, or demolished in the siege when Jerusalem shall be beleaguered just prior to the battle of Armageddon. But if the Sultan’s proposal become a fact, he will doubtless do all that is possible for vast wealth to accomplish. Should it come to this, the design of Providence in conferring upon the Jews great riches will be manifested. It is very significant to the believer of the prophets; as also is the present marvellous discovery of gold in California, Australia, and even in England. The prediction of an overflowing abundance of the metals in the Holy Land, contemporary with Israel’s future prosperity, could not have been verified out of the amount of bullion existing before that discovery. But the current accumulation demonstrates the approach of the time, when “For brass, the Lord of Israel, will bring gold, and for iron silver, and for wood brass, and for stone iron: and will also make their officers peace, and their exactors righteousness: so that violence shall no more be heard in their land, wasting nor destruction within their frontiers.”‡ The value of gold, depending upon its scarcity, will doubtless be greatly diminished in Israel’s land. Its abundance will correct, to some extent, that love of money which is the root of

\*Isai. xxx. 17. †Ezek. xliix. 9, 11, 12.

‡Isai. xlviii. 4, v. 7.

\*Is. lxxxix. 39, 44. †Zech. vi. 12, 13.

‡Isai. lx. 17.

all evil. The power of the millionaire will enfeeble as the dust of his idolatry settles upon his contemporaries placing them in easy circumstances, and making them proportionably independent of his possession; for it is truth and righteousness, not gold, the bowless, oppressive, and accursed thing, that will command the worship and admiration of mankind in the Age to Come. But for the present we forbear.

EDITOR.

June 1st., 1852.

### EPISTOLARIA.

#### LETTER FROM ENGLAND.

"DEAR BRO:

"The third number of the Herald has come to hand. I am truly indignant at A. Campbell. To assert that you are worthless to your friends, worse than worthless to the world!! 'Twill be well for him, if he ever turns half as many to righteousness as you have done, should he yet learn the way thereof himself, of which, however, there seems little chance. Instead of demonstrating the "hallucination" on which he affirms "Elpis Israel" to be "based," he assails you in a strain of vituperation as low and coarse as it is unchristian. His vulgarity of the "big head" must disgust every person of ordinary refinement. I wonder he could descend so low. But it shows how a man may be carried away by rancorous feeling. Nevertheless, abuse is no argument, and his proves nothing but his inveterate hatred of the truth, and of you its proclaimer. His virulence shows that he finds in "Elpis Israel" no contemptible opponent of his go-to-heaven theory. It must have hit him hard, or he would not be so very wroth. His olla podrida of "worthlessness" is comprehensive and indefinite enough; and most insulting to the many worthy and amiable individuals who esteem you very highly in love. If you are "worthless," they, as the admirers of such a character, must be "worthless" also—an aggregate of "pestilent fellows," such as the sect of the Nazarenes were of old composed of. Really, 'tis a pity there is no one philanthropic enough to rid the world of you all. Your "amiable friend's" lance is a wooden "weapon" indeed, very "wooden." I admire your demolition of it. You have shivered it entirely, and in merry mood too."

London, May, 1852. "X. Y. Z."

#### LETTER FROM SCOTLAND.

"DEAR BROTHER:

"How melancholy it is to read the attacks of A. Campbell upon you and your writings. It is nearly two years now since I saw that he was in his dotage; but he appears now to be somewhat crazy, and just making himself a laughing-stock. How the half-and-halves are chuckling over his lampooning you, if he could. He is just making himself a notorious —, poor old man! Dear brother, if you are able to go on with the Herald, I have no doubt but it will do a glorious work, and must and will overturn the Campbellite system. I am more than astonished that we have not heard more of a breaking up amongst them; but like all other sects they seem joined to their idols: let us hope, however, that a change may come over them for the better soon. The articles in the Herald continue very edifying and interesting. You have evidently the truth on your side, and that must finally prevail."

"E. A. L."

Scotland, May, 1852.

#### A WORD IN PASSING.

When error takes hold of the human mind it is very difficult to eradicate it, especially from the hearts of those who know nothing, and care nothing about the sure prophetic word. The original vitality of Campbellism is extinct; and the sect here is only kept together by the schemes and speculations of its spiritual merchants. A Jerusalem mission, a new version of the scriptures, "union," college endowments, organization, support of the "Reverends," with Sunday schools, and periodicals without life, independence, or instruction—are the existing substitutes for exposition of the word, and contention for the truth. Their pulpits and journals are closed against every thing but Bethany divinity, and the equally shallow speculations of sectarian scribes and orators. This, however, is good policy, on the principle of *shut out the light, and darkness may rule in peace*. Whether the people of the sect will consent to be hoodwinked in this way perpetually, I cannot say. At present they are in a lethargy, and seem quite content to be led by the blind, provided they are not disturbed in the enjoyment and pursuit of earthly things. If they will neither hear nor read beyond the circle of their own little

sphere, there is but a sorry prospect of their eyes being opened to the strong delusion under which they lie. We trust, however, that "a change may come over them for the better;" and that in the providence of God the truth may get at the good and honest hearts among them, and awake them to righteousness ere the Lord appear and shut the door. To promote this desirable consummation we endure the wrathful outpourings of their scribes with undisturbed and cheerful equanimity, being assured that the time is not distant when He that comes will come, and put to silence the ignorance and malevolence of foolish men; and reward those who believe and defend his truth through evil as well as through good report.

EDITOR.

### LETTER FROM LOUISIANA.

"DEAR SIR:

"Though not a member of any church, I am, nevertheless, very desirous of the continuance of the Herald. I am not blessed with a superabundance of money, yet I am willing to make a yearly subscription of twenty dollars for its support. The Elpis Israels have arrived, and I am glad to have such a religious "curiosity" to read. I would not take twenty dollars for the rebuke given to Mr. Alex. Campbell in the March number of the Herald. I could not believe that he wrote such a note until I borrowed the Mill. Harbinger and read it. Why the man is pope or dictator to the believers of such assertions as that note contains without reading the book. I knew one Methodist to read all of Mr. Rice's arguments and none of Mr. Campbell's, and the "Reformers" laughed at him for a bigot. Now I believe the like of them who believe that note without reading Elpis Israel. I think, the man who can believe that Christ is on the throne of the Universe, and on David's throne at the same time, can easily be made to believe in Anthropomorphism. He must be as credulous as John Pye Smith, D. D.,\* of whom Mr. Campbell complains so bitterly for "discourteous usage." How can a man, so sensitive of blame or abuse, be so lavish of it on others unless he considers himself a sort of pope? He is exceedingly deferential

\*Mr. Campbell is not aware that this gentleman has been under ground long enough to go down to the sides of the pit. His grievance will have to remain unredressed till they meet "in the place of departed spirits," when their ghosts can settle the difficulty.—EDITOR.

to his "beloved brethren" when he wants money; and equally dictatorial in matters of faith and practice.

He claims great credit for having discovered that Jesus was crowned "Head of the Universe" previous to his spiritual reign in his church "in *this* world;" and that this "identical Jesus \* \* shall as visibly and sensibly descend to earth again to escort his friends \* \* to a new paradise of God!" I think he deserves a patent for this discovery! But does it agree with the notion of some who declare that, as soon as saints die He sends a convoy of angels after their immortal spirits? I wish you would inquire of him (if he believes the immortal soul, or spirit, is capable of enjoying as much out of the body as in the body)—why will Jesus reunite it to the dead body in order to judge and carry it away to "a new paradise?" If Jesus Christ will return, and will send forth his angels, and gather out of his kingdom all things that offend, and them which do iniquity—why transport them to "a new paradise of God?"

Mr. C. would do me a great favor if he will explain, why it is that those who will be approved on the day of judgment will seem to be entirely unconscious of the fact of their acceptance until sentence is pronounced? It seems to me that if an immortal soul had been reunited to one after living in heaven awhile, he, at least, would not answer, "When did I see thee in prison, &c." Will Mr. Campbell tell me, if the immortal soul loses all knowledge of its entity in heaven when it is reunited to the body?

You may suppose that these things are of no importance to me; but, Sir, I like to know the truth on any subject; and as I was not a subscriber to your paper in time to know your views fully, I wish to get Mr. C's. I addressed him once on the subject of spiritual influence; and was referred, by some reformers, to the Mill. Harbinger, where I found as many contradictions as there are heresies extant. Light on this subject is needed; because many persons who ought to be teachers, are babes.

I believe that many of my neighbours are as tired of Campbellism *proper* as they are of any other *ism*. Campbellites themselves are less dogmatic, and are willing to throw away even two dollars and fifty cents for "a treatise based upon a hallucination, &c." From my heart I thank you for your rebuke of Mr. Campbell, and your satire. As I know your objection to milking the goats for preaching,



I give you the ten dollars and fifty cents to my credit, for that single chapter.

Respectfully your friend,

P. T.

Louisiana, May, 1852.

#### A WORD BY THE WAY.

Our humble friend at Bethany has long since announced his call to the papistical office, in declaring that God had called him to take the supervision of "this Reformation." He declared this in this city in 1838 to witnesses still living; so that the present year of grace may be regarded as the fourteenth of his pontificate. His Bethanian Holiness certainly does the honors of his papacy with characteristic elegance and taste. He keeps the press of his apostolate under very good caution. I have not heard of the editors depositing caution-money at Bethany, as they do at Paris, as security for their good behavior, but from what I see of their periodicals, they evidently write with the fear of their superior before their eyes. If they believe they have any souls, they are manifestly afraid to say they are their own. The reason is obvious from the experience of the past; for if they were to write things not presently comprehended in the understood-creed of the "brotherhood," that is, as taught by our infallible friend the Professor of Sacred History; and especially if they were to reproduce his anathemas against schools and colleges, missionary societies and the "one man system," and urge the practice of his precepts in all modern instances,—there would be such music from about the throne as they have not heard since Sinai's trumpets sounded terror into the heart of Israel. If they persisted to question our terrific friend's infallibility (and, presumptuous mortals, what right have they to raise questions upon so delicate a subject; are they not themselves as nothing—and are they not glorified by the halo of his greatness in which they shine—aye! question our unerring friend's infallibility—let them try the experiment!) they would soon find their subscription lists a beggarly report of empty post offices! As, however, there have been some unmanageables among the scribes, and may possibly be again, I would submit to my lordly friend, whether it would not be expedient to decree that none of "the brotherhood" shall set up a press for the publishing of Campbellism without a license from the Chair of Sacred History; a deposit of five hundred dollars in "the

Bank of Heaven;" and taking the oath of unquestioning allegiance to the infallibility and throne of our imperial and pontifical friend. We suggest this as a matter for his wisdom and sagacity to determine. The suggestion is entirely in harmony with the character and spirit of the times; and he may find it, if he think well to adopt it, as convenient and peace-promoting in his diocese, as the like policy is in those of his Romish and Parisian contemporaries.

EDITOR.

#### LETTER FROM BBLTIMORE.

##### "MATERIAL AID."

DEAR BROTHER THOMAS:

I have noted with concern the apprehension expressed of the discontinuance of the "Herald." This ought not so to be, and yet it is very much to be feared it will so eventuate, unless the believers in "the Kingdom of God and the things concerning the Lord Jesus Christ" do their duty. It is the only periodical that contends for this glorious theme, and we are as much bound to contribute to its support as you are. It is obviously no money-making matter with you, but a free-will offering of your talents and time to the Lord, and it is manifestly our duty that you should be kept free from any pecuniary embarrassment in carrying on this work. The cause is not your's but that of our glorious Lord: who is it then that believes in his appearing that will not be anxious to share in this labor of love? and prove his readiness to abound in the work of the Lord?

In order, therefore, to ascertain what can be done, I propose that the brethren will declare to what extent they will contribute, annually, to the support of the "Herald," *apart from previous subscriptions*, and commencing with the present year 1852; the remittances to be made within the year. If you approve of this plan you may put me down for *one hundred dollars*.

Yours affectionately,

WM. P. LEMMON.

Baltimore, June 8th, 1852.

#### "WE PAUSE FOR A REPLY."

Brother Lemmon says truly, that the cause in which I am retained is not mine, but that of the Lord of glory. It is this consideration that sustains me in the single-hand combat I have been waging with the enemy. Does the reader imagine I would have placed myself in a position to be made

the target of Satan's bowmen, if I did not believe that in so doing I was warring in his service who will hereafter shortly himself make war in righteousness? Are slander, reproach, and insult, so very agreeable as to be encountered for their own sake?—to be sought for without profit or advantage to their victim? No, I do not like to be blasphemed either by great or small, especially when I get nothing by it but evil; but when I reflect that the invincible truth, for whose advocacy I am denounced as *utterly worthless*, is God's eternal truth, and no tradition of mine, I accept joyfully the reproach, and thank God and take courage. Firmly and conscientiously believing, then, that we are advocating the truth, I feel no misgiving as to the issue of the fight. With a few wholesouled brethren, like Mr. Lemmon, we fear neither Dragon, Beast, nor False Prophet. We have but one fear, and that is, *lest they who profess to believe should fail to hold up our hands in the war with Amalek.\** They ought to feel as much anxiety as we do for the upholding of the rod over the enemy; for they are not a whit less responsible in the case than we; and seeing that some of them have plenty of money, and no literary ability to serve the truth, the obligation lays more bindingly upon them to contribute liberally of their funds to enable those to work who can. Who among them has soul enough to imitate brother Lemmon's example? You profess to believe that the world will be yours† when the Lord appears, have you not largeness of heart enough to contribute a hundred dollars to the carrying on of "the good fight" whose victory is to enrich you forever? Will you allow the editor to excel you who has neither property nor income? and who, without fee or present reward, bears the burden and heat of the day? Do you really wish to be saved—to inherit the kingdom of God? Then you must do sacrifice, work, and suffer for its sake.

It will take a thousand dollars a year to carry on the Herald. Who will respond to bro. Lemmon's suggestion? Surely in this age of gold there can be no difficulty in raising the deficit of so inconsiderable a sum! A club of young men in Albany presented as much to Kossuth, the other day, for purposes of insurrection in Hungary, in whose fate they have no personal concern; will believers do nothing effective to aid in combatting against ignorance and superstition, the powers of

darkness, which oppress and trample in the dust the struggling and suffering cause to whose fortunes they profess to be united? "We pause for a reply."

EDITOR.

## LETTER FROM LONDON.

### MY DEAR FRIEND:

In the leading article of a popular weekly journal, now before me, I find remarked, "that an uneasy calm, dreary, dark and desolate, is oppressing the minds of men generally with an undefined dread of some impending evil, hidden in the future." Doubtless this is the outline of some of those ominous tokens, foretold by our Lord, that would immediately precede the fearful judgments introductory to His glorious Advent. "Upon the earth, distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth."‡

O, Zion that brings glad tidings of peace,  
Now raise thy loud voice, thine afflictions shall cease.  
Thy foes soon shall perish—then banish thy fear,  
Tell the nations afar—Redemption is near—  
That each race, tho' distant, shall hasten to bring  
Their glory and riches, to welcome thy King.  
Lo, He comes, cry aloud, His power confess,  
His afflicted and chosen to succor and bless.  
He comes to establish His long promised Throne,  
When His name to the ends of the earth shall be known.

It is true, that you stand foremost in the ranks of those who are "persecuted for the Kingdom of God's sake," but at the same time you must not fail to remember that such a post is accounted, by the Captain of our salvation, one of no ordinary distinction; and although "men of the world" may brand you with "hallucination," for faithfully proclaiming that the Throne of David is the long promised Throne of the Kingdom of God, such a stigma is none so foul as when they imputed satanic agency to the rightful Heir of that Throne, in exercising His divine power and mercy amongst them. And, as some encouragement under your onerous labors, permit me to assure you that I am in frequent correspondence with persons who allege that you have been instrumental in awakening them to seek an interest in that glorious kingdom, thus testifying the fruitfulness of your works; and, doubtless, you will in "due season" reap an abundant reward, if you faint not. Allow me also to observe, that the minister of the "Gospel of the Kingdom of God," should not only shew forth the truths of the gospel, but condemn and pro-

\*Exod. xvii. 11, 12. †2 Cor. iii. 21, 22.

‡Luke xxi. 25, 26.

test against the erroneous opinions and "traditions of men;" he should not only proclaim its effulgence, but be enabled to scatter the obstructing clouds which obscure its lustre—amongst the most dense of which is the popular dogma of the happiness, &c., of "souls" in a disembodied state, being none other than the sordid figment of the Mass Priest, and wholly opposed to the truth that fallen man is unsafe in unbuckled armour, and incapable of entering glory until old Mortality shall be exchanged for the rich robes of Immortality. Flesh and blood, or man in his present corruptible state, cannot enter the kingdom of God, because that inheritance requires a state of undecaying being. "Corruption cannot inherit incorruption;" therefore, as our present mortal life is in the blood,—“the blood is the *life* of the flesh,”—it follows that *life* of an essentially different nature must be granted to man, ere he can inherit the kingdom of God; even that *life* which is “now hid in Christ,” and when given, we shall become like Him, and this precious gift is designated “Eternal Life;” hence, as the scriptures recognize no happiness in a future state unconnected with the “redemption of the body,” it is evident that the doctrine of happiness of “souls,” in a disembodied state, proceeds from the vain traditions and opinions of men. Heavenly happiness cannot be enjoyed in any other than an immortal state of being, in the likeness of Christ at his triumphant resurrection from the power of the grave, not as a disembodied spirit, but with “flesh and bones,”\* capable of divine powers.†

The main feature of the doctrine of the scripture, is to exhibit the very beneficent intentions of God towards this degenerate world, both as regards the restoration of man, and the “whole creation,” to more than primeval excellence, through our Lord Jesus Christ; when it will be manifested that “This Land, that was desolate, is become like the Garden of Eden,”‡ or “the Garden of the Lord,”§ that “Paradise” promised to the malefactor on the cross; it is, however, declared “I will yet for this be enquired of by the House of Israel, to do it for them;” and Christ, himself, has framed for us the language of that enquiry—“Thy kingdom come, thy will be done on earth as it is in heaven.” But Satan has devised the most subtle means to arrest the progress of such desire, and, alas! men have too readily been deceived to wrest that

plain language, as also the other scriptures—“unto their own destruction”—nevertheless, he will ere long be defeated by Christ taking to himself his great power, and reigning, “King of kings and Lord of lords,” until the whole earth shall “be filled with the knowledge of his glory;” then will his chosen Israel become “one People,” “one Family,” “one Flock,” “one Building,” “one Body,” “one in Image and Likeness,” and “one in their inheritance,” and “God be all in all.”

That you may be “preserved blameless unto the coming of our Lord Jesus Christ,” having continued diligent and faithful in the great work set before you, “looking for that blessed hope, and the glorious appearing of the great God and our saviour Jesus Christ,” is the fervent prayer of

Your faithful friend,

and fellow-servant in the Lord,

R. ROBERTSON.

89 Grange Road, Bermondsey, }  
Surry, England, April 1852. }

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#### PETER A MAN OF PROGRESS.

The Council of Toulouse, in 1229, decreed that “The laity should not be allowed to have the books of the Old and New Testament, except perhaps a Psalter or Breviary for public worship, or the Hours of the blessed Mary; and we most strictly forbid their having those permitted books translated into the vulgar tongue.”—*Labbei* Concil. tom. xxiii. p. 197. Terribly afraid of the people understanding what they read!

In reply to the churches of Bohemia Pope Gregory VII. said, “Your nobility has requested that we should allow the public service to be celebrated in the Slavonian language. You should know that we can by no means favor your petition. It is clear to those who consider it, that it has pleased the Almighty that the scriptures should be obscure in some places, lest if they were plain to all, they should be despised, or lead to error if misunderstood by the common people. We, therefore, by the authority of the blessed Peter, prohibit what you have unwisely asked, and commend you to resist that presumption with all your power to the honor of the Omnipotent.”—*Gregorii Epist. ii. lib. vii. Labbei tom. xx. p. 296.*

In theory Protestants condemn the papal policy of keeping the people in ignorance of the Scriptures; practically, how-

\* Luke xxiv. 39.

† Jno. xx. 19.

‡ Ezek. xxxvi. 35.

§ Isai. li. 3.

however, their policy is the same, only finding excuses in a different way. For instance, if a man go to the rulers of a Beth-el-synagogue, and say to them, "I have been studying the Word of the Kingdom of God diligently for many years past, and have discovered that your people are lying under a great mistake concerning the gospel, will you allow me to lay before them, in your place of meeting, what I am able to prove the scriptures teach upon the subject?"—they would refuse, and do the best they could to prevent all from hearing over whom they had influence. This is not a supposition, but a notorious fact which has often been repeated in this boasted land of liberty, intelligence, and free inquiry; and that, too, among a people whose motto used to be "*prove all things, and hold fast what is good*," but who now refuse to examine any thing that calls in question the traditions of their scribes, elders, and supervisor! What is true of the Campbellite sect in this country, is equally so of all others. They will only read the scriptures (if at all) in the sense put upon it by the interpretations of their own system. If wrong, they prefer to be so if being set right would put them in opposition to the authority of their church and its guides. These will permit no lay interpretations which do not harmonize with theirs; nor would they permit the Gospel of the Kingdom, or Israel's Hope, to be examined, or exhibited in their "*Sacred Desks*." All this is rank popery—the spirit and policy of their old mother; and in whatever sect her spirit is found there is one of her meretricious brood. A policy that discourages a free and untrammelled examination of the Bible, and an open avowal of the conclusions to which such an investigation leads, and sustains itself by pains and penalties of whatever kind, whether expressed or implied, is in principle as devilish and Satanic as that which lies in the name of Peter, and boldly forbids the light to shine into the human mind at all.

Gregory VII., called "the Great," we would suppose, because of his superlative ignorance, falsehood, and impiety, prohibited the reading of the scriptures in a language intelligible to the hearers. He says he made this prohibition "*by the authority of the blessed Peter*!" Now we do not say that this is untrue. This is too milk-and-water, or sky-blue, a term to express the enormity of the falsehood. When one man tells another *he lies*, he expects, if the other has any ferocity in

his nature, to be knocked down for so plain and unvarnished an avowal of his conviction of his mendacity. Now, although there is not a more ferocious creature than a pope, or one in whom his spirit dwells, we will not for fear of consequences hesitate to aver, that it is a *lie*, and that he who utters it, or endorses it in word or deed, is a child of his, of whom the Lord Jesus said "He is a liar from the beginning." Peter never authorized the keeping of mankind in ignorance. On the contrary, his whole apostolic life was a career of self-denial and sacrifice in enlightening the public—in turning men from darkness to light, and from the power of Satan unto God. It is utterly false to say that he prohibited, or authorized any one to prohibit, the worship of God, or the reading of the scriptures in the language of the common people. He taught them that believed, that they were begotten of incorruptible seed, by the word of God evangelized to them; and exhorted them to desire the unadulterated milk of the word that they might grow thereby. He commands all popes, patriarchs, cardinals, bishops, priests, and people to speak as the scriptures teach men to speak, or to hold their peace; for he says, "*If any man speak, let him speak as the oracles of God*." If "the authority of the blessed Peter" were respected in this matter, it would put to silence the perverters of the people from St. Peter's Chair to "*the Chair of Sacred History*" in the setting of the sun. "Add to your faith goodness, and to goodness *knowledge*," is the exhortation of "the first pope," as he is absurdly and ignorantly styled. After enumerating other qualities to be added to these, that they might "not be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ," he remarks, that "he that lacketh these things is blind, and cannot see afar off;" so that, if Peter be counted as the first Pope of Rome, he condemns all his "successors" for a set of blind fellows who cannot see beyond their nose; for their ignorance of "the knowledge of the Lord Jesus" is notorious to a proverb. The "*blessed Peter*" was a man of progress; but the High Priests of Jupiter's statue who "*bless*" him, forbid the people to advance. Their commands are "keep them in ignorance; exterminate them with fire and sword if they deny our infallibility: thrust them into the deepest, foulest, darkest dungeons, if they read that cursed book the Bible for themselves." But Peter saith, "Go on, my brethren: add to faith and goodness, knowledge. Ye have our testimony, and also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private impulse. For prophecy came not in old time by the will of men: but holy men of God spake, being moved by the Holy Spirit." If then we must hear a man called a pope, let us hear the "*blessed Peter*" in his own words: and let all other popes, popelings, and crafty ecclesiastics of all the "*names and denominations*," take up their *chairs and walk*.

EDITOR.

# HERALD

## OF THE

### KINGDOM AND AGE TO COME.

*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

JOHN THOMAS, ED.

RICHMOND, VA., July, 1852.

VOL. II.—No. 7.

#### ODOLOGY;

OR, THEOLOGICAL MESMERISM WITCH-CRAFT REVIVED ANEW.

The following correspondence will serve to introduce the subject which we have styled *Odology*, the derivation of which we shall give hereafter, when we come to treat upon the suggestions it contains.

"DEAR SIR :

"I think you have done the "spirits" too much honor in explaining their "rappings" on philosophical principles. I believe they are a set of knaves, and their "rappings" and "tappings" mere tricks oflegerdemain. I have seen the "Wizard of the North" perform many more surprising."

"E. Q. M."

England, May 1852.

"DEAR SIR :

"In the "Herald," for April, is a short notice of the remarkable phenomenon which is now attracting so much notice in the Northern States, under the name of "Spiritual Manifestations." Your correspondent selected a very poor specimen as the subject of his communication. There are hundreds of "mediums" in this region; and most of them are persons whose character for integrity has hitherto been unimpeachable. Their answers are often surprising to all who hear; and present the strongest argument for the existence of spirit separate from matter, that I have ever seen. For instance, two gentlemen called at one of these *Circles* in a city where they were entire strangers;

and where they stayed but a couple of hours. They went into the room where "the circle" was already "getting responses." One of them asked if he might put questions at once, as he was going out in the next train. Permission was given; and in answer to his questions, he got in a few minutes all his past history, many circumstances of which he thought were only known to himself; and others which had been carefully limited to a small circle of his intimate friends. The other gentleman was almost equally successful; but one or two mistakes were made in their answers to him. The first gentleman had all his questions answered correctly and promptly, though some of them were asked mentally, and others by writing on a card, (taking great care to conceal what was written from every person,) and then pointing to a written question, (keeping the card out of sight,) he was at once answered, and always correctly. I might tell you a multitude of such instances, where there could be no collusion, and no dishonesty.

"And now, brother, I will give you to understand why I take the liberty of troubling you with this statement. I do not believe that these are the works of "disembodied spirits;" for I believe in no such existences. But what are they? These things are facts. How are they to be accounted for? They seem to come into direct collision with views I have for years entertained, as you well know. But I must be able to explain them, at least to myself. I have exchanged farms with a man who was a "medium," and became crazy by it—"possessed of the Devil," he says; and he is a very honest man. There are forty of these mediums in the village of Battle Creek near here;

and there are some in this neighborhood. Do you read any of the papers that are devoted to this subject? I wish you could read the past volumes of "*The Spirit World*," published in Boston by Le Roy Sunderland. There are startling facts in it. Now, what I want to say is that this new delusion, is the most dangerous one you have ever been called upon to meet. The whole system promulgated in your writings goes down, if the claims put forth by these spirit-mongers are established. And it seems to me more important that you should attack and demolish this new opposition than that you should defend your position against any and all others. If you do not take up this subject and do it justice, you must not be surprised if your subscribers in these vicinities, where these things abound, fall away.

"And now I am upon this subject, let me propound a few questions, which have been put to me by believers in separate spirit existences:

1. How do you account for the forms seen by the disciples on the Mount of Transfiguration? It is claimed that the souls or spiritual bodies of Moses and Elijah were seen there.
2. How did the Lord's body, after resurrection, appear suddenly, and as suddenly vanish out of sight? Will it be so with our bodies in the resurrection? And why was he never seen except by the disciples?
3. What did the young man with Elisha see? And what was done to him to enable him to see? What was that sight of the patriarchs and prophets which enabled them to see angels?
4. Where was Paul caught up to, when he says he was taken into the third heaven? Where is the heaven of angels; and could Paul's body be taken to it?
5. What does the Lord mean by his argument against the Sadducees? If Abraham, Isaac, and Jacob, are *already risen*, the argument seems to me merely a catch, and dishonest.

"I send you some numbers of a Swedenborgian paper which is sent to me; and call your attention to some passages by pencil marks. I remain, truly your brother, in the Hope of the

Kingdom and Age to Come,

"JOHN B. HOXIE."

Marshall, Calhoun, Michigan, }  
May 19th, 1852. }

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Professor Reichenbach, in his experiments on certain crystals, and persons,

through the *medium* of highly sensitive individuals, has ascertained that a fluid of a blue and yellow color, more subtle than electricity, is thrown off from the poles of the crystals, and from the ends of the fingers. It is not visible to persons in a normal state of the nervous system, which is adapted only to the perception of ordinary phenomena; but when the brain is exalted beyond what is usual, though short of actual insanity, things invisible to others are perceived, pertaining to this highly attenuated or rarified exhalation, which is probably the electro-magnetic fluid reduced to an *aura* by the peculiar atomic organization of the bodies from which it is given off. On this fluid Reichenbach has bestowed the name of OD; I suppose for the same reason that Dr. Faraday styles the electrical poles *electrodes* (electrodes) from *electron*, amber, (by the friction of which electricity was first artificially discerned) and *odos*, a way—the poles being regarded merely as the doors or ways by which electricity passes. The *od* is the boundary of the decomposing matter in the direction of the electric current. Reichenbach's fluid passes off at the *ods* or poles; and as he regards it as something else than electricity, magnetism, or galvanism, he calls it by another name, even the Greco-chemical term for the extremity from which it exhales.

I have styled this article *Odology* (from *logos* a discourse and *od*) or discourse upon *Od*. Not that I am going to discuss the subject of *Od* reichenbachically; but believing that the phenomena referred to in the foregoing communication are *Odistic*, if any thing, I have chosen to denominate what I have to say upon the subject by *Odology*, rather than by *Pneumatology*, *Psychology*, or any other word which concedes the unproved and unprovable affirmation of the existence of supposed dead men's ghosts disembodiedly.

The electro-magnetic *od* is constantly passing off from the electrodes, or poles, of animal bodies and certain crystals. It is probable that our bodies are enveloped with a halo of it, for every thing has its halo according to the following testimony. "It is well known," says Mrs. Griffiths, "that around and adhering to all surfaces there is a *halo of demi-transparent light*, seen only, however, when the object for experiment is in a certain position with regard to the eye and the light which falls on it. This halo is not dependent on any peculiarity of color or material, for it encompasses every object in nature, whether

it belong to the animal, vegetable, or mineral kingdom; whether it be square or round, black or white, opaque or transparent, solid or fluid.\* The halo of our bodies, it is probable, consists of Reichenbach's odic fluid the color of which is visible to those who are highly odic, or in a state in which the *od* is abundantly generated. It is of a delicate blue when given off from the positive electrode, and yellow from the negative pole of crystal. From the finger-tips of a male subject it exhales of a blue color about an inch long; but from those of a female the jet is inconsiderable, imparting, as it were, a luminousness to their extremities.

From grave yards this odic exhalation is abundant. It has been seen to cover a necropolis to a depth of four feet, as a lambent blue haze. This is doubtless the fluid generated by the decomposing animal matter beneath the sod. Like phantom-ships at sea, produced by refraction of the light reflected on the firmament from real ships, *phantom appearances* are sometimes seen by sensitive nervous systems, produced by refraction of the odic rays in and upon the mirror formed by the magnetic halo of the earth, which emanate from the *forms* corrupting in the dust thereof. These phantoms (in Greek styled *phantasmata*) are called "*separate*," or "*disembodied spirits*," by the ignorant and superstitious, under the supposition that they are the real men and women, boys and girls, who used to enact life's follies in the flesh! They are, no doubt, as real as phantom-ships; and as awfully mysterious to the unphilosophical and scripturally-unenlightened, as they are to the untutored barbarians of the fore-castle. But real as the phantom-ship spectres are, who would be so crazy as to maintain that they are the souls or spirits of the ships which gave them motion over the dark blue sea! Or that they are the disembodied ghosts of the vessels caught up to the third heavens! Yet this would be just as rational, as the psychological theosophisms of the schools, pulpits, and "circles," about souls, ghosts, and spirit-worlds.

There are a few discoveries in electrical science worth knowing in connection with this subject. Professor Moser, as the result of his researches in Thermography, remarks that "*all bodies radiate light even in complete darkness.*" Again, he

says, "the rays of this light act as ordinary light;" and that "two bodies constantly impress their images on each other even in complete darkness." Thermographic experiments prove these principles, and lead him to the conclusion that there is *latent light* in certain vapors as well as latent heat. The ordinary condition of the human brain, and organs supplied by its nerves, is that of adaptation to the common exterior aspect of imponderable matters, such as light, heat, the grosser forms of electricity, sound, &c. But there is a more exalted or refined perception of these things which the animal organization of its own power, however intensified by inherent excitation, cannot attain to. Our perception of the *latent imponderables*, latent light, latent heat, latent electricity or *od*, latent sounds, &c., may be rendered more acute than ordinary; but it can never rise to the highest penetration which is possible, without the superaddition of something which the animal nature possesses only to a very limited degree. This something is the *spirit of God without measure*.\* All living animals have it in some degree; for "in God" they "live, and move, and have their being;" and if He were to "gather unto himself *his spirit and his breath*, all flesh shall perish together, and man shall turn again unto dust."† This minimum-possession of God's spirit, possessed by quadrupeds and man, is just sufficient for the purposes of that peculiar constitution of things we call "*this life*;" but for the physical perception of things visible to beings of a more refined organization than ours, the sight of which will be vouchsafed at a future time, called "the world to come," the present amount of spirit is not sufficient. This can do for man what is proved, and what may yet be proved; but not what is randomly affirmed. He is not ordinarily in harmony with the latent imponderables; but God is intensely and completely so. Hence "the darkness and the light are both alike to him." If a man was imprisoned in darkness a thousand feet below the earth's surface, God would see him as distinctly, as we see each other above ground in the light of noonday. Men *profess* to believe this; but upon what principle is it that God sees thus in darkness? Because His nature, every atom of which is, as it were, condensed lightning, glowing with such an intensity, that its radiation is felt throughout the boundless universe, penetrating through all substances, and de-

\*Silliman's Journal, Jan. 1st, 1840.

†Mat. xiv. 26; according to Griesbach, Luke xxiv. 37, 39, should read *phantasma*, not *psalmia*.

\*Jno. iii. 34.

†Job xxiv. 13, 15.

veloping life and motion in all things, from the minutest animalcule to the globe of the vastest magnitude. Hence He is called "light," and "a consuming fire." The rays from his presence, called spirit, diluted with the grosser menstrua of the earth's products, place him in inner relation to the imponderables, which are but one and the same principle, variously developed by the media through which it passes into the receptacle whence it came. Thus, for instance, the most subtle principle of the earth's halo is spirit, which is called by different names, such as, electricity, magnetism, &c. This halo is its reservoir, as it were. It is diluted with atmospheric air. We breathe it. It pervades every atom of our bodies; and having enabled our organization to perform its functions, it exhales from the electrodes of our system as *Od* into the reservoir where we derived it by breathing. Thus a circle or circuit exists of the external atomic form-changing fluid, internal transformed matter, and nervous current, closing the circuit by *Od* (latent light radiating in darkness) exhaling into the outer fluid.

Now this outer reservoir of fluid may be regarded as a highly polished and extremely sensitive mirror, in which can be excited latent *odic spectres*, which become visible sometimes to those whose brains are subjected to *odic exaltation*. The spectral impressions may emanate from corrupting bodies, mineral or other substances, and from living brains acting upon other living brains. Reichenbach's graveyard experiments have demonstrated the first; thermo-electrography the second; and animal magnetism, in all its varieties, the third.

We may adduce here a philosophical experiment, illustrative of what we mean by latent spectral impressions. Take a piece of polished metal, glass, or japanned tin, the temperature of which is low, and having laid upon it a wafer, coin, or any other such object, breathe upon the surface; allow the breath entirely to disappear; then toss the object off the surface and examine it minutely; *no trace of any thing is visible*, yet a spectral impression exists on that surface, which may be evoked by *breathing upon it*. *A form resembling the object at once appears*, and, what is very remarkable, it may be called forth many times in succession, and *even at the end of months*. Other instances of the kind have been subsequently described by M. Moser.\*

M. Karsten placed a coin on a piece of

plate glass, which being supported by a plate of metal not insulated, and the sparks from the conductor of an electrifying machine were made to strike on the coin, thereby causing them to pass simultaneously through the coin and the metallic plate. After one hundred turns of the machine, the coin was removed; *the glass plate appeared perfectly unaltered*, (the ghost was invisible,) but *when breathed upon*, a perfect impression of the coin in its most minute details *became visible*.

M. Karsten says, that the impression is not produced *by traces of the electric fluid remaining adherent* to the glass plate; because the impression still remains with great distinctness after all traces of electricity have disappeared, after the glass has been wiped with a handkerchief. And again, these impressions are neither destroyed nor even weakened by passing a stream of the opposite electricity over them.\*

From these experiments we see, that *a thing may exist, and yet be invisible*. Furthermore, that *by breathing upon the thing impressed, things hidden may be manifested*; thirdly that this can be effected *at the end of months*; and fourthly, that *unseen, but real impressions of words and figures, can be made on surfaces by electricity*, and afterwards made visible by breathing. These principles are scientific demonstrations. And pray what is science? It is knowledge. Human knowledge or science, when it is really knowledge, consists of the little men have discovered—the few *general facts* they have found obtaining in the universe; and more especially in this terrestrial system, in relation to the earth, its substances, and man upon it. Men know but little of the laws to which God has subjected his earth and the things belonging to it, compared with what remains to be discovered or revealed. The most scientific of men are comparatively very ignorant. Their knowledge of general facts is exceedingly limited; and their reasonings upon them, and their deductions very often, more often than otherwise, remarkably illogical, and singularly absurd. The wisest among them are free to confess this. And if the wise be fools, in science, how grossly ignorant and foolish must the multitude be, which troubles not itself with general facts, right reason, or scientific principles at all! And yet it is the ignorant who undertake to draw conclusions from data the most recondite, and pronounce the bible a cheat,

\*Fisher's Psychogenic Manipulation, Part ii. p. 39, 42—46.

\*Draper's Text Book of Chemistry, p. 97.



if it teach not according to what they have predetermined it ought to teach. But after all, the multitude is not so much to blame for this as their guides. Like priests, like people. The theosophist reasons out from insufficient data a crude theory which pleases his fleshly mind, and then goes to the bible to cull sounding epithets to sanctify it; instead of allowing God's holy word to teach him as a babe, and then to prove all things by its rule. This procedure is emphatically the folly of our age. All classes are guilty of it; and in consequence, rush headlong to the adoption of theories which destroy the truth, and stultify themselves.

General facts are the laws by and through which God sustains all things and operates upon them. By these laws a relationship is established between him and man, who is subjected to their operation in common with minerals and vegetables. Thus, electricity acts uniformly whatever the nature of the thing acted upon; the products of that action vary according to the medium through which it acts. Like electricities repel, and unlike ones attract, whether minerals, vegetables, clouds, or animal substances, be the subject of their power.

When God speaks to man he speaks electrically, that is, *by his spirit*; for electricity is the term *science* has bestowed upon what the Bible styles *spirit*. All physical phenomena are produced by the spirit acting according to laws peculiar to it, a very few of which are found scattered about in works of science. When the Creator wills to speak, he does it by the same spirit that shivers the sturdy oak, or rends the rocks asunder. Sometimes he communicates his mind by making direct spectral impressions on the magnetic mirror of the brain. In this case a man in his sleep *sees* objects and *hears* sounds that have no real existence; but are representative of realities past, present, or future. These are the dreams and visions of the prophets. Sometimes, he speaks mediately, but still electrically, as through Jesus Christ to his apostles, whose method we will look into briefly in connection with the principles brought out in M. Karsten and Dr. Draper's experiments.

Things, ideas, or images may exist upon the brain's tablet, or sensorium, and yet be invisible; that is, not be recollected by the individual who received them; and consequently invisible to all other persons from his inability to utter them. Though thus invisible, the ideas are nevertheless existent, and actually present within.

They exist, however, in the state of *latent spectral impressions*, and in order to be evoked, or made visible, they need to be *breathed upon* by the same principle that impressed them upon the sensorium. Now the sensoria, or magnetic mirrors, or minds, of the apostles had been prepared,\* or highly polished (to speak artistically) by the process they had undergone by the ministry of John the Baptizer. They were in that state which is represented by the polished metal, or glass, in Dr. Draper's experiment, ready for the coin to be impressed upon it. Jesus came, *the medium* through which the Father operated in word and deed.† He spoke the words, laying them, so to speak, like coin upon the polished tablets of their hearts; while the Father, who performed the miracles, passed by their effect the electricity of his spirit, as it were, through the words and their sensoria, stamping impressions there after the illustration of M. Karsten's experiment with the electrifying machine. "I can of mine own self do nothing," said the Lord Jesus; "the Father is in me. The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." This proves what we have said; that Jesus was the Father's medium through whom, by his spirit, he operated on men's minds by words confirmed by miracles, in strict accordance with the laws illustrated by the experiments before us.

The apostles saw and heard many things during their attendance on the instructions of the Great Teacher, which continued to the *end of months*, as hidden spectral impressions upon their sensoria, but which were afterwards evoked in lines of living light. They saw Jesus ride into Jerusalem on an ass's colt as predicted by Zechariah. But one of them referring to it says, "These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him."‡ They knew what was written in the prophet, and they saw what the people did on the occasion referred to, but their knowledge was a latent spectre until made manifest some time after at the glorification of Jesus. But what happened then by which these latent spectral impressions were evoked? *The spirit was breathed upon them* after the illustration contained in Dr. Draper's experiment. But why

\*Luke i. 17. †Jno. v. 30. ‡Jno. xii. 16.

were they not evoked before Jesus was glorified? For the reason assigned by John, in speaking of the gift of the spirit—"The Holy Spirit," says he, "was not yet given: because that Jesus was not yet glorified."\* Speaking of his teachings, Jesus said to them, "These things have I told you, that *when the time shall come, ye may remember that I told you of them.* When the spirit of the truth is come, it will guide you into all the truth: It shall glorify me."† The glorification in this sense was the receiving things concerning Jesus, and showing them to the apostles—evoking the impressions already existing, and communicating new ones, as evinced in their writings. In this way they were glorified as well as Jesus; for receiving the spirit of the truth, it became in them as a fountain of living streams; thus, "whom he justified, them he also glorified."‡ The Lord Jesus was glorified in a certain sense, after his resurrection, before he was received up into glory; and therefore before he ascended he gave a measure of the spirit to his apostles—not a full charge as on Pentecost, but a sufficient charge, so to speak, to evoke the hidden spectral impressions, the effect of which electrification is seen in their words and actions, between the ascension and pentecost, compared with those before the crucifixion. In bringing out these impressions he proceeded as in Karsten and Draper's experiments with the coins; for the apostle says, "*He breathed upon them* and said, *Labete pneuma hagion, Receive ye holy spirit;*" and from that time they had authority to remit sin.

Man was made in the image and likeness of God. Or, as David saith, *wat-khasseraihu meat maielohim*, thou hast made him to fall short a little of the Elohim, § or angels. He is, therefore, like to them in form, and capable of similar manifestations; but he falls short of their perfection of beauty, strength, and electrical or spiritual exaltation. The Elohim, gods, or angels, are not spectral impressions, any more than men and women are, though they can make such impressions. They are ponderables, occupying space that cannot be occupied by another body at the same time. They are not ghosts, or disembodied winged phantoms, through which you may sweep your arm as through a shadow, and leave them undivided. They are bodies of a nature capable of corporealizing a thunderbolt without deterioration or hazard of de-

struction. Hence they can walk in the glowing furnace unaffected, as can they also whom they choose to mantle in a halo of their spirit.\* They can eat and drink, and do eat and drink material substances;† and have feet that can be handled and washed as the feet of men. "Let a little water, I pray you," said Abraham to three of them, "be fetched, and wash your feet, and rest yourselves under the tree. And they said, *So do, as thou hast said.*" The popular notions about angels are mere superstition. Disembodied spirits with wings are spectral impressions made by *odic emanations* from innate human folly on the unpolished sensoria of the ignorant. Winged heads of chubby babies, peeping out of clouds on the margin of inner glory, are spectres of minds bewitched, or crazed, by the "philosophy and vain deceit" of theosophical magicians, and prophets of "the Spirit-World"—a world of electro-magnetic spectralia. Such angels as the people's heads are filled with flourish there, and only there; and the darker the intellect the more vividly are they seen in all *their* glory. Hence fanatics, worshippers of dead men's ghosts (called by them "saints") and angels, see more phantoms of the kind than the less intensely foolish; others on their deathbeds, when sometimes their sensoria are more than ordinarily excited, and their latent spectral impressions become vivid, have visions of such angels and even hear, as men hear in dreams, celestial music, and invitations to depart and come to Jesus!! Hence error stamps the sensorium as indelibly as truth can do; and confirms itself with falsehood in the article of death.

The angels of Jehovah do his commandments, hearkening to the voice of his word.‡ By his spirit, through them, He shapes the course of human affairs that they may arrive at an appointed end, when Jesus and the resurrected saints—*isangeloi*—"equal to the angels," no longer falling a little short of them, will assume the government of the world. These noble and glorified men, real, not phantom, spirits, cannot be evoked at the will and pleasure of railway travellers, and circles of backwoods sectarians, and consultants of the dead! How prostrate must be the human mind in this truly heathen land to succumb to such a conceit! Honest they may be as honesty goes; but O the inexpressible ignorance of the Divine Testimony such pagan

\*Jno. vii. 39.

†Jno. xvi. 4, 13, 14.

‡Rom viii. 30.

§Ps. viii. 5.

\*Dan. iii. 25; Is. xxxiii. 14, 15.

†Gen. xviii. 6.

‡Ps. ciii. 20

practices display! "Should not a people seek unto God? Should they seek to the dead in behalf of the living? To the Law and this Testimony if they speak not according to the word, it is because there is no light in them." This is the unerring rule. The consulters of the dead do not obtain answers according to this word; though they do according to the latent spectral impressions on the minds of their "mediums," and those who consult or seek to know through them. There is therefore no divine truth to be extracted from their answers; the truth they have is only an evocation of what exists in the mind of man. The things I advocate are matters of divine testimony and reason. They need nor demand confirmation from the spectral impressions, visible or invisible, of "mediums," ignorant of the first principles of the oracles of God. Granting that all they say they see and hear in their "Spirit World" is really seen and heard, it militates not one iota against any thing *proved* by the testimony of God. They see and hear nothing but what begins and ends in the carnal mind. Every thing they reproduce is the mere magnetic reflection of human action, or human thought, from the sensorium of the medium: or the magnetic mirror, lake, sea, or reservoir, in which we exist like fish in the teeming waters.

A prophet, one of the apostle John's brethren, (perhaps Enoch or Elijah) was sent as an angel to him in Patmos. He was sent to show him future things,\* which then had no existence, and many of them at present also have none, *except in the mind of God*. There the undervived archetypes of them exist, and no one could see them there, unless he was placed *en rapport* with the divine mind. When this should be effected, he could behold them there in all their wonderful symbolization glowing on the Divine Sensorium. No one, however, was allowed to gaze upon this manifestation proximately, but Jesus. Hence, the Apocalypse is styled "the revelation which God gave to Jesus Christ," that he might communicate it to his servants on earth. In doing this, he sent an angel, called "His angel," who was qualified to *signify it* to John, that he might write a description of it to Christ's servants. Now, in signifying it to John, the angel had to present visible spectral impressions before the apostle—to *Daguerreotype* his sensorium in the camera obscura of his brain with the objects transferred from the mind of the Father to the

Lord Jesus, and then to the angel. This was effected by the spirit shining upon the divine scenery, and being thence reflected upon John's sensorium, "shining into his heart to give him the light of the knowledge of the glory of God in the face of Jesus Christ:" and all the angel had to do to accomplish this, was to place John *en rapport* with himself; so that the spirit passing from him to John would transfer the spectral impressions to him, and make him clairvoyant. The circle being complete the spiritual current circulated through the group; and John records the fact, saying, "I was in the spirit, and heard behind me a great trumpet voice"—"he that hath ears to understand let him hear what the spirit saith."

Now man being made in the likeness of the angels, can imitate them, without knowing it, in many things, only in an imperfect manner. The Quaker "light within" can be made to shine with latent or *odic light* upon the sensorium of a prepared "medium." "If the *light within* you be darkness, how great is that darkness!" This is the character of the Quaker "light," which that sect teaches every man brings with him into the world! It is the electro-magnetic halo of the sensorium, stamped in after life with all sorts of spectral impressions, according to the teaching the pupil may happen to receive. Now take two such persons, and make one a "medium," called formerly a wizard or a witch, and the other a consulter of the dead through him, or her. In preparing the medium, you have preternaturally exalted, or rendered unusually sensitive, the sensorium—you have so highly polished the plate as to prepare it to receive impressions—its electro-magnetic halo is susceptible of the most delicate touches. Now place the seeker to the dead *en rapport* with the medium and cause to *pass* from his sensorium a current of whatever you choose to call it—electricity, magnetism, od, or what not. This done, there is a connection established between them which unites the halos of the two; so that even the hidden spectral impressions of the seeker are daguerreotyped on the sensorium of the medium, and the witch sees and hears in dream-sight and dream-sound, things which the seeker may have himself forgotten. But the relationship established is not limited to the seeker and the witch; through her it extends to all she knows, and through them to others, and reacting upon herself; and so through the seeker to all the ramifications of his acquaintanceship, both living and dead.

\*Rev. xxii. 8, 9; i. 12.

He says, "Bring me up Samuel!" And Samuel vividly depicted on the sensorium of the seeker, appears also evoked as a spectral impression before the magnetic sight and hearing of the witch or medium. Saul saw nothing and heard nothing of himself; but perceived by the woman's description that it was Samuel. "What sawest thou?" said he to the woman. She told him; and "he perceived that it was Samuel," and made obeisance. The conversation between the spectral impression and Saul was carried on through the witch as through mediums at this day. She heard as we hear in dreams, and what she heard she reported; and Saul's spectral forebodings became prophetic in the witches mouth.

Spectral impressions may be made in divers ways upon the sensorium. Irritation of the stomach will do it. A gentleman in Edinburgh told me that for six weeks he had the appearance of a pig's head sitting upon his left shoulder, so that whenever he looked to that side he saw it staring him in the face. He was suffering from dyspepsia. It was as much the disembodied spirit of a pig, as the spectres seen by mediums are the disembodied spirits of dead men and women, boys and girls, infants and sucklings. When his stomach was restored to healthy action, the pig's ghost vanished from the sensorium, and was consequently dethroned from my friend's shoulder; so when the excitation of the medium's sensory from another cause ceases, the disembodied spirits, and all the angels, vanish in a trice!

Reasoning from the facts presented in the experiments of the coin, we might argue that the actions of men cause hidden spectral impressions to be made on the external magnetic halo of the earth, which remain after they are dead and long forgotten; so that were the Almighty to breathe upon it with his spirit, a man's history would be evoked like the handwriting on Belshazzar's palace-wall. Even these exterior spectral impressions may be discerned by mediums of peculiar sensibility; so that they may perceive scenes after the actors have become quiet. Clairvoyants have seen many things upon this principle. Elisha's is a case in point here. The king of Syria warred against Israel, and devised ambuscades for his enemy; but Elisha, who was in Dothan afar off, warned the king of Israel and saved him not once nor twice. The king of Syria suspected treason in his own camp; but he was told by one of his followers, that Elisha, the prophet in Israel,

told the king of Israel the words that were spoken in his own bed-chamber.\* Here the spectral impressions made upon the universal magnetic mirror by the Syrian's words, were breathed, or shined, upon by God, and evoked upon the sensorium of the prophet by the daguerreotypism of his spirit, which gave wings to the matter. This is the "*bird of the air*" that reveals even the inmost thoughts of men. Therefore, "curse not the king; no, not in thy thought; and curse not the rich in thy bed-chamber: for a bird of the air shall carry the voice, and that which hath wings, shall tell the matter."† Let no man commit crime, and say, "No eye sees me, therefore the offence shall be hid." Sooner or later his sin may find him out. The impressions of his deeds upon the earth's magnetic halo may happen to be reproduced upon the sensorium of some sleeping or waking medium; or stare him in his own face when he shall rise from the dead, and behold his actions written, like Belshazzar's doom on the magnetic page, in words of living light—thus verifying the proverb, trite yet true, that "*murther will out.*"

Unless God think fit to infatuate a people by their own folly and presumption, and so create spectral impressions of things upon the sensoria of their wizards beyond the range of their own sphere, the second-sight of mediums never contemplates ideas, or images, or shadowy forms, which are not purely of human origin. All the things they have seen are but the spectral impressions of human thoughts, words, or actions. *The doctrine they utter is always traceable to some sectarian theosophism*—some double-distilled theological toolery, always at variance with "the law and the testimony." If they stumble upon a truth, it is just that proportion of truth that happens to be blended with human fooli-ness; and being truth, serves as a decoy to lead them into the mazes of a labyrinth from which there is no possibility of extrication. From what I have read of "*Spirit Worldism*," I have no hesitation in saying that it is mere "lying divination." I have a volume at my side, Cahagnet's "*Celestial Telegraph, or Secrets of the Life to Come revealed through Magnetism*," a book of 240 large 12mo pages, which is full of this sort of thing. It is a French work, and on p. 220 the author inquires, "On earth is there aught that we can hide from the perception of a clairvoyant? It is not, therefore, ridiculous to admit that in the world of spirits none is any longer able to con-

\*2 Kings vi. 8.

†Eccl. x. 20.

ceal aught; it is the Book of Life which will be open to all." Hence a relationship being established between a clairvoyant and "spirits" in the invisible, messages may pass between living bodies on earth and dead men's ghosts in heaven or hell as by telegraph, and clairvoyants become the *see-ers*, and *prophets* of their familiar spirits or gods! In this way are laid broad and deep again the foundations of a new system of idolatry, of which the magnetizing circle-men who entrance the clairvoyants, are the priests. Already in the hands of these ignorant people the Bible is what the clergy have made it, by their preaching, a mere "dead letter." They misapply it (and they can do nothing else) at pleasure, and cull from it texts, without regard to contexts, to suit their purpose—to sanctify their nonsense in the esteem of those in whom some veneration for "the Law and the Testimony of Jehovah," is supposed to be still unextinct. Now the issue is between the *Magnetic Book of Life*—the Book of Magnetic Spectral Impressions—and the *Book of the Covenant*, usually styled THE BIBLE. Both volumes cannot be divine revelations of the future, or exponents of the same truth; for they foretell opposite events, and teach doctrines subversive of each other. The Magnetic Book of Life is nothing more than the magnetoelectric spectral impressions pertaining to the living generation, whose mind, or sensorial halo, is the mirror from which is darkly reflected its own thoughts: while the Bible is a revelation from Jehovah of the fate of all existing governments, of his purpose to establish a Theocracy on their ruins, of the destiny of nations for the coming thousand years, of the eternal constitution of the globe from the end of that period, of the condition of the human race when all things terrestrial become new, and of how *we of this*, and others of past generations since the world began, may constitute a part of his Theocracy, and become dwellers upon the earth for ever. These are great and glorious destinies, upon which the priests and prophetesses of "the Spirit World" can throw out no light. Their divinations upon these topics, where not borrowed from the Bible, are only lying rhapsodies—the dark and malarious thinkings of nervous flesh, rioting in the spectralia of musty theosophisms talked into it by the gospel-nullifiers, and pulpit mar-texts of the "chairs" and "sacred desks" of "christendom." Like the old Athenian spirit-worldists who withstood Paul, they reject the resurrection of the mortal body

in resolving it into the introduction of the spirit of man into the spiritual world on the total cessation of the heart's action! The Bible says, "Many who sleep in the dust of the earth shall awake."\* And again, "the earth shall cast out the dead; and no more cover her slain;"† and that we may know by what power the dead shall rise, and who shall participate in the resurrection of the just, it is written, "If the spirit of God that raised up Jesus from among the dead (*ek nekron*) dwell in you, He that raised up the Christ from among the dead, shall also make alive your mortal bodies through his indwelling spirit in you."‡ This is teaching the resurrection of dead bodies from earth's dust in which they are mingled—a resurrection effected by Jehovah's spirit through Jesus§ at the reorganization of the righteous dead, and not at the dissolution of their existence here. But compare with this, and spurn with contempt, the following drivelling foolery of spirit-worldism, taken from Cahagnet. It is the clairvoyant Swede who vapors—"The spirit of man," says he, "after the separation, remains a short time in the body, but only until the total cessation of the heart; this happens differently; according to the nature of the disease of which the man dies, for the movement of the heart in some lasts a certain time, and in others ceases at once; no sooner does this movement cease than man is resuscitated, but this is brought about by the Lord alone. By resurrection, we mean the spirit of man leaving the body, and introduced into the spiritual world; correctly speaking, this resurrection should be termed *the awakening*!" The awakening believed in by spiritists is very different from the awakening taught in the Bible, as must be obvious to the weakest intellect. The clairvoyant awakening differs in the time and subject of it—it is the awakening of a dead man's ghost at the last pulsation of his heart while his body is still untouched by decomposition; while the Bible awakening is the awakening of a dead man himself, at some time, it may be five thousand years, after he has actually mouldered into dust. Now which are we to believe? Baal's prophets, or Jehovah? The spectral illusions of the flesh, or the testimony of the living God? The crazy old mesmerist of Sweden, or the apostles of Jesus Christ?

(To be continued.)

\* Dan. xii. 2

† Isai. xxxvi. 19, 21.

‡ Rom. viii. 11.

§ 2 Cor. iv. 14.

## INQUIRY TOUCHING THE TEMPTER.

DR. THOMAS :

Dear Sir—In your otherwise surpassingly interesting work, styled "*Elpis Israel*," you speak of the agent in the original temptation as *only* an animal. You ascribe to him a high degree of mentality, without moral obliquity, and making the worthiest use, possible, of his faculties. On this idea and the general subject, I ask—

1. Does not this subject, of the temptation, as you present it, stand in utter contrariety to the testimony of our Lord; "*The Devil is a liar from the beginning*"?

2. Is not "*the beginning*," Gen. i. 1; Matt. xix. 8; John i. 1; and John viii. 44, substantially the same? Or do they not refer to the earliest record of the subjects spoken of in the Scriptures? If so, has not "*the Devil*" a place "*in the beginning*," as really as "*the Serpent*"?

3. Does not the New Testament teach that there is a Tempter, as really as a "*Christ*"—*The Tempted*? Matt. iv; Luke iv. He is distinct from, and out of, or away from our Lord. John xiv. 30.

4. If such be the representation by inspired teachers, and by the "*Faithful and True*" himself; how can we be safe in departing from it?—or can we do thus and not act on the same principle of all error?

5. As the term "*Dragon*" represented anciently the Egyptian Sovereignty or Sovereign (Ezek. xxix. 3.) as the term applied to their leading animal, the idolized crocodile—and as Egypt oppressed Israel and opposed God—does it not apply to Rome in Revelation as the oppressor of Israel and the church only on the same principle that "*Babylon*" does?

6. As Pharaoh, the actual agent in oppressing Israel, was as real as his Dragon-crocodile representative, why not allow "*the Serpent*;" and "*the Devil*;" both the precise place they occupy in Scripture?

(On some ancient coins of Augustus, Egypt was represented by a crocodile. Bochart says that Pharaoh in Arabic signifies a crocodile. Isa. xxvii. 1; ii. 9; Ezek. xxix. 3;—*McKnight, Ep. p. 705, Essay 8, Comp. Com.*)

An answer will be thankfully received. Your former is general and indefinite; an answer to this would be definite.

Yours in the truth,

J. B. COOK.

June 19th. 1852.

## THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

NO. I.

"*Jesus partook of flesh and blood, that THROUGH DEATH he might destroy that having the power of death, that is, the devil.*"—PAUL.

The "*Inquiry touching the Tempter*," appeared in the Advent Harbinger of June 19th, of the current year. The worthy querist is of opinion, that what has been presented in *Elpis Israel*, on the subject of the Devil and Satan, "*is general and indefinite.*" That it is general, and does not go argumentatively into the support of the doctrine there exhibited, is indeed the case; nevertheless I think, that what I have set forth is sufficiently definite for the reader to perceive what I believe the scriptures to teach concerning the devil, in the several passages where it is alluded to. However, I do admit with my friend, that what I have said about the Devil and Satan is not as definite as I could have made it. I was not writing upon that topic particularly; nor did I care to say more than was necessary to the comprehension of the general matter of the book. In treating of Israel's Hope, or the Kingdom of God, I could not avoid saying something of evil, and "*that having the power of death*," which the full fruition of that hope is to eradicate from the earth, from society, and from the moral and physical constitution of flesh and blood. But I did not lay a heavy hand upon the subject, knowing how much "*the Devil*" is respected by some, worshipped by others, and venerated in some way by nearly all. Not that this abstractly considered would have deterred me from giving him his due; for I have no favor for him though he may approach me as a minister of righteousness, a professor of Sacred History, or an angel of light;\* I see in him only *one causing men to fall*, and an *adversary* to the truth, that is, to the gospel of the kingdom in the name of Jesus. I wished to get this all important topic systematically before the British public, as I am now endeavoring to do before the American, in *Elpis Israel*; therefore, I did not wish to offend their prejudices by being too explicit touching their idol, lest they should close the book before they got at "*the things of the kingdom of God.*"

I have said little, or nothing that I re-

collect, in any of my other writings concerning "His Satanic Majesty." The time had not come, and no one sought to bring me out upon the subject. I have in past years had so many devils of one sort or another to contend with, that I did not care to increase their host by denying their master's existence in the popular sense. But, "steadfast in the faith," I have successfully resisted the scripture devil, and he has fled from me.\* The *antidikos diabolos*, or OPPONENT CAUSING (me) TO FALL, if he could, with all his satellites, are either *hors du combat*, or so used up, that they have left me free from the necessity of defending myself lest I should be devoured. They have done their worst; and no clamor that they can raise can do more than induce me to serve them up for the entertainment of my readers, by way of recreation in the severer study of the Law. The time is come, then, when the outcries of "the Devil's" clients may be disregarded. He is, doubtless, a very "potent, grave, and reverend signior" with the world, with whom it is a point of expediency not to offend him, if possible. Men, therefore, like to hear him spoken of with respect; and as the terror of him is very useful in keeping evil doers in awe, and compelling some of them to "seek religion," they do not like the fear of him diminished: and by way of recommending themselves, we presume, to his tender mercies, if he should happen to get everlasting possession of them, they make a great clamor, and persecute with hard speeches, those who can see no other devil in the Bible than *Sin incarnate in flesh and blood, and manifested in the personal, social, and political works of mankind*—and no other Satans, than *personal, and politically organized, adversaries* to the righteous and the truth. But I am not careful to avoid offending "the Devil" or his friends now; neither shall I regard their conclamation. My desire is to make men hate the devil, speak unrevilingly to Satan, and to fear none but God and his Christ; whom to know is to love and to obey unto eternal life.

During my residence in London I became acquainted with a physician, somewhat famous in the scientific world and a believer in the kingdom of God, who purchased a copy of *Elpis Israel*, and at the same time presented me with a pamphlet he had published, entitled "*An Inquiry into the existence of a personal Devil*." It consists of twelve lectures and an appendix, making ninety-six octavo pages.

\*James iv. 7; 1 Pet. v. 9.

It contains much good sense on the subject; and as far as I think its contents in accordance with the scriptures I shall reproduce them in these columns. In the first lecture are some very excellent remarks on the investigation of truth, which very appropriately precede the examination of the subject, and which I beg leave to introduce in this place in order to propitiate a candid consideration of what I have to say.

"Sound thinking," says he, "that is, cultivated and well-directed common sense, applied to the discovery of truth, either natural or revealed, has followed the rule, that *Nothing ought to be believed as true unless its truth can be demonstrated by an appeal to the facts recorded in the Book of Creation, or to the Book of Revelation*."

"The Naturalist, that is, the student of the truths written in the book of creation, says, 'To the book of creation: if any man speak not according to this book, it is because there is no light in him.'"

"The Spiritualist, that is, the student of the truths written in the book of revelation, says, 'To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.'"

"Rigid adherence of late years by the naturalists to the above rule in reference to the subject of natural, or creation-written, truths, has been the cause of immense progress in natural science: and is it not, without any improper presumption, to be inferred, that a similar rigid adherence to this rule in matters relating to the spiritual Bible-written truths, in other words, in matters relating to the moral and religious condition of man, will be attended with equal progress?"

"It is a lamentable fact that, in this matter of rigid adherence to this rule of truth-investigation and truth demonstration, 'the children' who study the things of the natural world are far in advance of, 'are wiser in their generation than are the children' who study the things of the spiritual world.

"It is from this cause that such diversities of opinion prevail among professing christians: an evil not to be remedied, as the Romanists would remedy it, by squeezing all men's minds into one universal square impudently called *the mind of the church*; or as Milton describes the

\*:domo, natura minister et interpret, tantum facit et intelligit quantum de natura ordine re vel mente observaverit; nec amplius scit, aut potest.—*Racon*.

†Isai. viii. 20.

patent uniforming process, "starching them into the stiffness of uniformity by tradition."\* This is not the method; but the only method is to establish as binding upon all christian inquirers the rule already recorded, that *Nothing in spiritual matters ought to be believed as true unless its truth can be demonstrated by an appeal to the original scriptures, and this to the satisfaction of every well-constituted, truth-loving mind.*

"This rule once generally recognized and practically carried out, will make the candid and ingenuous all of one mind; will establish uniformity, the true uniformity of belief, one founded on the *conviction*, and not on the *suspension* of the understanding.

"Sincere men of science are of one mind in regard to chemical, mechanical, and mathematical facts; this oneness having been arrived at by rigidly adhering to the prescribed rule in studying the Book of Creation. What, then, is there in spiritual subjects to prevent men pursuing revelation-recorded truths, arriving at a similar oneness of mind in regard to those truths, recorded by the same Divine Mind, and guided by the same God of Order, as dictated the other book of instruction?

"Taking this rule as the guide, and holding the principles that, revelation being "information from God," being a truth discovery, its truths are therefore for discovery, and that these truths are to be discovered with a certainty as great as that connected with the creation-truths, it is proposed to consider

### THE DEVIL.

"As a consequence of being guided by this rule it will be essential to throw behind us, and as far as possible to banish from our mental condition, all the various notions that have been instilled into our minds, in conjunction with the Devil, by means of nurse-stories, pictures, and even by the pleasing religious romance writer, Bunyan, and by that stupendous-minded poet, Milton. The descriptions, however beautiful, and the notions thence derived, however strong, must be to us as inquirers after truth, as though they were not.

"Knowing, however, how strong early impressions are, how constantly they obtrude themselves whenever the subjects with which they were originally introduced into the mind are brought before

the view, we require to be continually on the alert lest when we, in relation to the influence of mental associations, are asleep, they may enter in and divert our minds from the good old way—the Law and the Testimony.

"From the Book of Creation nothing can be learned of the existence of the Devil.

"Formerly, the miseries of the world led some to imagine and to believe in the existence of some powerful malignant spirit. The Magi taught the existence of a good and of an evil spirit, between which existed an irreconcilable enmity: an opinion constantly discernible in the Egyptian and Grecian mythologies; and, modified by circumstances, and consequently, in manifestation, traceable in the mythologies of almost all nations, the more uncivilized the nations the ideas associated being the more absurd."

Though, as the Doctor truly says, nothing can be learned of the existence of a personal Devil from the Book of Creation, yet the mythological dogma might be deduced from an observation of existing facts. *Natural evil*, such as earthquakes, floods, pestilence, famine, &c., human wickedness, and death, contrasted with *natural good*, was seen to prevail everywhere. Inquisitive brains speculating upon this would *naturally* attribute the one to an evil cause, and the other to a good one; and as these causes were manifestly superhuman, the carnal mind being unenlightened by revelation on the subject, rushed to the conclusion that the causes were two intelligent, powerful, and antagonistic Spirits, one of which, the author of good, they styled *Oromazd*, and the other, the author of evil, *Ahriman*. The latter became the Devil of the Gentile world; and as men stand more in awe of the terrific than of the good, they invented superstitions to propitiate the Devil rather than to do honor to the author of all the benefits they enjoy. This was the origin of the dogma of an omnipotent, omnipresent, and personal Devil in the East; whence the nations of the west imported it when their fathers migrated to the "isles of the Gentiles afar off." They represent him in their statuary and pictures as half-goat and half-man, with horns and hoofs, and forked tail, and black as soot, with a three pronged pitch-fork in his hand! The three myths, the mythologies of the pagans, of the papists, and of the protestants, represent the object of their terror

\*Milton's Prose Works; Speech for the Liberty of Unlicensed Printing.



under the same form substantially;\* and all of them assign to him a local habitation in what they call "hell."

The things affirmed of the mythic Devil have been commingled with scripture phrases, applicable only to the devil and satan of the Bible; and with tradition. Stripped of the former, the Devil of "Christendom" is essentially the Devil of the Mohammedan and Pagan worlds; the latter being the sire of the Devil of our contemporaries, against which we have more particularly to protest as an existence as fabulous as "the immortal souls," or "separate spirits" of ancient and modern mesmerism bewitched. These popular fancies are all of one and the same visionary origin—the *phronema tou sarkos*, THE THINKING OF THE FLESH, termed in the common version of the scriptures, "the carnal mind," which Paul avers is "enmity against God, and unsubject to his law."† Hence, its thoughts are not God's thoughts; and its conclusions, in every particular, at variance with his. Show me an opinion, a principle, or an article of faith, originated by the carnal mind, or agreeable to it, and I will prove it to be false by the law and testimony of God. Creation's book interpreted theologically by speculators, ignorant of the ideas revealed in "the oracles of God," the word of the prophets and apostles, is the source of all the foolish

\*In Levit. xvii. 7, and 2 Chron. xi. 15, the word "devils" is *seirim*, rendered *damonai* by the Seventy, and signifies *He-goats*, which were worshipped by the Hebrews in Egypt and Palestine, after the example of the Egyptians. They were adorned as the representatives of *satyrs*, or *wood-demons*, supposed to resemble them, and to live in deserts. In Isai. xiii. 21, speaking of Babylon the prophet says, "Satyrs (*seirim*) shall dance there," that is, He-goats shall do so. The Egyptian He-Goat worship was adopted by the Greeks and Romans, who adored him as the representative of Pan, the prince-demon of the woods, and principle of all things. Pan is described as a monster in appearance, having two small horns on his head, a ruddy complexion, and flat nose, with the lips, thighs, tail, and feet of a goat. "It is not improbable," says Parkhurst on the word *sahir*, "that the Christians borrowed their goat-like picture of the Devil, with a tail, horns, and cloven feet, from the heathenish representations of Pan the terrible." Thus the Devil of the vulgar superstition was dug out of the grave of paganism by the early corrupters of Christianity, the charnal house of "all the abominations of the earth."

†Rom. viii. 7.

notions which have perverted the public mind in regard to religious subjects. We must purge ourselves from these upon all topics, that of the Devil among the rest, if we would bring our thoughts into harmony with the thoughts of God.

The mythic devil-dogma of the Gentiles, I have said, has been combined with tradition. Between Oromazd and Ahri-man, that is, between God and the Devil, say the Orientals and their disciples of the west, "there is an irreconcilable enmity." This doctrine of "enmity" is a truth handed down from Noah, to go no further back, and misapplied. The irreconcilable enmity is that which God said he would put between the Serpent and the Woman; and between the Woman's Seed and the Serpent's Seed; that is, between the serpent-adherents of falsehood, and the righteous constituents of the Bride; and between the Chief of the political organization of the serpent-community, and the Great Captain and Husband of the Bride.\* These are the two great parties into which mankind were to be divided; and between whom there was to be irreconcilable enmity, until one or the other of them should be exterminated from the earth. The two chiefs are the Heads of each contending party contemporary with each other upon the earth—contemporary at the bruising of the heel of the one; contemporary also at the bruising of the Head of the other: *two adverse powers incarnated in two irreconcilably hostile organizations of mankind*. The people of the east, though "become vain in their imaginations, and darkened in their foolish heart," still retained this tradition derived from their ancestors, when, with "a mind void of judgment," they fabricated their theory of Oromazd and his enemy Ahri-man. They did not retain God's knowledge in its purity, but perverted it, and turned it into a mythology of the Devil.

The believers in the Devil of the Gentiles could do no more than they have done towards explaining the origin of the world's miseries. The thinking of the flesh attributed their origin to the God-hating malevolence of a personal devil existent before the formation of man; the Bible, on the contrary, refers them all to sin as their cause, and to divinely appointed evil as the punishment of sin. The popular notion is a clumsy effort of the carnal mind to explain things too high for it; and the scripture testimony it adduces to sanctify its absurdity only ex-

\*Gen. iii. 15.

poses it to contempt. It tells us that this pre-existent immortal Devil was "Lucifer, son of the morning," who "fell from heaven!"\* Would any one that understands the prophets be so infatuated as to dream of proving the pre-Adamic existence of the Devil by such a passage as this? The record concerning Lucifer is part of a prophecy of the overthrow of Nebuchadnezzar's dynasty by the Medes and Persians, commencing with the beginning of the thirteenth of Isaiah, and ending at the twenty-seventh verse inclusive of the next chapter. Lucifer is Belshazzar, who was so named 181 years before his fall, because he was the *light-bearer*, or sun, of the Chaldean heaven. The prophet, in vision, seeing him prostrate as "a carcase trodden under feet," exclaims, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?" How dark must that mind be that can press a prophecy of the fall of a man from the throne of a pagan empire, into the service of demonstrating the existence of a personal Devil before the creation of man upon the earth! What absurdity is too great for the credulity of the carnal mind after this!

*The Bible doctrine of the devil is its teaching concerning sin.* This is certainly an important subject, and one which it is desirable every one should understand. The Gentiles do not understand the teaching of the scriptures concerning Sin; it is impossible, therefore, that they can know any thing about the devil and satan exhibited in the testimony of God. *Sin* is the synonym of *devil* in the text we placed at the head of this article; I do not mean it to be inferred, however, that I hold that the word *sin* is the meaning of the words *devil* and *satan* wherever they occur in the English version of the scriptures. The words, *devil* and *devils*, occur about one hundred and twenty times in the English Bible, but they are by no means invariably represented by the same word in the original scriptures. Two distinct words are used; and in eighty-two passages of the one hundred and twenty, the word employed is quite distinct from that which, in the remaining thirty-eight and the above text among the number, is the representative of the word devil in the common translation. In the

eighty-two texts the word is *daimon*, and its derivatives, which ought never to be translated *devil* either in the sense of a personal devil or of sin. Of these eighty-two only four belong to the writings called "The Old Testament," in which it is *devils* and not *devil*. In the thirty-eight passages the original word is *diabolos*. Now, if the word *devil* be the correct rendering of *diabolos*, it is certain that it cannot be the proper interpretation of *daimon*; and consequently to render *daimon* by devil must lead into error. I do not, therefore, affirm that *sin* is synonymous with *devil* and *devils* in those texts which have *daimon* for their representative in the Greek; but that where the original is *diabolos* the radical idea is *sin*. I conclude, then, that distinct Greek words being used in the eighty-two texts, and the thirty-eight texts, the ideas represented in the two classes are distinct, although rendered by the same word in English; and that consequently, all arguments in relation to the Devil, as derived from the eighty-two, would be deceptive and of no weight, because the Devil is not referred to therein at all.

The thirty-eight texts in which *diabolos* occurs are—*Matt.* iv. 1, 5, 8, 11; xiii. 39; xxv. 41: *Luke* iv. 2, 3, 5, 6, 13; viii. 12: *John* vi. 70; viii. 44; xiii. 2: *Acts* x. 38; xiii. 10; *Ephes.* iv. 27; vi. 11: 1 *Tim.* iii. 6, 7, 11: 2 *Tim.* ii. 26; iii. 3: *Tit.* ii. 3: *Heb.* ii. 14: *James* iv. 7: 1 *Pet.* v. 8: 1 *John* iii. 8, three times in this verse: *Jude* 9; *Rev.* ii. 10; xii. 9, 12; xx. 2, 10.

In our prefatory text the words are *ton to kratos echonta tou thanatou, toutesti, ton diabolon*—"the having the power of the death, that is, the devil." *Ton echonta* is masculine to agree with *diabolon*, not because the thing having the power of death is a male; but because the word by custom of the Greek tongue is in that gender. The thing having the power of death is *it not him*; unless by *prosopopeia* the *it* is converted into a person, as in the text below.\* This *diabolos*, or devil, whatever it may mean, the apostle says, *Jesus came to destroy*. It is therefore, not an immortal devil; but one which will sooner or later be annihilated by the power of Jesus, the Woman's Seed. To destroy the devil is to take away the devil from the world; that is, to take away the Sin of the World: hence, said John the Baptist concerning Jesus, "Behold the Lamb of God who taketh away

\*Isai. xiv. 12. Alluding to the Devil a writer says, "the height of capacity in Lucifer only increased the fall of that Son of the morning."

\*Rom. vii. 13, *kath' hyperbolen hamartolos*, pre-eminently a sinner.

the sin of the world." This is the mission of Jesus, to take away every curse from the earth;\* and certainly when this is accomplished, Diabolos and all his works will be destroyed.†

Now, to accomplish this great work of destroying the devil and his works, Paul says, Jesus became flesh and blood, therefore subject to death like his brethren, that he might die. I can understand this if the devil mean sin; but on the hypothesis that *diabolos* means the Gentile Devil, I confess I can see no sense in it. Why should Jesus become flesh and blood to destroy such a devil as the world believes in? Why should he become mortal to conquer the immortal Devil!—The devil which men suppose is to torment their species in fire and brimstone in all eternity? Will any one of his friends make this mystery intelligible, if they can? If the devil to be destroyed be such an one as is supposed, Jesus ought to have appeared in the nature of angels, and not in the weakly nature of the seed of Abraham. He would then have been strong and invulnerable; and an overmatch for the foul fiend perhaps; though if mere strength were required, I see not why the angels could not have given him his quietus thousands of years ago.

But no. The angels, even all the hosts of them, could not, and cannot, destroy *diabolos*, or the Bible-devil, which torments our race, upon the principles laid down by eternal wisdom. This *diabolos* is the thing that has "*the power of the death*," which subjects all the living to corruption. It has this power now, even over the saints, though the King of Saints is no longer holden of it. It will retain this power till their resurrection, when they will be subject to its control no more. It will still, however, retain its hold upon humanity for a thousand years longer; but when that long period is accomplished, the rest of the dead, who are to inhabit the earth for ever with the Saints and their King, will be extricated from its deadly embrace; for "*the last enemy, DEATH, shall be destroyed*." Ah! Death is the last enemy; yes, and the first enemy was Sin, who introduced it into our world; for "*the wages of Sin is Death*." Here are cause and effect face to face. Human tradition makes the popular Devil the first enemy and the last, the Alpha and the Omega of all their woes; but not so the Bible, *Sin* was the first, and *Death* will be the last; because Sin being taken away, *Death*, its penalty, will be abolished

as a matter of course. As far as possibility is concerned the matter might be reversed. If death were taken away and not sin, sin would then be immortal—*Diabolos* would live for ever—a result, however, that cannot be; because it was to prevent the immortality of sin on the earth that the flesh and blood called Adam and Eve, were expelled from Paradise.\* Sin must be destroyed. This is a victory that must be obtained before God can with honor to himself abolish death. But the destruction of sin has a deeper meaning than simply putting down rebellion. *Death cannot be abolished so long as sin exists in the flesh*; for "*the body is dead because of sin*"†—it is the physical principle within us that makes us mortal. But enough for the present. In the next number I will resume the subject.

EDITOR.

\*Gen. iii. 22, 23.

†Rom. viii. 10.

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## VISIT TO BRITAIN.

THE FORLORN-HOPE DEFINITION OF THE GOSPEL—THE DECLARATION OF THE GOSPEL FILED BY PAUL DEMOLISHES IT—PREJUDICE AGAINST US ON THE WANE IN EDINBURGH—A PUBLIC DEMONSTRATION OF RESPECT—VISIT TO HOLYROOD AND TO THE CROWN ROOM IN THE CASTLE—THE REGALIA AND CROWN-JEWELS OF SCOTLAND'S KINGDOM—A WEEK AT HARROWGATE—LETTER FROM EDINBURGH.

The forlorn hope led on by the lawyer and the deacon against our position, was based upon the following words of the apostle—"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again on the third day according to the scriptures." I had stated that the things concerning the kingdom to be restored again to Israel under the New Covenant, and concerning the name of the anointed Jesus, were the subject-matter of the Gospel to be believed for salvation; and that to omit the things of the kingdom was to mutilate the gospel, and to make it of none effect. This was a deep thrust

\*Rev. xxi. 3; xxi. 5.

†1 Cor. xv. 1-4.

\*1 Cor. xv. 1-4.

into the consciences of those who were either ignorant of the things of the kingdom, or, if they knew them, did not believe them. The lawyer and the deacon, both baptists, I suspect were in this predicament, which is, indeed, a pretty universal dilemma. They felt themselves, therefore, bound to justify themselves, and to show, if they could, that the gospel was restricted to *three facts and a single truth* concerning Christ—the facts being the death, burial, and resurrection of Christ; and the doctrinal truth that “*he died for our sins*,” so that if a man believe these, he believed the gospel, and would be saved if he did not forget them. To prove this they adduced the passage above quoted as an obvious demonstration of their position, and an unanswerable, and triumphant refutation of mine. But “*he that is first in his own cause seemeth just* : but his neighbour cometh and searcheth him.” This happened to them and we searched them to the following effect.

• They laid great stress, as is usual, on the phrase “*first of all*,” to prove that when Paul preached the gospel the first thing he did was to deliver himself concerning the crucifixion and death of Jesus for our sins, which is called “*preaching him crucified*.” But to this I objected that Paul did not say “*first of all*,” but *en protois*, “*among the first things*”—“*I delivered to you among the first things that which I received, how that Christ died for our sins, &c.*” It is not true that Paul delivered this in the Gentile sense of the phrase “*first of all*,” that is, that the *first thing* he preached was the crucifixion of Jesus for sins. When he went among those who had the scriptures of the prophets, and professed to believe them, the first thing he did was to lay before them *the things concerning the Christ*; and when he thought he had sufficiently enlightened them upon these matters, he then submitted to them *the things concerning Jesus, and his name*. But when he went among idolators, who knew not the prophets, he first shewed them the absurdity of idol-worship, endeavoring in so doing to turn them from dumb idols to the living and true God, whose messenger he announced himself to be; he then proclaimed God’s future vicegerent reign over the nations by A RIGHTEOUS MAN whom he had prepared for the purpose, having raised him from the dead; which resurrection was an assurance that said Divine Kingdom would certainly be established. Having thus introduced the subject of the King’s resurrection, he then preached to

them Jesus, that is, the things concerning him; who confirmed the apostle’s testimony “*with signs, and wonders, and divers miracles, and distributions of the Holy Spirit, according to his will*.”

The foregoing statement is proved by Paul’s course at Thessalonica, Athens, and Corinth; for thus it is written, “*And Paul, as his manner was, went into the synagogue of the Jews, and three Sabbath days (or Saturdays) reasoned with them out of the scriptures (of the prophets, the only scriptures then in being,) opening and alledging that it behoved the Christ to suffer, and to rise from among the dead (ek nekroon).*” While he confined himself to this, the general question, he was listened to without tumult. The Jews had no objection to listen to the discussion of the question, “*Is the Anointed One to suffer death, and to rise from the dead, before he assumes the reins of government over Israel and the nations?*” This is clear from Paul’s adventures at Corinth as well as at Thessalonica. There he reasoned with the Jews for several Sabbaths, during which all was peace and quietness, and obviously, because he said nothing about Jesus. He spoke only of the Christ, without affirming whether he had appeared or not. But when Silas and Timothy joined him from Macedonia he was encouraged, and, being pressed in spirit, could no longer forbear to affirm that the Christ had appeared, and that the crucified and resurrected Jesus was He. This avowal threw the hitherto peaceable Jews into an uproar, as the announcement of the same truth had at Thessalonica. It is evident, therefore, from the effect produced at both places, that *Paul did not preach the things concerning Jesus first of all*. If he had, his first discourse would have resulted only in tumult. He would not have convinced a single Jew. He had first to *prepare the minds of the Jews* by convincing them from the prophets that, whoever the Christ might be, and whenever he should appear, he must prove himself worthy of exaltation to David’s throne by obedience unto death, from which God would deliver him by a resurrection to everlasting life. If he could get the Jews to believe this he would remove the great obstacle in the way of their confessing that Jesus was the Christ. This obstacle consisted in their belief that the Christ, whenever he came, would appear at once in power and great glory. If Jesus had appeared thus they would have received him gladly; but because he appeared in humiliation, contrary

to their expectation, he became an obstacle, "a stone of stumbling and rock of offence." Knowing the state of their minds upon the subject, Paul proceeded cautiously and wisely; first opening to them the prophets, that is, expounding the scriptures that they might understand their teaching concerning the Christ. When they comprehended this, they perceived that the King expected by the nation was to appear as "a poor and needy man," despised and persecuted by his contemporaries to an ignominious death, and afterwards to rise from the dead; and that this crisis of his fate was to be made the *foundation of a mystery*, through which remission of sins, and a right to share with the Christ in his kingdom for ever, might be obtained. A mind so prepared would have no difficulty in assenting heartily to the proposition that the Jesus whom Paul preached was that Christ, when the declaration was confirmed of God by the miracles wrought in his name before them.

Now, the things first preached by Paul, namely, concerning the Christ, were the things of the kingdom; for *Christ* is equivalent to *king*, because kings are *anointed ones*. In preaching Christ to the Thessalonians, he taught them that there was another king than Cæsar,\* who should come from heaven with the angels of his power, taking vengeance on those who obeyed not the gospel he preached.† He invited them to a participation in his kingdom and glory.‡ a resurrection from the dead if accounted worthy of it, and deliverance from the wrath to come.§ In preaching Jesus Christ, he taught them that Jesus was that king in whom would be fulfilled all the things written concerning him in the prophets. This doctrine of a king from heaven to rule the nations upon the earth, as Jehovah's vicegerent, sounded out from Jerusalem to every part of the Roman dominion until it reached the ears of the reigning emperor, whose jealousy it excited so much that he made decrees, forbidding any one to proclaim it. Now, I would like to know, if Paul had taught that Jesus was king of a dominion in the skies, or beyond them, would the Roman emperor have forbidden his subjects to affirm it? On the contrary, is it not clear, that Paul preached the establishment of a kingdom on the Roman territory, and that it was this that alarmed Cæsar? What would Cæsar, a pagan,

have cared about the kingship of Jesus so long as he supposed it was to be confined to the heavens, and not to interfere with his jurisdiction? He would have regarded it with as little concern as Victoria does the preaching of the kingdom by the dissenters, who declare that the Lord's kingdom is not of this world, but purely spiritual and ethereal.

Paul had a special reason for reminding the Corinthians that he delivered to them the death, burial, and resurrection of Christ for sins, "among the first things." It was this. There were some of Hymenæus and Philctus's disciples among them, who affirmed that "*the resurrection was past already*,"\* and that consequently, "*there is no resurrection of the dead*"† hereafter. They had embraced again that old clairvoyant fable of heathenism concerning souls, or "separate spirits." They affirmed that man had a soul in him which was capable of a disembodied existence, which it actually assumed at death. This was the current and universal opinion of the day, which made Paul's doctrine of the resurrection of the mortal body so absurd in the estimation of the people.‡ The holders of this fabulous tradition argued from their assumption to conclusions subversive of the truth. As souls are received by the pure ether, and joined to the company among the stars, a resurrection of the body to inherit a kingdom in the land of Israel, is unnecessary. Manifestly. They denied it, therefore; and so rejected both the resurrection and the kingdom. Now, it was to vindicate the truth concerning these, and to demolish their "philosophy and vain deceit," their "science falsely so called," to the conviction of every right-minded reader, that he wrote the fifteenth chapter of his

\*2 Tim. ii. 17, 18.

†1 Cor. xv. 12.

‡Titus, who was contemporary with Paul, in his speech to the Roman soldiers before the attack on the tower of Antonia at the siege of Jerusalem, thus addresses them: "For what man of virtue is there who does not know that those souls which are severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which is placed among the stars: that they become gods, demons, and propitious heroes, and show themselves as such to their posterity afterwards?"—*Wars of the Jews*, by Josephus, book vi., c. i., sec. 5. Good orthodox doctrine, is it not? Titus would have made quite a capital divine for our day, if he would just have interlarded his sermons with a few bible-phrases, and instead of speaking of Jupiter and the gods, called them Peter and the Saints!!

\*Acts xvii. 7.

†1 Thess. i. 10;

2 Epist. i. 7--10.

†1 Thess. ii. 12.

¶1 Thess. iv. 16; 2 Epist. i. 5; 1 Epist. i. 10.

letter to the Church at Corinth. In the eleventh verse he reminds them that he preached a resurrected Christ, in whom they believed. He did not preach a Christ who died for sins, whose soul was received by the ether, and joined to a company among the stars. The Christ he preached was raised bodily from the dead, not from among the living in a world of spirits; but the same bodily person who was buried, and continued buried till the third day, after which he was seen by five hundred and twelve persons, and last of all by himself, as one born out of due time. "Now," says he, this being so—"if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Here is the reason for his reminding them that Christ's resurrection was preached to them "among the first things." It was to elicit from them self-condemnation for obviously stultifying themselves in, at one and the same time, admitting the resurrection of Christ the first-fruits, and denying the resurrection of the dead in him! He did not introduce the death, burial, and resurrection of Christ for sins, as a definition of the gospel; but as among some of the first things of which the gospel treats. The gospel stated in the fewest words is, "*In Abraham shall all nations be blessed*;"\* but if there be no future resurrection, there can be no blessing of the nations in him and his seed;† for both he and they are sleeping in the dust of the earth, where they must forever remain if the dead are not raised.

Though I object to the third and fourth verses containing a definition of the gospel, I admit that the chapter at large contains a *declaration of the gospel* preached by Paul. It is evidently so, for he informs the reader in the first verse, that he is about to declare, or make known, the gospel which he had preached to them. It had become necessary to do so; for some of them were letting slip the things they had once believed. Now look at the items of the declaration, and behold the topics treated of by the apostle when he preached the gospel. Here they are—the death of the Christ for sins, his burial, and resurrection; the future resurrection of the dead by him *at his coming*; his subsequent reign *till* the end comes; his subjugation of all enemies *during his reign*, and the destruction of death *at the end of it*; the delivering up of the kingdom to the Father then, when the medi-

atorship shall be abolished, so that God may be all and in all; the *kind of body* the resurrected saints shall possess, and their *glory*, to fit them for the possession of the kingdom of God; the *transformation* of the faithful contemporary with the resurrection; and the church's victory over "the gates of hell" through Jesus Christ the Lord. These are the *great* gospel-truths contained in that *word* which Paul taught in Corinth for a year and six months; and which "many of the Corinthians hearing, believed, and were baptized."\* There is not a syllable here about "separate spirits," and sky-kingdoms; but every thing to the contrary, adduced, too, to refute them. The major part of the Corinthians remained faithful to the things declared, as the apostle says in reference to them, "wherein ye stand;" and adds, "by which ye are saved *if ye hold fast to a certain word* I preached to you, unless ye have believed in vain." In the common version these italics read, "if ye keep in memory *what*." They are two words in the dative case in the Greek answering to "*what*," namely, *tini logo*, "to a certain word"—the word of God, that is, "the law and the testimony" bound up and sealed among the disciples,‡ from which, by the reasoning of the apostle, were brought out the things set forth in the declaration of the gospel of the kingdom, so interestingly filed in the fifteenth of Corinthians. "I worship the God of my fathers," said he. How did he worship him? "*Believing*," he adds, "*all things* which are written in the Law and in the Prophets:"† and as he believed so he preached, "witnessing both to small and great, *saying none other things* than those which the Prophets and Moses did say should come."§ This was that "*certain word*" which he preached, and upon the holding fast to which the salvation of men is predicated.

The death, burial, and resurrection of Christ for sins, according to the prophets, is only an item of the declaration filed. The great multitude of professors believe this in our own day in a certain sense: that is, they assent that in some way remission of sins is connected and dependant on the death of Jesus; though of the prophetic and law-instruction in the case, they know nothing. But while this is credited, they ridicule the other items of Paul's declaration with Epicurean and Stoic mockery. If they assent to the re-

\*Gal. iii. 8; Gen. xxii. 18.

†Dan. xii. 2; Gal. iii. 29.

\*Acts xviii. 11, 8.

†Acts xxiv. 11.

‡Isai. viii. 16.

§Acts xxvi. 22.

resurrection of Jesus, they nullify the resurrection of the dead at his appearing, and *a posteriori* his, by their animal-magnetism about "separate spirits" and "spirit-world," making it perfectly unnecessary and superfluous; which is in effect denying it—nay, numbers say boldly, that all the resurrection there is, is the awakening of the soul at its final separation from the body when the heart ceases to beat. The item of the declaration about the appearing again of Jesus in the world, is one against which they are particularly spiteful. They crack fool-jokes at the idea of his coming to this cursed, and sin-polluted, earth again; not having wit enough to perceive, that it is this very defilement of earthly things that makes his return absolutely necessary, that he may take away the sin which curses them. The kingdom meets with no more favor at their hands than the appearing of its king. This is an item of the declaration they have nullified as completely as the resurrection of the first fruits. Paul preached *one kingdom only*. He said nothing about a "kingdom of grace" distinct from a "kingdom of glory." Moses, the Prophets, John the baptizer, Jesus, and the Apostles, and the whole Israelitish nation, hoped for, and discoursed about but one kingdom, namely, "*the kingdom of God*." This, our contemporaries say was set up on Pentecost, and that men enter it when they are immersed! I would like to know if men are not in possession of the kingdom when they are in it! So the leaders of the people teach; for they say, the apostles ascended the thrones of the Twelve Tribes of Israel on Pentecost, when they entered and possessed it! According to this, flesh and blood can and do inherit the kingdom of God, which is contrary to the declaration filed by the apostle, which says, "they cannot;" in other words, that the putting on of incorruptibility and immortality are indispensably necessary to the inheriting of the kingdom. Then as to the nature and place of the kingdom, they resolve it into principles assented to, and locate it among the stars; while the apostles, being in the promised land, placed it at the coming of Christ to reign over his enemies, not at his going to; and exhibit it as a proper kingdom with the Twelve Tribes as its subjects, the nations for its empire, and Jesus and his brethren as Jehovah's kings and princes throughout all the earth. Look at the declaration, item for item, and analyse the reasoning which elicits them, and after comparing

the whole with the pulpit-gospels, then let any man of sense and candour conscientiously deny my position if he can, namely, that *the thing now preached for gospel, and assented to by the people, is not the gospel preached by the apostles at the command of Jesus, but "another gospel," which can give no one that trusts in it remission of sins and a right to eternal life in the kingdom of God*. If the apostle worshipped the God of his fathers, modern "christians" do not; for they not only do not believe all things written in the Law and the Prophets; but they are destitute even of respect for their authority, treating them as old, musty, unintelligible, records, which have long since answered their end, and consequently of no further account to the generations of an age so enlightened as the nineteenth century!

My exhibition of the declaration filed in this remarkable chapter had the effect anticipated. The forlorn hope was paralysed, and those who led it, if not convinced, had nothing more to say; and as midnight was fast approaching, a move was made that terminated the evening, leaving all in apparent harmony with themselves and one another.

I discoursed to the people in Edinburgh about ten times, and seemed to gain credit with them the longer I remained among them. This was better than being received with a great character, and leaving with none. They had received me hesitatingly, but relinquished me with regret; as will appear from the following epistle written by one, who, though an officer in the Queen's navy, rejoices in righteousness and the truth.

Edinburgh, Nov. 9th, 1848.

DEAR SIR AND BROTHER:

Myself and — are anxious to express to you the interest we feel in your welfare and progress. We *had* our share of the unfavorable impression produced by certain rumors, and we are thankful we were not suffered to listen to the voice of the "accuser of our brethren," who is at the bottom of all mischief. Having seen and heard for ourselves, we can now bid you "God speed;" and hope you will not be discouraged, either by the craft of designing men, or the mistakes and short-sight of ignorant ones; but pursue steadily the path you have marked out for yourself, "despising the shame," and "overcoming evil with good;" so that when your course is finished, you may say with Paul, "I have kept the faith."

We will esteem it a favor if you will accept a pencil case as a memorial of your visit here; and specially of our personal regard and esteem. I wish I had been so circumstanced that I could have exercised a greater degree of hospitality towards you: — joins with me in wishing you health, peace, and joy in the Holy Spirit; while for myself, I remain, your brother in the faith and hope of the gospel,

J. W. S.

The writer of this letter and his friend, both members of South Bridge Hall congregation, were not the only persons whom our discourses had dispossessed of the evil which had been created in them by the enemy of all righteousness. A desire was created in many to give a public testimony in our favor as an expounder of the prophets and apostles. They proposed to hold a *soiree*, or evening, at the Waterloo Assembly Room. Although I do not like to be the subject of public demonstrations I acquiesced, as it seemed to be much desired; and on the ground also that it would give no aid or comfort to the accuser and adversary in America and Britain, who was doing all he could to close the ear of the people against me as an utterly worthless fellow. A very considerable and respectable company of the odds and ends of Edinburgh society assembled on the occasion to express their gratitude and good will towards us for our work of faith and labor of love in their behalf; and to bid us "God speed" in our future enterprizes connected with the interpretation and defence of "the Testimony of God." The business of the evening was very well and orderly conducted under the auspices of Alexander Melville Bell, Esq., who presided as chairman of the *soiree*. Speeches were made appropriate to the occasion, and in the intervals the audience was charmed into the blandest disposition by the sweet strains of instrumental and vocal music furnished *con amore* for the evening. It was "a quiet tea party" on a large scale, at which music, refreshments, speeches, and the questioning of our humble self for the resolution of doubts and difficulties, were the entertainment of the friends. There was a little bit of display, however, which as far as my feelings were concerned, would have been more satisfactory in the breach than the observance. It was the unexpected presentation to me of a purse of six sovereigns, with a complimentary speech by the chairman. A man cannot travel in Britain without money,

and as I was "running to and fro" for the benefit of the public, and not of myself,\* I had no hesitation in accepting it; but then, I had rather it had been given in a more private and business-like way. All who are acquainted with me know that I do not labor for gold and silver, or present reward. I can neither live nor get along without it any more than other people; not having discovered the art of paying printers, steam companies, and domestic necessities with air and ether, however pure and abundant the supply. But, though it is indispensable as a *means of operating*, a public presentation of gold to a laborer in the gospel has an unseemly appearance. It looks as though he had been laboring for that as his reward; a semblance, which, although it might not be observed by others, the practice being familiar, was perceived by myself, and made the acceptance of it, under the circumstances, more painful than agreeable. The intention was kind, though its expression was not the happiest; I therefore made the best acknowledgment I could, in hope that it would be the last time my friends, in being "*at charges with me*," would give it the appearance of a reward conferred, rather than a contribution to a common enterprize, in which the only persons advantaged were themselves.

About 11 P. M. the *soiree* was brought to a close by the chairman proposing a vote of thanks to me, for the instruction and edification they had received in the interesting lectures they had heard; and at the same time suggesting that a committee of gentlemen be formed, whose business it should be to get subscribers for the publication of the book I had promised to write at the request of many of the citizens of Glasgow, setting forth the great and important truths they had listened to with so much delight. The proposal for a committee was adopted, and fourteen of the audience were named, who agreed to serve. But before the vote of thanks was put, a very zealous philanthropist arose in the midst, and objected to the vote being taken until I defined my position in regard to American slavery; as though the favors conferred on the modern Athe-

\*This is proved by the fact that my receipts did not cover my return voyage to America, &c., having not received more than four shillings over travelling expenses in the island. Much money was raised, but it was necessarily expended in printing, hiring assembly rooms, and paying board for me during my sojourn in divers cities: the surplus just accomplished what I have said.



nians were lessened or increased by the complexion of my opinions upon that exciting topic of the day. Zeal without discretion has but one idea, which it obtrudes under whatever circumstances, without regard to time, place, or fitness. This was the case with the objector, and the chairman perceived it. He therefore pronounced the objection irrelevant, and not to be entertained at that crisis. Dr. Thomas had laid the audience under obligation by his disinterested endeavors to enlighten them in the scriptures of truth. They appreciated his services, and did not at all conceive it necessary to ascertain what were his opinions upon all the debatable questions of the day, before they expressed their heartfelt thanks for what had been accomplished in their midst. He should therefore submit the motion, which had been seconded, to the company, which would doubtless respond to it unanimously. The motion was agreed to *nem. con.* save the philanthropist, who persisted in withholding his thanks, which, of course, left us a pray to the most poignant grief! Our friend then vacated his seat, and his able conduct in the chair being testified and approved in due form, the evening was closed, and the company retired to their respective abodes.

During my sojourn in Edinburgh I visited some of the lions of the place, such as Holyrood House, the Castle, the Regalia there, &c. I shall not occupy space with a description of these things, which is amply detailed in the popular guide-books of the day. Holyrood is a gloomy looking place, with the ruin of the old Abbey attached. To one acquainted with its history it is an object of disgust and abhorrence. It was the royal residence in past ages of ignorance, superstition, barbarism, and crime, incarnate in the kings, queens, and courts of Scotland. It was once a very splendid abode of royalty, when men's ideas of greatness and magnificence, could soar no higher than the barbaric pomp of a Faustin, or the rich vulgarity of a country town. It is an object of national veneration, which is considerably heightened in the popish mind of the country as being the occasional residence of that lady of easy virtue, Mary Queen of Scots. The blood-stain is still shown on the floor where Rizzio, her Italian favorite and musician, was murdered in her presence by Darnley and his associates, who afterwards buried him under the floor of the passage leading from the palace to the Abbey. Tourists look upon these relics of former ages with

a sort of superstitious worship; but to a mind accustomed to contemplate the glories of the Age to Come, they are but the mementos of human wretchedness and vanity, which the sooner they perish the better, with the recollection of all the viciocities they memorialize. We have said enough in a former notice about the Castle of Edinburgh, standing on

"The steep and iron-belted rock,  
Where trust'd lies the monarchy's last gems—  
The Sceptre, Sword, and Crown that graced the  
brows.  
Since father Fergus, of a hundred kings,"

These precious, but useless, baubles are deposited in the Crown-Room of the Castle. They rest on a marble slab in a dark place, enclosed, beyond the reach of the longest arm, by a circular iron palisade extending from the floor to the ceiling, and illuminated by a lamp so placed as to bring them into view. Besides the sceptre, sword, and crown, are four ancient jewels, bequeathed to George IV. by the late Cardinal York, the last male descendant of James VII. of Scotland. These jewels are "the St. George," "the St. Andrew," a Sapphire Ring set round with diamonds, and a golden collar of the Order of the Garter. The St. George is a badge of the order of the Garter, of gold, richly enamelled and set with diamonds. On one side of the St. Andrew is the image of Scotland's patron Saint, or *mahoz*, finely cut on an onyx, set round with diamonds; on the other, a secret opening under which is placed a fine miniature of the Queen of Denmark. The Sapphire Ring is the coronation ring of Charles I.; and the Collar that presented to James VI. by Queen Elizabeth.

The Crown, supposed to have been made in the reign of Robert the Bruce, is of a remarkably elegant form. The lower part consists of two circles, the undermost much broader than that which rises over it, both are composed of the purest gold, and the uppermost is surmounted or relieved by a range of lily flowers, interchanged with flowered crosses, and with knobs or pinacles of gold, topped with large pearls, which produces a very rich effect. The under and broader circle is adorned with twenty-two precious stones, betwixt each of which is interposed an oriental pearl; the stones are topazes, amethysts, emeralds, rubies, and iacinths, set plain in the ancient style of jeweller's work. The smaller circle, which surmounts this under one, is adorned with small diamonds and sapphires alternately, and its upper verge terminates in a range of the crosses, lilies,

and knobs topped with pearls. James V. surmounted these circles with two imperial arches crossing each other, and closing at the top in a mound of gold, which again is surmounted by a large cross *patee*, ornamented with pearls. The bonnet, or tiara, worn under the crown, is of crimson velvet, turned up with ermine. The tiara is adorned with four superb pearls set in gold, and fastened in the velvet, which appear between the arches. The crown measures about nine inches in diameter, twenty-seven in circumference, and about six inches and a half in height from the bottom of the lower circle to the top of the cross. The whole appearance of this ancient type of sovereignty does great credit to the skill and taste of the age in which it was formed.

The *Sceptre* is a slender and elegant rod of silver, about thirty-nine inches in length, the stalk being of hexagon form, divided by three ornamented rings, and surrounded by an antique capital of embossed leaves, supporting three small figures, representing the Virgin Mary, Saint Andrew, and Saint James. The ornamented niches, in which these *Ma-huzzim* are placed, are again surmounted by a crystal globe of two inches and a quarter in diameter, and yet again by a small oval globe topped with an oriental pearl. When laws were passed in the Scottish Parliament, they were presented by the chancellor to the king, who ratified them by touching them with the Sceptre, in token of the royal assent.

These Honors of Scotland's kingdom have passed through many vicissitudes of an interesting kind. They were in the custody of George Ogilvy, lieutenant-governor of the castle of Dunnottar in 1652, when it was besieged and closely blockaded by the Cromwellians under General Dean. There was every prospect of their falling into the hands of the English republicans; and would have done so, but for the ingenuity of Mrs. Ogilvy and others. Christian Fletcher Granger, the wife of the minister of Kinnell, some five miles from the castle, obtained permission from the English general to visit the governor's lady in the fortress. The crown was given to her, and the sword and sceptre, concealed in bundles of lint, to her maid, to take home. She took the crown in her lap, and on arriving at the camp where she had left her horse, the English general himself assisted her to mount. Her maid followed her on foot, both clearing the army without any discovery being made. They buried them

in the kirk of Kinnell, where they remained undisturbed till the restoration. Such is the information in the Description of Scotland's Regalia, published in 1848.

I left Edinburgh Nov. 11th, 1848, and arrived at Harrowgate, a celebrated inland, fashionable, watering-place in England, about 8 P. M., where, at Prospect House, I enjoyed the hospitality, and intelligent society of the sisters Carter, for about a week. The waters here are very sulphurous and saline; and exceedingly nauseous to the taste. The "season" was over; so that the population was reduced to the ordinary residents of the place, whose admiration of the waters is in proportion to their power of attracting affluent invalids to their vicinity. The country around is well adapted to pedestrian rambles, and drives for the infirm. The roads and side-walks are good, and picturesque. I visited Knaresboro and its castle, some three miles distant, in company with my friends. The castle is in ruins. It is celebrated as the fortress where the slayers of Thomas-a-Becket took refuge. Not far off is the dropping well, which I also visited. The water of this well holds a great quantity of calcareous matter in solution; so that birds and small animals suspended under the dropping are petrified in a comparatively short time. Fort Montague is hard by. This is an abode hewn out of the rock by a laborer, where he is permitted by the proprietor to live rent free for his pains. From this spot is seen in the distance the place where Eugene Aram, the hero of a novel of that name, was hung in chains for a murder committed in the neighbourhood. These, with St. Robert's chapel, a hermit's abode in the rock, and other notabilia which have slipped my memory, are the curiosities of the vicinity, or the shrines to which the fashionable pilgrims of Harrowgate resort, in seeking the recovery of the health they have lost in the violation of the laws of their physical and moral being, which is the rule of their existence in "good society!"

I spoke once or twice to a private collection of a few friends. I found the scriptural intelligence, and astuteness, all on the side of the ladies in Harrowgate, whose interest in the things presented to them became lively and abiding, as the following note from one of them, who is now numbered among the dead, will sufficiently evince.

Harrowgate, Yorkshire, }  
Nov. 25th, 1848. }

DEAR BROTHER:

Now that we have become acquainted, and seen you face to face, need I tell you, (or must our characters prove) that we are deeply interested in the Heavenly Truths you are so indefatigably engaged in promulgating, both orally and through the press. There are numerous rumors current in this place arising from your presence here, which seems to have excited considerable curiosity in various quarters. Some say you are "a Joanite," (I don't know whether the word is spelt correctly) others a Latter Day Saint! I wish we had more copies of the Lincoln lectures, or some tracts, to give the people; they would prepare the way for another visit.

We have read "*The Two Hopes*," and "*The Things Elaborated from the Word*." They are most welcome to my reason so far. They have drawn my attention more closely to the scriptures. We feel greatly obliged to you for leaving us so valuable a legacy. If it please the Lord we should meet again, we shall rejoice to elicit more information on the things of the kingdom. Till then I remain,

Yours faithfully,

M. E. C.

Before leaving Harrowgate, the following information of the effect of my lectures in Edinburgh came to hand from a South-Bridgian now in Wisconsin, U. S.

Edinburgh, Nov. 23rd, 1848.

DEAR BROTHER:

I am anxious to hear how you are getting on. Several persons have been inquiring for you since you left. The committee appointed at the Soiree meets on Monday night for the first time. I have seen no notice yet in the newspapers of the evening. They are all tied to party, and priest-ridden. There is not an independent paper published in Edinburgh. Since you left the clergy have commenced lecturing on prophecy. Some of them make but a poor hand of it. In the first lecture that was delivered only one reference was made to the scriptures during the whole discourse. If it is not too much trouble let me have a few lines from you respecting your future course. Trusting this will find you and our friends in Harrowgate all well, I remain,

Yours in the hope of life,

JAMES MAIR.

## ISRAEL'S HOPE.

The following has been recently inserted as an advertisement in the "*British Colonist*," published in Halifax, Nova Scotia, by a friend to Elpis Israel. I insert it here because of the excellent digest it presents of the great truths they contend for who believe in the Hope of Israel.

"ELPIS ISRAEL is a book recently published by John Thomas, M. D., of surpassing merit, and most interesting and invaluable to every person, lay or clerical, who may desire to understand the Bible as a whole, and to be able from the sure prophetic word, "whereunto," Peter says, "ye do well to take heed, as unto a light that shineth in a dark place, until THE DAY (of Christ) dawn,"—to note and understand the signs of the times. "Behold I come as a thief. Blessed is he that watcheth,"—saith God's Anointed King—that man whom God hath ordained to judge the world in righteousness," for a thousand years. He that revealed to Daniel what should happen in the latter days, told him that "the words were closed up and sealed," that is, their meaning would not be understood, until "the time of the end:" when "the wise shall understand" them.

"Elpis Israel demonstrates that the time predicted by Daniel, is near, when "the God of Heaven shall set up a Kingdom which shall break in pieces and consume all other Kingdoms," when "Michael, the great prince, shall stand up for the children of Israel," and when "many that sleep in the dust of the earth shall awake." All the important prophecies referring to the awful and wonderful events which are to transpire on the earth, during the time of the end" of "the times of the Gentiles," preparatory to the bringing in of the Jews and the restoration of the Kingdom again to Israel, are rendered intelligible and harmonious, and deeply interesting to the present generation.

"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST," are fully and ably treated of. Messiah's reign personally on the earth when "the Lord God shall have given him the throne of his father David," when "he will return and build again the tabernacle of David which is fallen down, and will build again the ruins thereof, and will set it up, as in the days of old;" the rebuilding of Jerusalem, which will then be "the

city of the great King," and be called as prophesied by Jeremiah, "THE THRONE OF GOD;" the Ezekiel Temple, into which "the glory of the God of Israel is to come from the way of the east and enter at the east gate," and which will far transcend in splendor and magnificence, its great type, the Temple of Solomon; the restoration of the ten lost tribes of Israel, and their Second Exodus from Egypt and passage a second time through the Red Sea, as foretold by Isaiah; the fearful destruction of the nations which go up to spoil the Jews, referred to in Ezekiel, under the names Gog and Magog; the establishment of the dominion of Christ and "the people of the saints" over the whole earth for a thousand years; the utter destruction of the Satanic confederacy of the nations; styled also by John, Gog and Magog, who at the end of the thousand years, "compass the camp of the saints about, and the beloved city;" the second resurrection and final judgment: the delivering up of the Kingdom to the Father: and the "new earth" in which is to be "no sea," and which only those who have attained to immortality will dwell in; these, with a vast amount of information, interesting and important, and which can be found in no other book, are clearly set forth and scripturally demonstrated.

"The unscripturality and consequent "foolishness" of many prevailing religious notions and opinions, is made evident; and the Bible as a whole being opened up to the minds of the uninitiated, becomes at once a book, the most interesting and absorbing that can possibly be imagined, and the study of it truly delightful. Every person who feels any interest in the things which concern his future state, by studying *Elpis Israel* with the Bible at his right hand, as the Author requests, can be assured of what he must believe and do, in order to inherit eternal life, be constituted a joint heir with Christ; "and at his appearing and his kingdom," share with him "the power and the glory" of his Kingdom, in "the Age to Come," and in the ages of the ages which follow. Truly "great and precious" are God's promises, "to him that overcometh!" What a glorious hope is the Christian's!"

### THE PRELATES OF ENGLAND.

Having well described the wickedness of the Pope and his Bishops, Mr. Lord proceeds to speak of the king of England's bishops. Comparing them with the popish

spirituals, he says, "They arrogated a similar right to legislate over the prerogatives and laws of God, and a similar authority over the liberties and consciences of his worshippers, and acquiesced in their assumption by the civil rulers; they were animated by an equal ambition, and guilty of an equal violation of the rights and peace of those under their sway. The pride, intolerance, and tyranny with which for ages they pursued and crushed the dissentients from their creed and rites; the malignity with which they sometimes attempt to debase the ministers of their own communion, illustrious for learning, piety, and usefulness, and swerve them from their allegiance to the Almighty; and the cruelty with which they consigned their families to disgrace and beggary, and strove to hunt them from existence, have no parallel in the history of any other Protestant nation. Large as the number is of great and good men who have held the episcopal office in that church, vast as the myriads are who through divine grace have washed their robes under their ministry, and made them white in the blood of the Lamb, and gone up from the conflicts of this stormy scene to the rest of heaven, she is yet among the guiltiest of usurpers and tyrants. Her crown is sullied, her stole is purpled with the blood of multitudes of the witnesses of God whom she has wantonly slain, and thence, like her persecuting sisters, (Scotland's church of course among the number.—*Edit.*) she is ere long to be struck by avenging justice from her throne."

History attests the truth of the above concerning the bishops of the English national church; but we are at a loss to conceive where Mr. Lord obtained his information, that vast myriads of that church had washed their robes white in the blood of the Lamb under the ministry of its proud and lordly prelates, and are now in the rest of heaven. This is a piece of history we have never met with; nor have we discovered any where in scripture that those who are "defiled with women"\* are saved in, by, or through the Harlot Churches to which they belong. This is a stretch of "charity" far beyond our limits, coming within the range neither of the faith nor hope that we enjoy.

EDITOR.

\*Rev. xiv. 4.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

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*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

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JOHN THOMAS, ED.      RICHMOND, VA., August, 1852.      VOL. II.—No. 8.

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### ODOLOGY;

OR, THEOLOGICAL MESMERISM WITCH-  
CRAFT REVIVED ANEW.

(Continued from page 153.)

So much for the strongest argument for the existence of spirits separate from material bodies—an argument which with all its strength is but general debility in the presence of God's testimony, and Messrs. Karsten and Draper's experiments of the coins. Separate spirits!—mere spectral impressions on magnetic haloes!—hidden, indeed, from light-stimulated optics; but disclosed to electro-magnetically excited brains! How are the "wise" with the ignorant entrapped in their own foolishness! And the "pious" too—the "great and good divines," with their adorers—how are they taken in the craftiness of their own pietism! O the worth of the immortal soul, who can calculate it!—of that soul evoked from the magnetic halo of a clairvoyant's sensorium! Such is the phantom-soul, for whose salvation from Pluto's realm of fire and brimstone, the whole machinery of clerical superstition has been erected in ages past; and is now maintained at the expense of the liberty, intelligence, and wealth of the nations; and is sought to be imposed upon all semi-barbarians and savages as a means of introducing the long-looked for millennium upon earth! A mighty superstition—a great mountain filling the globe—a stupendous fabric of moonshine—a pious cheat for the salvation of a magnetic spectre! Still out of evil God educes good; for if he did not, where on earth would the good come from? Even this

vast imposition on human credulity he turns to a good account. The generations of mankind having yielded themselves to their propensities; or, as the scripture expresses it, "instruments of unrighteousness to serve sin"—their intellectual and moral sense has become so darkened and unfeeling, that they cannot comprehend or appreciate the goodness of God, so that order in the absence of the divine majesty might be maintained among them by its influence over them. There is, therefore, but one of two things remains—either the earth must be left a prey to anarchy, which would be "hell;" or, order must be established by acting upon the fears of the multitude. The existence of "hell" here would defeat the divine plans destined to eventuate in blessedness upon all nations. The world became hell before the flood. It was therefore destroyed to become heaven: therefore order was elaborated; and "the powers that be," as they appeared from time to time from amid the storm of human passion, were controlled and ordered of God. Without approving their words He permits them to exist as a terror to evil-doers until the appointed time arrives to punish them for their wickedness, and to set up his own kingdom in the earth which shall rule over all, administering his will in truth and righteousness over all nations. At present the popular superstitions are an important element in "the terror" by which evil-doers are restrained. The clerico-priestly dogmata of immortal disembodied ghosts; heaven in a spirit-world; hell somewhere; and the necessity of faith in these wares as administered by an ordained ministry, or "sacred order," on pain of the soul's exclusion from the joys of the one, and

eternal fiery torment in the other—are the staff of the spiritual police, which co-operating with the imperial sword, keeps the world in awe, and maintains order until the Lord comes. It is the fear of punishment, not the love of truth and hope of reward, that makes men behave with social decency and order. This is the general rule, to which doubtless there are exceptions; but they are such as to establish the rule.

Our worthy correspondent thinks that the answers obtained by the dead-seekers from the spectres before the medium's sensorium is "the strongest argument for the existence of spirits separate from matter." I grant it. It is doubtless the strongest, and but weak at that. It is the argument of a dream to prove a fact. But the argument cannot be received as valid; for the dream-answers are *not always right*, as he testifies in the case of the second gentleman. Answers from God are infallible. His spirit never makes mistakes; nor is it presumable that any intelligencies of a true spiritual nature, in harmony with his spirit, are ever guilty of untruthful utterances. The "spirits," therefore, whatever they be, are neither of God, nor of "the just made perfect." But, may they not be the spirits of the wicked or unjust; if they be, then, the disembodied existence of spirits is as much proved as though they were the spirits of the just? Granted. If by a *spirit* is to be understood no more than a *spectral impression on a medium's sensorium, mesmerically evoked by the thinking of the dead-seeker*, I grant that such spirits do exist separately from the persons they represent, as the spectral impression of the coin exists on the halo of the mirror separately from the coin itself. All the phenomena observed belong to spirits of this class, and prove only their existence under mesmeric excitation. Before their evocation before the medium's sensorium, they exist only as images before the seeker's mind when he thinks of them. I can now see before my recollecting faculty a child of three years old, standing with a ruler in his hand with which he had just struck me over the head. This child, a little brother, has been dead over thirty years. I see his image, and if I were placed *en rapport* with a medium I could make him see the child's appearance; but would it be logical to conclude that he saw the child himself, or the real individual, which a spirit is supposed to be? If the spectral impressions, or spirits, seen, were real persons, and had cogni-

zance of human affairs, they would make no mistakes in their responses; they would speak truth only, unless they were wicked persons. It is admitted that they err, and on theological subjects it is notorious that the mediums utter the most stupid nonsense; hence I conclude, that they are not of God, nor of his saints, whatever they be.

Now, it is not my business to prove that these *lying spectres* are not real persons. I do not undertake to prove negatives. I have shown that they may be philosophically accounted for. It is for the spirit-mongers to prove that *the forms* observed by their clairvoyants are realities, and therefore not appearances only; and that they were formerly embodied in human clay, and lived in the world as men, women, and children now exist therein. The kind of proof must be different to any thing they have produced yet however. The declaration of the spectres through the clairvoyants cannot be received; because in a multitude of instances they have proved themselves to be liars, and therefore unworthy of credit; besides that unsupported self-testimony is incredible. It may be true, and it may not. If, then, the spectres say they lived in human clay as its animating, thinking principle, let them give us proof from God that their assertion is true. Jesus Christ, the sinless man, did not require his unsupported testimony to be received; shall we then admit the self-testimony of the lying spectres of the wicked dead? Perish the thought! "If," saith the Lord, "I testify concerning myself my testimony is not credible."\* We demand, therefore, confirmation of spectral assertions strong as Holy Writ; because assertion is no proof. They tell us, or rather mediums do, that they are the ghosts, or spirits, of dead men, and that they know a great many things, and much more than the living. But upon this point the word of God gives them the lie direct. It testifies, that "the dead know not any thing;"† and that "there is neither knowledge nor wisdom in Sheol,"‡ whither we go. Now "divines" make this word *Sheol* equivalent to *Hades*, which they say is "the place of departed spirits." Well, let us accept their definition for the present; how then reads the latter text? Even thus—"There is neither knowledge nor wisdom in the place of departed spirits," which theological mesmerists term "the spirit-world! This is, with me, authority

\*John v. 31.

†Eccel. ix. 5.

‡Eccel. ix. 10.

outweighing the testimony of all the spectres in creation, with all the opinions to boot of the 30,000 simpletons in the east, judges, lawyers, doctors, parsons, and less distinguished dupes, who vainly imagine they converse with living spirits from the vasty deep.

Our correspondent thinks, that "the whole system promulgated in our writings goes down, if the claims put forth by these spirit-mongers be established." By *established* he means *proved to be God's truth*; or else, established as true in the estimation of all men. If the latter be his meaning, the system we advocate only goes down in regard to mere human opinion. Its truth is not at all affected by mankind's opinion of it; because men who are ignorant of the true bible-doctrine, judge according to the thinking of the flesh, which knows not the things of the spirit, because they are spiritually discerned;\* that is, they are discerned by the light shed upon them by the spirit in the prophetic and apostolic testimony, or writings. We advocate the system exhibited in this testimony, which went down in the estimation of their contemporaries, in whose judgment the spirit-mongers of the apostles' day established the notion, that the spectres seen by the clairvoyants in the idol temples were the disembodied immortal souls of the dead. As this notion went up, the apostolic doctrine of the immortality of the body at the resurrection went down, as at this day. It eat out the truth of immortality at resurrection only, as a gangrene;† and left in its place nothing but a fetid, ill-conditioned ulcer, which has reduced the patient to a gasping state. The gangrene is every thing; the apostolic doctrine scarcely to be found beyond the lids of the Bible. On the other hypothesis it is doubtless true, that if the spirit-mongers' claims be proved to be God's truth, the system we advocate will be exploded. No doubt of it. It ought to be; for if their claims be true, the system we exhibit must be false, utterly and entirely false. There is no agreement between spirit-worldism and the Bible; so that if mesmerized theology be God's truth, God is not the author of the Bible; and, as we advocate the things taught in this book, which are altogether at variance with the spectre-revelations of clairvoyants, we must go down with the Bible, and share with it the misfortune that peradventure might befall it. But such an hypothesis is monstrous. God can't be the author of

no doctrine at variance with bible teaching. This he has plainly declared in the text below.\* The Bible is not to be tested by the peepings and mutterings of familiar-spirit mediums, and the table-tappings of mesmeric circles; but their utterances on the contrary, by its word which is the truth. We stand or fall by this; and feel no apprehension of the result, though a thousand millions of spirits, a thousand times told, pronounce the reveries of the possessed, the infallible and eternal truth of God.

#### THE QUESTIONS ANSWERED.

In conclusion, I present the following replies in brief to the questions propounded through our correspondent:

1. To question No. 1, I respond, that I have nothing to do but to believe Matthew's testimony in regard to the Transfiguration and its attendant circumstances. I have nothing to do with the claims of spirit-mongers in the case. Matthew says nothing about "forms," or "souls," or "spiritual bodies," being seen there. He says, "there appeared unto Peter, James, and John, Moses and Elijah talking with Jesus." Luke testifies substantially the same thing, saying, "There talked with him *two men*, who were Moses and Elijah, *who appeared in glory*, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and *when they were awake*, they saw his glory, and the *two men that stood with him*."† Now I ask any man, not crazed by spirit-worldism or "theology," when he is awake in the midst of a crowd on court days, what does he take those living things to be which he sees around him? Would he not reply, "men to be sure?" Suppose, I were to say to him, "No; they are spirit-forms, or souls, that once inhabited human bodies; they are not men, but the ghosts of men, which became "spiritual bodies" when the hearts of their old bodies ceased to beat"—would he not say I was either a madman or a fool? Or, if neither, that, on the supposition of his being a dupe, I was amusing myself at his expense? If rational, would he not argue that they must be men, because they presented to the eye all the marks by which men are ordinarily known? The apostles were matter-of-fact men, and reasonable withal. They judged of Moses and Elijah as they did of other men, and therefore called them by

\* 1 Cor. ii. 9—15. † 1 Tim. ii. 15—18.

\* Isa. viii. 19, 20.

† Matt. xvii. 3;

Luke ix. 30—32.

the right words, styling them "two men." Whatever quibble might be raised about Moses, because he died, cannot at all affect Elijah, who never died; and therefore never experienced a resolution into two parts. But we need add no more. Moses died, and must have been raised from the dead, or he could not have appeared as a man before three witnesses wide awake who called him such. There is no difficulty or mystery in the case, except with those whose minds are spoiled by "philosophy and vain deceit."

2. The sudden appearance and disappearance of the Lord's body, or the Lord rather, for the Lord and his body are one and the same, was the result, not of any change upon Him, but of an effect produced by him upon the eyes of his disciples. "Their eyes were holden that they should not know him," until he thought proper to release their sight from the restraint. Mary saw Jesus but did not know him for the same reason.\* The eyes of the disciples going to Emmaus were holden. The meaning of this is given in the words, "And their eyes were opened, and they knew him." Hence to hold the eyes is to shut the sight, so that though the lids be unclosed, certain objects shall be invisible. I have performed an experiment similar to this upon the eyes of a person now in this city in the presence of many witnesses. I first mesmerized him by looking at him steadily in the eye. By this process the lids were closed so that he could not open them. I allowed him to remain in this state for some time, and then brought him out of it by a wave of the hand upwards and backwards. He could now see, and converse with any one. I told him to look at my finger which I held before him, and about six inches above the level of his eyes. While he was doing this I carried it obliquely upwards and forwards as far as I could conveniently reach, and then suddenly withdrew it from the line of vision. This left him staring with the eyes wide open upon vacancy, with a countenance as blank and inexpressive as a corpse. He was now in the state of *ecstasy*. His eyes "were holden" completely; for he could see nothing. In proof of this a lighted candle was passed almost near enough to singe the lashes, but without causing a wink. Every thing in the room vanished from his view with the jerk of my finger from the line of vision; and appeared again as suddenly as I waved my hand upwards before his eyes, which "opened them" to

the objects by which he was surrounded. The Lord Jesus, who understood man's physique better than all the living, operated upon the disciples more skilfully. He could close their sight upon some objects at once, while he left them capable of discerning others. In this way he made himself invisible to them, and entered with them unseen into their room, where he continued to hold their eyes until they shut the doors for fear of the Jews, when he opened them and was discovered standing in their midst to their no little amazement, as may be supposed. When he parted with the disciples at Emmaus, he did not vanish as a figure from a magic lantern; but as the margin of the text reads, "he ceased to be seen of them;" that is, he took his departure. Just men, made perfect at the resurrection, will doubtless have the same power over mortals to make themselves visible or invisible as they please, by holding or opening their eyes; for of them, it is testified, "they shall be like him." He was never seen so as to be recognized by others than his disciples, because it was contrary to God's plan that he should be seen by any others. He was only to be seen by witnesses, that his resurrection might be a matter of testimony and faith, that believers might walk by faith and not by sight; therefore, the eyes of all men were holden except "the witnesses chosen of God,"\* and the Roman guard.

3. Elisha's servant saw on the mountain near Dothan "horses and chariots of fire," such as Elijah ascended to heaven in. They descended to Elisha, and at his instance, in obedience to Jehovah's command, their riders smote the Syrian host with blindness. The servant's eyes were made more open, and the Syrians' were closed by the same spirit. The patriarchs and prophets saw angels as they saw men, by their natural sight. When men do not see them, it is either because there are no angels present to be seen; or because their natural sight is holden that they may not see.

4. Paul was not removed from earth when he saw Paradise. When he is writing about the Third Heaven and Paradise, he tells us he is treating of "*Visions and Revelations of the Lord*;" that is, of things represented and communicated to him by the Lord, as they were of old time to the prophets, and afterwards to John in Patmos. He was so absorbed in the contemplation of what he saw and heard, that he was altogether unconscious

\* Luke xxiv. 16; John xx. 14; xxi. 4.

\* Acts x. 40, 41.



of his present existence. He had a Vision of Paradise, or a Vision of the Third Heaven, in which he heard things not communicated for utterance. He did not see Paradise or the Third Heaven, but a representation of them as they will be when the Kingdom is established by the God of heaven in the land promised to Abraham, and shall be in continuance after the thousand years shall have passed away. The "heaven of angels" is their abode in some of the stars. Hence they are styled "the Morning Stars;" but which of the heavenly bodies is not testified; therefore I cannot tell. Paul's body could have been taken any where God pleased; but, as I have said, it, that is, he never left the earth. He was wrapt in vision unconscious of where he was.

5. In his argument with the Sadducees, Jesus meant to prove the resurrection of the dead from Moses' writings; and he did prove it triumphantly. He does not even hint, much less affirm, that Abraham, Isaac, and Jacob "are already risen." He said, "that the dead are raised even Moses has shewn at the bush, when he called the Lord the God of Abraham, &c;" that is to say, "that there is to be a resurrection of the dead Moses teaches in calling Jehovah Abraham's God." How so? Because Jehovah is not a God of dead men. Abraham, Isaac, and Jacob are dead men; therefore, for Jehovah to become their God they must become living men; for Jehovah is a God of the living, not of the dead. Hence their resurrection is necessitated, as that is the only way in which the dead can become living. This being so, he is called the God of Abraham, Isaac, and Jacob, while they are actually dead, "because they all live to him" in the sense of *rising from the dead to live*; for "God who makes alive the dead, calls *to me on* things not existing *as though they were*."\* The Lord of glory dealt not in "catches" nor "dishonesty;" these are the weapons of spirit-mongers, and of those who have more respect for the foolishness of men, than the words of the living God.

EDITOR.

\*Rom. iv. 17.

### QUERY.

Jehovah, by the prophet Ezekiel, declares that the kingdom of Israel shall be an overturned kingdom until He (Christ) receives it whose right it is. It is evident, therefore, that the kingdom promised to

David's Son and Lord is a kingdom once existent, but afterwards in ruins. But the sky-kingdomers say, that Christ is now in possession of the promised kingdom. Will they be kind enough to inform us, if it was an overturned kingdom till the epoch of Christ's assumption? We wait for a reply, but "guess" we shall wait in vain!—*Editor*.

### CRITICISM

"LORD, WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL."

Edinburgh, Scotland, }  
June 11th, 1852. }

DR. THOMAS:

Dear Sir—I have been requested to extract the following from Dunbar's Greek and English Lexicon, to be sent for your consideration. He says in his preface, "I need offer no apology for endeavoring to explain several passages in the Greek Testament. I have taken a different view of them from our translators, and all the commentators that I have had an opportunity of consulting. Some of them submitted to distinguished scholars have met with their approbation. I would particularly refer to the observations on Acts i. 6, and James ii. 1." His observations on the former passage are the following: "The verb *apokathistano* occurs in Acts i. 6, "*Kyrie, ei en to chrono touto apokathistaneis teen basileian to Israel?*"—"Lord, wilt thou at this time restore again the Kingdom to Israel?" as if *apokathistaneis* were the future of the verb. Dr. Bloomfield, in a note on the passage, says, "Some explain *ei* by *num*; others by *annon*. The former may be considered a more accurate version. The idea seems to have arisen from the blending the *oratio directa* with the *indirecta*. I have great doubts if *ei* in an interrogative sentence ever signifies either *num* or *annon*. The interrogative particle *ce* may be so rendered, but not *ei*. I apprehend the meaning of the passage is generally misunderstood. It is evident that the Apostles were still looking forward to a *temporal sovereignty* to be established by our Lord; and that they expected to receive from him offices of power and authority in it. This, I think, is evident from the answer returned by our Saviour: the first part of which has reference to the *time* when the Kingdom of Israel was to be restored, which,

he says, "the Father retained in his own power;" the other to the *kind of power* which they should receive. Their aspiring thoughts after *temporal power* had been formerly checked, and their views directed to a heavenly kingdom. These thoughts had again revived after his resurrection from the dead. Still, however, they were fearful of putting the question in a *direct manner*, but had recourse to a *supposition* evidently implying, in their own minds the *certainty of the event*, leaving it to be understood what was their real aim. There is, therefore, an *apostopeis* in the expression, which our Lord perfectly understood. Supposing this to be the case, the words may be thus translated, "Lord, if at this time thou art engaged in restoring the kingdom to Israel?" The object they had in view, but which they were afraid to name openly, may be thus expressed, *tina dynamin en autce leepsometha?* What power shall we have in it? Our Lord replied, "*alla leepsesthe dynamin epelthontos tou hagiou pneumatou eph' hymas.*" There is a similar *apostopeis* in a conditional statement with *ei* in Phil. i. 22. See Dr. Bloomfield's Note on the verse."

"Dunbar's definition of *apostopeis* is "a keeping silence; also a figure of rhetoric, by which the meaning is to be gathered from the context."

I remain, in haste, yours,

J. CAMERON, Junr.

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## SOMETHING ANNIHILATED BY NOTHING.

"*God hath chosen things that are not, to bring to nought things that are: that no flesh should glory in his presence.*"—PAUL.

I am much obliged to Mr. Cameron for the above copy; and as the best acknowledgment I can make for the trouble he has taken, I will offer a few remarks upon its contents.

No doubt there is ample scope for views of passages in the Greek New Testament different from any yet presented by translators and commentators, the most highly esteemed in the theological world. But whether Mr. Dunbar has juster ideas than they of the true import of those passages, I am not prepared to admit, if Dr. Bloomfield's criticism on Acts i. 6, be endorsed by him as a specimen of his own. Dr. Bloomfield ranks as a distin-

guished scholar, profoundly skilled in Greek; but, deep though he be in human lore, his apostopesian critique proves him to be, like all other State-Bishops, a very shallow divine. If Mr. Dunbar approve the criticism, I can make no exception in his favor; but am strengthened in the conclusion to which I have been led by observation, that *no philologist, however skilled in Hebrew and Greek, is competent to render a critical and accurate version of the scriptures, who is ignorant of the true import of the sure word of prophecy.* This is illustrated by the case before us. Dr. Bloomfield is a spiritualist; and therefore infidel of what his class terms, the "temporal," which is the only kingdom of God promised to Jesus and his brethren. Spiritualists use the word *temporal* in contradistinction to *spiritual*. A temporal kingdom with them is a *veritable kingdom on earth, existing in time*, as Victoria's, or Otho's, exists; while by a *spiritual kingdom* they understand a *reign of evangelical principles in the hearts of men.* Hence, they style the existing church of Christ as defined by them, his spiritual kingdom, and the only one he will ever have on earth; his everlasting and glorious kingdom being the receptacle of disembodied spirits among the stars. The apostles, as Dr. Bloomfield admits, looked forward with certainty to the establishment of a veritable kingdom in the Holy Land, even the kingdom which had once been possessed by Israel. The Bishop *assumes* that the apostles were altogether mistaken. Mr. Dunbar also, by invoking the doctor's criticism, seems to participate with him in this assumption. But there is nothing in the text or context, nor in the Old or New Testaments, to justify it. They can adduce no testimony to convict the apostles of error; therefore, as the only resource, they rack their ingenuity in the treatment of Greek particles and tenses, to fetch out such "a supposition" as will give their spiritualism the benefit of a doubt in its assumption and implication against the "temporal sovereignty" in which the apostles so firmly believed. If the critics understood and believed the prophets, we should have heard *nothing* of their *apostopeis*; but being ignorant of "the gospel of the kingdom" testified by them, Messrs. Bloomfield and Dunbar have entertained us with an hypothesis upon *ei*; which, we were almost tempted to add, "is all my eye," and so forth.

Mr. Dunbar takes exception to the rendering of *apokathistaneis* by the fut-

sign of the verb; as *thou wilt restore again*. It is true that *apokathistaneis* is of the present tense active; and should be, independently of position, *thou restorest, or dost restore again*. Suppressing the note of interrogation, and rejecting the *ei*, the question proposed affirmed the conviction of the apostles' minds; as "*Lord, in this time thou dost restore again the Kingdom to Israel*". From this it is clear, that they regarded the restoration as a future event; and that when it should come to pass, Jesus, the Lord, would be the Restorer. This, it is admitted by Dr. Bloomfield, was their certain conviction. Hence, though the verb is in the present, the facts of the case and the conviction of, the inquirers, convert the present into the future, and fully justify the king's translators in rendering *apokathistaneis* by the words *thou wilt restore again*—thou dost restore again, and, thou wilt restore again, are evidently equivalent, especially under the circumstances of the case.

The representation of the present tense by the future is a notable occurrence in the Hebrew; and will excite no astonishment when it is understood, that Hebrew verbs have only past and future tenses. They have no present tense to their moods. *Thou restorest again*, though represented by the present of the Greek verb, is obviously a future action; and therefore, Hebraistically, in the future tense; so that, had the question been written in Hebrew, it would either have been expressed by the past, converted into the future by *wav converse*, or by the future absolute. Mr. Dunbar, then, is welcome to all he can make out of the discovery, that *apokathistaneis* is of the present, and not the future, of the Greek verb. It does not strengthen the spiritualist assumption an iota.

Messrs. Bloomfield and Dunbar admit that *apokathistaneis* occurs interrogatively. I would ask then, what word in the sentence converts it into an interrogative? There is but one, and that is this same particle *ei*. And yet Dr. Bloomfield says, "I have great doubts if *ei* in an interrogative sentence, ever signifies either *num* or *annon*." For the English reader it may be remarked, that *num* is a Latin adverb, generally used in interrogations to which a negative answer is expected. If *ei* were rendered by *num*, the question would be, "Lord, what? Dost thou in this time restore again the Kingdom to Israel?" The inquiry put in this form would imply incredulous astonishment; as if the apos-

tles should have said, "Lord, is it possible that you are going to restore the kingdom to Israel now: surely not?" *Ei* cannot be taken in this sense, certainly; for the admitted mentality of the apostles forbids it. The idea of restoration did not astonish them; and believing that the time thereof was come, they sought confirmation of their conviction from the declaration of the Lord. But though *ei* may not signify *num* in the sense of an *expected negation*, it may still be regarded as an untranslatable interrogative particle; that is, a particle introduced into the sentence to transform it from an affirmative into a simple interrogative, just as it stands in the Common Version, untranslated except by the note of interrogation. I do not doubt that *ei* represented to the ear in speech, what "?" represents to the eye. In this sense, it is fairly expressed by *anon*, or *an*; as *abiit*, he is gone; *an abiit*, is he gone? So *apokathistaneis*, thou dost restore; *ei apokathistaneis*, dost thou restore? Dr. Bloomfield does not consider *ei* an interrogative particle at all; but merely a particle "in an interrogative sentence;" and therefore not representable by *num* and *annon*, which are interrogative particles; though in opposition to *ei*, he patronizes *ee*, which he says is interrogative. His words are, "the interrogative particle *ee* may be so rendered (by *num* or *annon*) but not *ei*." In the sentence before this, he says, he has "great doubts" about *ei*; and immediately after he has no doubts at all, asserting positively that *ei* may not be rendered interrogatively.

But the translators of the Common Version say, that *ei* is an interrogative particle, and is to be rendered as such; for they treat it after this view. If the question had been taken out of the verse where it exists, and, deprived of the note of interrogation, presented to them, they would have known it to be a question, because of the interrogative particle *ei*; but Dr. Bloomfield would not, not knowing the nature of it. He only knows the sentence to be interrogative from the words, "*they asked of him, saying, Lord, wilt thou, &c.*" His opinion about *ei* is therefore mere speculation. But for the context he would not know if *ei* were in an interrogative sentence, or not. But with all his doubts, he thinks *num* a more accurate version of *ei* than *annon*; because *num* is more favorable to the *apostrophe* he seeks to establish from a context of his own fabrication.

Having got rid of *ei* as an interrogative

particle to his own satisfaction, if not to ours, he then proceeds to lay the foundation of a theory which is intended to afford aid and comfort to spiritualism, by reducing the apostolic question to nonsense.

He begins the work by intimating that "the meaning of the passage is generally mis-understood." This general misunderstanding is, that the apostles meant what is obviously expressed in their question; an idea he attributes to "the blending of the *oratio directa* with the *indirecta*." The transition from what is styled the *oratio indirecta* to the *oratio directa* occurs in the fourth verse. Thus, the indirect discourse is supposed to refer to the Kingdom of God, about which Jesus had been conversing with his apostles for forty days after his resurrection; and the direct to the baptism of the Holy Spirit. But the reverse is the fact; for the fourth and fifth verses come in incidentally between the third and sixth. The *oratio directa* is, "Jesus being seen of them forty days, and speaking of the things pertaining to the kingdom of God; they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" But Jesus not prepared to satisfy them on the subject, turns their attention to the work they had soon to engage in when they should be duly qualified. In doing this, he finished his conferences with them about the kingdom with the *oratio indirecta* about the gift of the spirit, introduced by Luke in the place referred to. They do not seem to have expected that the Lord would be taken from them; but concluded that, as they were to be endued with power from on high, it was for the purpose of co-operating with him at that time in the restoration of the kingdom Israel had once possessed. Hence the reason why they put the question to him. Dr. Bloomfield admits that the apostles were looking for the establishment of this temporal sovereignty, under which they should be promoted to power and authority; but extracts from the Lord's reply, that the kingdom was a heavenly one, in the spiritualist sense; and the power to be received the gift of the Holy Spirit. But Jesus said nothing about "a heavenly kingdom." He declined to tell them the time when the kingdom should be restored to Israel; and made no allusion to "the kind of power" they should receive under its sovereignty; neither did they ask concerning it.

It is amusing to hear a State-Church Bishop speaking with pious flippancy about "the aspiring thoughts of the apos-

ties after temporal power," which the Lord had checked on a former occasion! If it be quite compatible with the fitness of things that "Christian Bishops" should be lords, live in palaces, make laws for nations, and shine in the courts of royalty; why not for the apostles, their alleged predecessors, to reign with "the King of the Jews" as "kings and priests" over Israel and the nations? Are Jesus and his apostles to be excluded from all power, authority, glory, and honor, among nations upon earth; in other words, maltreated and tormented here, and exiled by violence of men as pestilent fellows to "the spirit-world," as the only condition compatible with the spirituality of their doctrine: while their pretended "successors" may figure as the honorable of the earth, possessing power over the nations now, ruling them with an iron-rod; and, having waxed fat with all the good things of the present world, join the redeemed company among the stars, and rejoice in glory and honor for ever? Is this the nature, genius, and character of Christianity? Yea, verily; it is of the natural religion so styled of spiritualists: but not of the religion of Christ. Those who have power and authority under existing temporal sovereignties, will have no more of them under Christ's reign, than Jesus and the apostles have now. The Day of Christ and the Night of Antichrist are rival and hostile periods. Antichrist's time is now—a period in which Sin and Evil are triumphant; and during which Jesus and his brethren are excluded from their rights, and made the pious sport of learned fools. Antichrist's is the Duomillennial reign of Spiritualism—a sort of Fools' Paradise, in which "the thinking of the flesh" revels in all the delights of self-deception, and devotion to its own conceits. For Jesus and his apostles to be supposed to have been anything but spiritualists—to have had a looking forward to temporalities—excites all the contempt latent in those who now possess them. Like the old Pharisees, they have a misgiving that, if Jesus and his brethren lay hold of "temporal sovereignty," there will be no chance for them. Hence they hate the doctrine; and charge the apostles with ignorance, and unjustifiable ambition, for entertaining so unheavenly an idea! But the times will soon be changed, and the order of things reversed. The Day of Christ, when the apostles' expectation expressed in their question will be realized, is at hand; a day of justice and intelligence, of peace and blessing, which will dawn upon the

world like the rising sun, shining into oblivion all word-corrupting "*suppositions*," and superstitions; and exhibiting to mankind the nakedness and shame of the "wise and prudent" who propound them.

Among these, it cannot be doubted, will be numbered the patentees of the Bloomfield apostopoesian supposition, so craftily and sophistically exhibited in the document in hand. One might imagine, from Dr. Bloomfield's representation, that the apostles in the presence of Jesus, were like so many parish beadies in the presence of the Pope, or the lordly Archbishop of Canterbury, trembling before these sons of pride. There is not the least evidence from the passage that there was any fearfulness about the apostles at all. Forty days familiarity with the Lord after his resurrection had fully reassured them. Their timidity had all vanished when they found he was no phantasm; but "the Lord the Spirit"—a substantial, flesh-and-bones, person like themselves, only incorruptible and deathless, whom they handled, ate, drank, and conversed with as their Elder Brother. Dr. Bloomfield's apostopoesian supposition is based upon their assumed timidity. "They were fearful," says he, "of putting the question in a *direct* manner, but had recourse to a *supposition* evidently implying, in their own minds, the certainty of the event, leaving it to be understood what was their real aim." This is mere fiction, as any one unspoiled by a spurious criticism, may see by reading the account. The timidity not existing, there is no scope for the conversion of *ei* into a suppositious "*if*," as though they inclined their heads obliquely downwards, and leered archly at Jesus from the corners of their eyes, and in a subdued and timid tone, said, "Lord, if at this time thou art engaged in restoring the kingdom to Israel, would'nt it be nice!" Ridiculous! Why Dr. Bloomfield must think they were a set of craven-spirited bishops, fishing for court favors at the hands of royalty! Edging on the king, as it were, to an enterprize in which they would come in for a considerable share of the loaves and fishes. Removing the note of interrogation, and converting the bishop's rendering into an affirmative declaration, because of the present tense of the verb, it reads, "Lord, thou art at this time engaged in restoring the kingdom to Israel." This affirms an untruth. Throw in the *ei*, and the text is converted into the hortatory hypothesis, "Lord, suppose thou art at this time engaged in restoring the kingdom to Israel."

This was calling upon Jesus for an impossibility; for being perfectly sane and conscious, he could not suppose he was doing what he well knew he was not engaged in. But if *ei* be admitted to be interrogative as well as hypothetic (which interrogative quality Dr. B. greatly doubts, and then denies) the sentence becomes interrogatively suggestive, as, "Lord! Suppose at this time thou art engaged in restoring the kingdom to Israel?" Although the sentence is very much enfeebled by Dr. B's rendering of *apokathistaneis*, it is equivalent to, "Lord we expect the kingdom to be restored again to Israel, wilt thou not engage in the work at this time?" This is equivalent to the common reading. There is no figure of rhetoric in the passage. It is a plain, straightforward, common sense, question, growing out of the forty days' converse on the kingdom of God. The figures are all in the critics' brains, which are so full of a spurious rhetoric, that they can see nothing in its obvious and unsophistic reality. "Thou art engaged in restoring" is a very verbose rendering of *apokathistaneis*, which is correctly enough translated *thou restorest, or thou dost restore*; but the verbosity is created to make the timid indirection of the apostles more supposable.

Dr. Bloomfield says, that in putting this question as he has rendered it, "the object the apostles had in view, but which they were afraid to name openly, may be thus expressed—*tina dynamin en autee leepsometha*—What power shall we have in it?" He then represents Jesus as replying to this question in the words, "but ye shall receive power, the Holy Spirit coming upon you!" What a wonderful thing is an apostopoesis! Surely it is a sort of philosopher's stone in its way, turning O into X, though in the nature of things having not the least resemblance to each other. "Lord, restorest thou at this time the kingdom to Israel?"—means, according to Dr. B., "Lord, what power shall we have in the kingdom?" Dr. B., as "a Right Reverend Bishop," and communicator of the Holy Spirit to college candidates for "Holy Orders," ought to know, that the apostles knew what power and authority they were to have in the kingdom; and therefore needed not to seek any information of the kind. They had inquired through Peter, what was to be their reward for forsaking all they possessed on earth, and following Him. Jesus told them without any apostopoesis, that they should have power and authority as immortal kings over Israel when the

kingdom should be palingenized, or renewed, as it is written, "In the new-birth day (of the nation) when the Son of Man may have sat upon the throne of his glory, ye shall also sit upon twelve thrones, ruling the Twelve Tribes of Israel \* \* \* and shall inherit eternal life."\* Then again, "Fear not little flock, it is the Father's good pleasure to give you the kingdom." And when he was about to suffer he repeated the promise, saying, "Even I am covenanted for you, since my Father has himself covenanted a kingdom for me, that ye may eat and drink at my table in my kingdom, and sit upon thrones ruling the Twelve Tribes of Israel."† After these plain, unfigurative, declarations before the crucifixion, the apostles were at no loss to know "the kind of power" they were to exercise in the restored kingdom. It was this very knowledge that prompted them to inquire of Jesus, whether the time had now come to fulfil his promise to them, seeing that he was now risen from the dead, and all authority (*exousia*) was his. He did not evade their question, but replied directly to the point. He did not give the remotest hint that the restoration was not to occur. He knew it would, and that He, being the Christ, would have to do the work; as it is written in the prophets, "The many with thee shall build; the ancient ruins of past generations thou shalt raise up; and thou shalt be called, THE BUILDER of the breach, THE RESTORER of by-ways to rest in;"‡ and, "Jehovah hath formed Me from the womb to be his Servant to bring Jacob again to him \* \* \* to raise up the Tribes of Jacob, and to restore the branches of Israel" \* \* \* to be "for a Covenant of the people to restore the land, and cause to possess the desolate estates."§ Therefore, "In that day, I will restore (*ahkim*) David's dwelling-place that is fallen; and I will wall up its breaches; and I will restore its ruins, and make it a city (*beni-hah*) as in the days of old: for the purpose of possessing the survivors of Edom, and all the nations where my name was proclaimed, saith Jehovah, who doeth this."|| Jesus and his apostles understood these things, and one another when they conversed upon them; which "right reverend" and "reverend" philologists do not. There

was nothing reprehensible in the inquiry about the time, nor in their desiring to be put in possession of the honor and glory of the kingdom. The Lord was no doubt as gratified at the interest they took in the restoration, as he would be grieved, if now on earth, to see the apathy, indifference, and infidelity respecting it, manifested by "the pious," who profess to be his disciples. He sent out his apostles to infuse into mankind an aspiring disposition; a high ambition, which would be satisfied with nothing short of equality with the angels, and joint-heirship with God's own Son. He ordered them to invite men to his kingdom and glory. Aspiration after these is quite compatible with peacefulness and humility among themselves, benevolence to their enemies, and faithfulness and meekness before God.

The scriptures justify us in saying, that at the time the apostles put the question, the Lord was unable to fix the time of restoration. In his rejoinder, he tells them plainly that the Father was the sole depository of the secret. "The times and the seasons of the restitution," says he, "the Father hath retained in his own power." Before the restoration of the kingdom to Israel could take place, Daniel's prophecy of the destruction of the city and temple, and of the people of the Holy Ones, by the Lord's army of Romans,\* had to be accomplished. This was the passing away of the heaven and earth constituted by the Mosaic law, in the generation contemporary with Jesus and the apostles; a dissolution and vanishment necessarily to precede the setting up of the "new heavens and earth in which dwells righteousness"—a constitution under which "Jerusalem shall be created a rejoicing, and her people a joy," in every land where formerly they had been put to shame.† Referring to this day of vengeance on Judah and Jerusalem, of which he spoke in his Olivetan prophecy, Jesus said, "Of that day and hour knoweth no man, no, not the angels who are in heaven; neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."‡ Jesus knew the order of events, but he did not then know the time of them. He knew that the coming of the Son of Man to destroy and take vengeance, was to precede his appearing as King in his glory to build up Zion§ and to redeem Israel; but the times and the seasons he did not know, as he avers; and therefore, he

\*Mat. xix. 28, 29. †Luke xxii. 29, 30.

‡Isai. lviii. 12.—*Nethiwoth lah-shahweth*, by-ways for resting; that is, the country made so safe for travellers that they may, without danger, traverse the by-ways leading to resting places.

§Isai. xlix. 5, 6, 8.

||Amos ix. 11, 12.

\*Dan. ix. 26; vii. 24. ‡2 Pet. iii. 13; Isai. lxxv. 17, 18; Zeph. iii. 19.

†Mark xiii. 32, 33.

§Psal. cii. 16.

could only tell the apostles that they had asked him for information he could not impart.

He could inform them, however, so much as this, that whenever the restoration of the kingdom might happen they had a work to do before it could come to pass. The kingdom would require "*a people*" to administer its affairs *righteously*—a necessity, which makes it impossible, therefore, that the unrighteous can inherit it.\* It would be their business, therefore, to collect this people together out of Judah and the nations† by the proclamation of the gospel of the kingdom in his name, witnessing to him, that He is the man ordained of God to rule the world with them in righteousness. He knew they were unable of their own ability to make this proclamation to the nations, being ignorant of their several languages; and moreover, had they been able to speak all tongues, their proclamation would not have been regarded, as they were devoid of power to prove that they were heralds sent of God, and that the word they preached was his message to the world. 'Till the Day of Pentecost, then, they were powerless to execute the work of announcing the good news to every creature. "Tarry ye therefore in the city of Jerusalem," said he, "until ye be endued with power from on high,"‡ by the Holy Spirit coming upon you.§ They obeyed; and from the history of that notable day, we find that they became fully equipped on the reception of the Spirit, for the work of faith and labor of love before them; a faithful performance of which is to be rewarded by exaltation to the thrones in Israel, when the kingdom is restored to them in the *palingenesia*, or "times of restoration (*apokatastaseos*, a word of the same family as *apokathistaneis*) of all things"|| pertaining to the nation.

But, I need add only a few more words at present. A little scripture testimony, intelligently applied, is worth a library of spiritualism, with all its rhetoric, logic, and classic lore, to boot. These things, useful enough in their way, become in the hands of those who "grind divinity" for the multitude, the means of "darkening counsel by words without knowledge." Dr. Bloomfield ranks as the most accomplished Greek scholar of his age. But for his skill in Greek, it is probable, he would never have been heard of. His ability to translate a Greek MS. which had foiled some "learned divines," caused

his introduction to Earl Spencer, whose patronage eventually helped him to the Right Reverend Father-in-Godship of "London's famous town." But of what value is his Greek for scripture criticism while ignorant of the prophets? It is positively injurious. A single testimony from these upsets his whole hypothesis. A mere professor of heathen Greek undertake to define the apostrophes of the New Testament, the idea is preposterous! There are many points there on which the apostles "keep silence;" but where the meaning *cannot* be gathered from the context. In this case it can only be collected from Moses and the Prophets. Let, then, a Gentile bishop or professor, with his pagan Greek, who is ignorant of the "sure word of prophecy," undertake to interpret the apostolic silence by suppositions, and criticisms on particles, does the reader imagine he would be enlightened by the effort? Nay, it would only make darkness visible, as in the case before us. Criticism on Greek particles is no sufficient substitute for the prophetic testimony. Nothing can supply the lack of this in the interpretation of the New Testament. It is the pagan criticism of the unlearned in the prophets, that is the parent of spiritualism; and that wrests the scriptures to the destruction of the critics, and of them who heed them. There is much written at the present time, in this country, about giving the people a faithful and thorough translation of the Bible! I would like to know the man of this generation, who, being ignorant of the prophets, could do it. If he could, then he must have received spiritual gifts, as the word of knowledge, the word of wisdom, and the gift of tongues. He would then be qualified to translate by inspiration; but in default of these gifts, and a correct understanding of the prophetic word, there exists on earth no man that can accurately transfer the mind of God from Hebrew and Greek into his mother tongue. All translations, therefore, are of necessity more or less imperfect, owing not so much to ignorance of the language (though of this there is no little in the best of scholars as their controversies prove) as to stolid imbecility in the teaching of the prophets. The agitation, therefore, about a new and thorough translation of the word, is much ado about nothing; for if accomplished in the spiritualist sense, it will only be a monument of complacent foolishness, demonstrative of the presumption of the carnal mind, whose ethereal speculations are subversive of the truth

\*1 Cor. vi 9; Eph. v. 5. †Acts xv. 14.

‡Luke xxiv. 49. §Acts i. 8.

||Acts iii. 21, 25.

of God. Let us, then, eschew the Grecian critics and their spiritualism; and take heed to the prophetic light that shines from the vernacular lamp, imperfect as it is. The light is brilliant enough to show us the divine purpose, and our interest in it; and to show us how we may obtain inheritance in the kingdom of Christ and of God; when they shall have seized upon the temporal sovereignties of the world; ejected the spiritualists from place and power; and have bestowed the spoils of the enemy upon the apostles, and on them who believe on Jesus through their teaching. In hope of a speedy fruition of this expectation, we conclude this article with the kindest feelings and best wishes for all concerned.

EDITOR.

## THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

NO. II.

That *diabolos*, rendered *devil* in the Common Version, is *SIN*, appears from the expressions of Paul in various parts of his writings. He says "that having the power of death is *diabolos*." The power of death is that which causes death. In a venomous serpent the *to kratos*, or power of death, is in its fang or sting. Remove this, and the most deadly reptile is perfectly innocuous. It has lost its power, not of locomotion, but of inflicting death. So if the power that makes death work strongly within us could be removed, we should never die. It is that power Paul styles *diabolos*. It is not death; but the death-producing power, which is in every man, young and old, saint and sinner; therefore *diabolos* is in every human being.

Having ascertained, then, that the power of death resides in *diabolos*, if we can ascertain what is the death-power, we at the same time learn who or what *diabolos* is. Let us then, ask Paul a few questions. Thus, "Venerable Brother, you have said that *diabolos* hath the power of death, will you kindly inform us, what that power is?"—Readily. It is death's sting; and *that sting is SIN*, which is strengthened in its workings by the law of God, which is contrary to it.\*—"Why do you triumphantly inquire, "O death where is thy sting?"—Because, in speaking of the mortal and corruptible body common to all the saints, putting on in-

corruptibility and life, I saw that the sin in our flesh, which stings us to death, would be extracted, and the body consequently healed; and that, although we had been severely wounded in the heel, so to speak, we should recover and so cheat death of many victims. In other words, in the case of Christ's brethren, they would get the victory over him, and verify the saying, "Death is swallowed up in victory."—"You have said that *the body is mortal because of sin*,"\* pray how does the body get quit of this deadly principle, so as to be pronounced victorious over death?"—In two ways according to the believers acted upon; *first*, by resolution into dust, and reorganization thereof into body incapable of decay; and made to live by the creative Spirit of God in the hands of the Lord Jesus. This is resurrection. And *secondly*, by an instantaneous change wrought in living flesh and blood by the energy of the Spirit which will destroy the Sin-power, or sting, which gives place to *that which hath the power of life, that is, the Spirit*. This is transformation.—"But if the Spirit have the power of life, how is it that Jesus styles himself *the life*?"—And so he is; "for as the Father hath life in himself, so he gives also to the Son to have life in himself."† The Spirit, which "imparts life because of righteousness," is placed at the Lord's disposal "that he should give eternal life to as many as God has given him."‡ The spirit-life, therefore, of the Saints is hid with Christ in God; and when he who is their life shall appear, then shall they appear with him in glory."§

"*Sin in the flesh*," then, and the *Spirit of God*, are the two antagonist principles to which human nature is amenable in the present and future states. The former hath the power of death, and is termed *diabolos*; the latter hath the power of life, and is styled "*the Lord the Spirit*."||

Human nature is styled "*sinful flesh*,"¶ that is flesh full of sin; and Paul speaking of himself as sharing therein, says, "In me, that is, in my flesh, dwelleth no good thing."\*\* Sin in the flesh, then, is a very evil thing. It is that principle which works within us what is not good in thought and feeling; and these workings, the apostle styles "the motions of sins"—*ta pathemela toon hamartioon*—the physical and mental emotions which when yielded to work transgressions of

\*Rom. viii. 10, 11.

†Jno. v. 26.

‡Jno. xvii. 2.

§Col. iii. 3, 4.

||2 Cor. iii. 18; 1 Cor. xv. 45.

¶Rom. viii. 3.

\*\*Rom. vii. 18.

\*1 Cor. xv. 56, 56.



the law of God. So that when a man is tempted, he is not tempted of God, nor of such a monster as the gentile Devil; but as the apostle says, "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it will bring forth sin: and sin, when it is perfected, bringeth forth death."\* This is the philosophy of temptation, so to speak. Man is made up of certain desires. He desires what he sees, hears, feels, tastes and smells; in other words, he desires the gratification of his senses. There is nothing *essentially* evil in this. The evil lies in their *inordinate* gratification. Now, between the ordinate or regular, and inordinate or excessive, God has placed his law. He has said, you may desire, but you may not inordinately desire; or if you do, you may not gratify that desire contrary to my law, under penalty of death. Abstractly, there was no harm in picking up sticks on Saturday; but when God said, "thou shalt do no manner of work on the seventh day," this absolute harmless thing, became a high crime against heaven; and brought forth death to him who perfected the desire to gather on that day. Thus the divine law defines what is irregular, and therefore not to be done by those who would enjoy the favor of God.

Now, if God had given no law to his people (and he has given law to none else) they would not have known what he deemed regular and what excessive, what right or what wrong. In truth, there would have been no such distinction. There would have been neither virtue nor vice; and the only course would have been for a man to follow his instincts. In this there would have been no sin; because "sin is the transgression of law;" and where there is no law there can be no transgression. Had the Lord God not forbidden to eat, there would have been no sin in Adam's eating of the fruit of the Tree of the Knowledge of good and evil. The pleasantness of the fruit in Eve's sight, the appreciation of its goodness for food, and a desire to be as wise as the gods or Elohim, were things in harmony with the nature God had given them and which he had pronounced "very good:" but when he said, "Ye shall not touch the tree under penalty of death," there was a law given that made the gratification of that nature sin. Hence, it was as true of them as of the apostle, who says, "I had not known sin, but by the law:

for I have not known lust (inordinate desire) except the law had said, Thou shalt not covet." They coveted, being enticed by their own lust, which drew them away from the Eden-law. The desire to eat was conceived within them, *by the suggestion from without selling the flesh to think and reason without subjection to the given law.* The thinking and reasoning in harmony with their nature alone, was sophistry; and led them to conclusions in direct opposition to the divine law: had they allowed the commandment to guide their reasoning, they would have reasoned logically; and God's thoughts and ways would have been approved, and cheerfully acquiesced in. But the reverse of this was the fact; and sophistry led them in the way of death, as it has all their posterity ever since.

"By the law is the knowledge of sin;" therefore those who are ignorant of the law, do not know when they sin. This is the case of those "without law;" who are consequently under "times of ignorance." Nevertheless, they sin, though they know it not; and sin and ignorance work death, and "alienation from God's life;"\* for "the wages of sin is death," and renewal unto life is by knowledge.† Thus, sin had the power of death in Adam's case, and in that of all his descendants. There was no sin in the terrestrial system till he eat. The serpent could not sin, because no law was given to it; and where there is no law there is no sin, and can be none. Sin entered the world *not by the Serpent*, but by Adam; as it is written, "Sin entered into the world *by one man*, and death by sin; and so death penetrated into all men, because in him all sinned."‡

Adam's nature was animal. Very good of its kind, as was the nature of all the other creatures. These did not sin, yet they returned to dust whence they came. So probably would Adam, if he had been left to the ordinary course of things as they were. But he would not have returned to dust if he had continued obedient. He would doubtless have been "changed in the twinkling of an eye" on eating of the Tree of Life. But, being disobedient, his sin determined his fate, and that of the creatures. It doomed them all to death according to law, and "nature" unchanged was permitted to take its course. This sin became the death-power; for had there been no sin there would have been no death. Though death *could* have ensued without sin, it

\*James i. 14, 15.

†Eph. iv. 18. ‡Col. iii. 10. §Rom. v. 12.

would not have been permitted to do so; but desire being conceived for an unlawful object, this unlawful desire enticed to a forbidden action; the enticement was yielded to, and shame and fear, the evidences of guilt, resulted. Thus a new mode of thought, the sophistry of sin, took possession of human nature, and caused it to fall. Sin reigned, and Adam obeyed it in the lusts of his body, yielding his members instruments of unrighteousness to sin. The sophistical thinking of the flesh gained strength, and became in him and his posterity the rule or law of their nature. This is termed in scripture "*the law of sin*;" the presence of which, within him, every man may know by the passions, or "motions of sins," at work there to bring forth fruit unto death. Because of this, it is also styled "*the law of sin and death*," to which the flesh or humanity is subject. Cain was conceived under the activity of this law of nature; hence he is said to have been, *ek tou poneros*, from the evil, that is, from sin. This was his origin. Had he been begotten before that tempest arose in his parent's nature which caused them to fall, he would not have been a murderer. But like produces like, and sin in activity produces pre-eminent sinners. The storm of passion had subsided, and a repentant mind had been established, ere Abel was conceived. When he was born, he was welcomed as "from the Lord," and though born of sinful flesh, he did not derive his origin under the impulses of transgression, but in parental reconciliation to the divine law. Thus, these two sons were the one from the evil, the other from the good; that is, of the devil, and of the Lord.

The word *sin* is used in two senses; first, to represent that combination of principles within us which in excitation is manifested in passion, evil affections of the mind, diseases, death and corruption. They are called sin, because their manifestation was permitted as the consequence of transgression. And this is the second sense of the word; as it is written, "*sin is the transgression of law*." Transgression was the effect of *the unbridled inworking of humanity*; and when the transgression was complete, or "finished," that inworking and its result were both styled *sin*.

This unbridled inworking yielded to is licentiousness, and excessively deteriorating to flesh and blood. It degenerates the human organization, and produces what is observed in the barbarous, and

savage races of mankind. Man left to himself can never improve; but must always get worse and worse, because his nature is subject to "the law of sin and death," which is degenerating in its operation. The only real antagonist to this law is *divine truth*—"the word of the truth of the gospel of the kingdom." If this can be made to take root in a man's heart, it becomes there a rule of thought and action, incessantly antagonizing "the law of sin." This rule is termed "*the law of the Spirit of life*." Between these two laws there is a deadly enmity; for "the law of the Spirit of life" is "*the law of God*;" and the other law, the law of sin, is rebellion against it. God's law is from without; sin's law is born in us. The law of God is implanted by *reasoning the mind into conviction of his testimony alleged*. It is the gospel transferred from the prophets and apostles to the believer's heart; and is contrary in every particular to "the thinking of the flesh," which is sin thinking within us. Now men the least fleshly can understand these things best. Hence Paul was well skilled in the matter. "I find," says he, "a law that when I would do good, evil is present with me. For I delight in the law of God according to the inward man"—the "*new creature*" formed within him by God's knowledge: "but I see another law in my members"—the law of sin "warring against the law of my mind"—the law of the Spirit—"and bringing me into captivity to the law of sin which is in my members." A man in whom the truth has no place cannot understand this; because he is subject to only one of these laws, namely, the law of sin and death. His experience, and that of the apostle does not agree. It is only the true believer can sympathize with the apostle—he in whom the truth is most active; he can discern the evil of his nature most acutely. It is such a man can exclaim with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?"—from this law of sin and death to which my body is subject? There is but one that can deliver, even Jesus Christ the Lord, who partook of flesh and blood that through death he might destroy this law of sin and death from the body, that is, *diabolos*. Paul fully aware of this, therefore, thanks God in prospect of it. And there he leaves it in the patience of hope, continuing "for his mind" (the mode of thinking erected within him by the truth as opposed to the unenlightened thinking

of the flesh) subject to the law of God; but for the flesh to the law of sin." This is the wretchedness of our case, that, however, approved of God for character, our flesh, because still subject to "the law of sin," or "law of nature," in the language of "philosophy," is still burdened by that innate power, or *diabolos*, which reduces us to death, corruption, and dust.

But, how does Jesus through his own death destroy the devil? I could not answer this question if by "devil" is to be understood the Gentile Devil. But the devil Paul refers to in Hebrews is "that having the power of death," which we have seen is Sin. The question therefore is *How does Jesus through his own death destroy Sin?* By making his life-blood an offering for sin, which offering is perfected by his resurrection; as it is written, "he was delivered for our offences, and raised again for our justification." Now this sacrifice of Jesus becomes sin-destroying in every one who believes the gospel of the kingdom preached in his name; and is sprinkled with his blood in being baptized into him. All the past sins of such a believer are cancelled, or forgiven; and there is engrafted in him a principle, even *the word believed*, called "the law of the Spirit of life," which in the remission has "made him free from the law of sin and death;" so that sin no longer reigns in his mortal body that he should obey it in the lusts thereof. He is "made free from sin" as the sovereign of his mind and actions; and has become the servant of God, whose will it is his study to learn and obey in all things; thus bringing forth fruit into holiness, the end of which is everlasting life, when he shall be planted in the likeness of the resurrection of Jesus Christ. Such a resurrected man is like Jesus, incorruptible and immortal. The power of death is no longer in him; but thoroughly eradicated from his nature, which is now "equal to the angels;" and as he is then, so will all the brethren of Jesus be, freed from *diabolos*, and therefore subject unto death no more.

But though at the resurrection of the just *diabolos* be destroyed to this extent, it is still strong and rampant in the rest of mankind; and consequently has then yet to be eradicated from among them: for it is Christ's mission to destroy *diabolos* and *the works thereof*, in other words, to take away the sin of the world. This is his honor as the result of his obedience unto death. The first part of the work is to *restrain sin*, apocalyptically styled *binding*

*the Dragon, the old Serpent*; who is designated also by the words *diabolos* and *satanas*; the former being rendered *devil*; and the latter left untranslated. The last part of the enterprize is *to destroy sin*; so that thenceforth there shall not exist upon the earth a single man having *diabolos*, or "that having the power of death," in his nature; that is, that all the inhabitants of our planet, without exception, shall be incorruptible and deathless. The restraining of sin or *diabolos*, is to be effected a thousand years before its destruction; the destroying process consummating the work of the Millennial Reign.

The sin-power in an individual man, uncontrolled by the law of God, is strong for evil and ferocious as a beast of prey. It converts a man, as the phrase is, "into a devil;" and permits him to stick at nothing. The works of such a man are "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" the doers of which, the apostle says, "shall not inherit the kingdom of God." The Gentile Devil cannot be fabled to do worse than this. Now, if instead of one such a reprobate, there are two hundred millions of the like associated together in one community, the power of the evil is increased so many million times. The increase of the power does not alter *the nature* of the evil—it is still sin in the flesh having the power of death, and therefore *diabolos*. Now, what things that community of sinners wills, contives, and does, are *the works of Sin*, termed by John, *ta erga tou diabolou*, "the works of *diabolos*." These works are civil and ecclesiastical institutions, styled in the scriptures, "things in the heavens and things in the earth, visible and invisible, thrones, dominions, principalities, powers." They are political aggregations of the works of sin, or *diabolos*. In short, every thing that is not of the seed or truth of God is a work of sin; and destined finally to be destroyed. The institutions or polity of the two hundred millions are a fair and just representation of the character of the vast majority of them, and therefore of their nationality. The individuals being sinners, and for the most part desperate ones, the community they constitute is pre-eminently *diabolos*, or *SIN POLITICALLY INCORPORATE*. The excessive wickedness of such a Body Politic is illustrated by the Inquisition, and the popish priesthood—associations of adult-

erers, thieves, murderers, idolators, and blasphemers; hypocritical pretenders to piety, but as "earthly, sensual, and devilish," as their own "Devil" is supposed to be. Now, a community like this, with an Emperor, Pope, and Ten Kings, at the head of it, is represented apocalyptically by a Dragon with Ten Horns; and to show its sin-origin, *Sin's symbol* is associated with it, and it is styled "*the Dragon, the old Serpent*;" and to show furthermore, its antagonism to God and his people, it is termed "*diabolos and satan*." In the aggregate it is represented in Daniel by the *image of a man*, which Nebuchadnezzar saw in his dream. This man-image is diabolos and satan in the climax of Sin's power, glory, and wickedness; and styled by Paul, *ho anomos*, **THE LAWLESS**, whose manifestation is the result of the energy of the adversary, which is not fully developed till the near future. When the premillennial autocratic empire foretold by Ezekiel shall be fully organized, the **SIN-MAN**, perdition's son, will stand God-defiant within the walls of Jerusalem. This Sin-Power, called the Devil and Satan in the English version, is "that having the power of death" manifested in full political and military array. And, who shall bind this strong one? There will be no power on earth equal to the enterprise. Britain, and the *United States* (notwithstanding their present professed adhesion to Washington's foreign policy, too antiquated for the terrible future) will, on the principle of self-preservation, contend against him. But, their efforts will be vain. The Binder of the Sin-Man must from heaven descend, as the apocalyptic angel, having "great power," symbolized by "a great chain," and "enlightening the earth with his glory." When He appears he will strike him such a blow on the feet as to send him maimed, halt, and crippled to the west. After this blow, which is the battle of Armageddon, by which Jerusalem and Israel's land are delivered, no more is heard in scripture of the Dragon; for, deprived of the dominion of the East, the Sin-Power can no longer be represented by "the Dragon." What remains is *diabolos and satan*, the Sin-Adversary, represented by "the Beast, the False Prophet and the Kings of the Earth, with their armies;" styled in Matthew, *diabolos kai hoi angeloi autou*, anglice, "*the Devil and his angels*," but properly *the Sin-power and its messengers*, or agents. There are the broken "*pieces*" of the Man-Image, which the Sin-Binder will have to

reduce to powder subsequently to the fracture of its feet.

We see from these hints that *diabolos*, or "that having the power of death," appears in divers parts of scripture in a sort of personal manifestation. The personality, however, is not that of a single individual; but *the personification of a power* in man, and in society antagonist to God and his people. Treating of sin in the flesh, the apostle speaks of it reigning, deceiving, and slaying its victims. While sin has the power of death, he says the strength of that power is the holy, just, and good law and commandment of God. That is, sin would have had no power to work death in a man for coveting, if the law had not said "Thou shalt not covet." It is manifestly good not to covet any thing that is your neighbour's; therefore the law that forbids it is a good law. But if there had been no such law given, to be covetous would not be punishable with death and exclusion from the kingdom. Hence the apostle says, "the good law was not made death unto me; but it made sin appear sin *working death in me*; that Sin through the commandment might become pre-eminently **A SINNER**." In the common version *kath' hyperboleē hamartolos* is rendered "exceeding sinful." This is a version, but not a translation of the words. *Hamartolos* is "one who deviates from the path of virtue, a vicious person, a sinner;" consequently "depraved, sinful, detestable." It is a substantive; not an adjective, as rendered in the English version; and therefore ought to be translated as above.

Now, this exceedingly great sinner, Sin, working death in man, the scripture styles *diabolos*; and it may be pertinently asked, *Why is it so called?* The following I conceive to be the reason. The attribute most characteristic of Sin's character is *deceitfulness*; as it is written, "Exhort one another daily lest any of you be hardened through the *deceitfulness* of sin;" "Sin taking occasion through the commandment *deceived me*;" "Eve being deceived was in transgression;" and "the Serpent beguiled her through his shrewdness." Eve being deceived, the Serpent's part in the transaction was finished. He held no conference with Adam, who, the apostle says, "was not deceived." Sin, the Seducer, approached him through Eve, whose eyes were open to evil. Sin incarnate in Eve was Adam's tempter. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him." She gave him of

the tree, and he did eat; and eating, fell. Thus *Sin caused him to fall in casting him across the law-line*; and therefore it is called *diabolo*. For *diabolo* is a noun derived from the verb *diaballo*, which is equivalent to the Latin *trajicio*, to throw or cast over, or across. *Diaballo* is from *dia* and *ballo*, to throw, cast; and in the perfect passive, to be thrown, or cast down. *Diabolo* is one who casts over the line; in a scriptural sense, by misrepresentation and subtilty, which is lying. Hence, *diabolo* stands for "slanderer, accuser, and whatever else may be affirmed of sin. This is the proper signification of the word and intelligible to every one; its improper meaning is *devil*, and understood by none. *Sin is the devil of our planet*; which few, perhaps, will believe, being so much in love with it, and delighting in its pleasures wherever they can be found. Gentile superstition is terribly afraid of its Devil; but it loves Sin dearly, and serves it in all its ungodly lusts. The scripture saith, however, "*he that committeth sin is of the devil*"—he is a child of sin; "for the devil sinneth from the beginning"—sin transgresseth ever. This is the unhappy lot of all the world, composed almost exclusively of the children of sin. Therefore, the apostle saith, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." But here we must pause till our next, when we shall resume the subject from some other point of view.

EDITOR.

## —o— EPISTOLARIA.

### INTERESTING FROM SCOTLAND.

Glasgow, June 11th, 1852.

MY DEAR SIR:

I have long intended repeating my communications, but many things have occurred to prevent it. I have been, however, noticing how you yourself have been progressing. You really deserve great credit for your perseverance and energy. It is a pity you should apparently be so poorly reciprocated with; but it is only too common for christians to applaud and commend, and decline going further. Money is one of those things so suitable for all purposes, as to make men loth to part with it. One is reminded of one of our English comic writers' idea

of the land of Turveytop, a place to which he describes the inhabitants of the world as being sent after death, where they were put to school to be re-educated. It seems that one old gentleman, who, while here, had followed the profession of a banker, used to annoy the poor old dominie exceedingly by always spelling the word *good* in a very wrong way. It seems that he never could spell it otherwise than as *gold*. The scholar was so dull, or pervert, that he was incapable of spelling it in any other way. So the world has generally got wrong as to what is good, and among other things has taken to spelling it as *gold*!

We have not been lazy here. The meeting presided over by Mr. Gilmour has become a church, and assemblies in the large hall of the Mechanics' Institution, North Hanover street, a place neatly as large as a fourth of the City Hall. We had a long series of lectures and conversation meetings; the latter very successful. Some of the subjects treated of in the lectures were such as follow:—"Jerusalem the future Metropolis of God's (terrestrial) Universal Empire;" also, "Who are to be the Royalty and Aristocracy of this Universal Empire of the Heavens and Earth." Lecture third is to be "The Battle of Armageddon."

The interest excited by these lectures has been quite unmistakable; and many by them, and more especially by the conversation-meetings, have been induced to profess publicly their acceptance of God's truth of the Hope of Israel—God's future universal Ruler and Empire of the Heavens and earth—by being baptized. It is, indeed, no wonder that such should be the case, seeing that the earth is languishing, and the world mourning, because of man's (alias the devil's) rule or rather misrule. Truly creation travaileth and groaneth to be delivered of its burden of sin and sorrow.

The Hope of Israel, God's own righteous ruler, is thus the hope of the world; and the wonder is that intelligent men, who profess to be Bible students, and zealous for God's glory, don't see it! They see clearly that man's rule during 6000 years nearly, has been an out and out failure; and yet persevere and cling to the vain hope of man still establishing the Millennium by Gospel preaching, Free Trade, Political Unions, Peace Societies, and all the numerous nostrums of the imagination apart from God.

My dear sir, we are now more than ever required to press upon men's minds

the near approach of God's times, and of the near finish of men's, or the Gentiles' times.

You will, doubtless, be interested to know how the churches here now stand ament the all important query, "What is truth?" The old church,\* I mean the one presided over by Mr. Paton, has been split into three sections; to particularize which I will for convenience name their presidents—first, the party which removed under Mr. Paton; another under Mr. Linn; and the third, which I prefer distinguishing by the name of *Millennial Baptists*, with which Mr. Gilmour is connected. The first two have remained very few in number; the latter have been very successful both as to attracting numbers, in influence, and efforts. They have had evening meetings, always attended by hundreds; numerous baptisms into the Hope of Israel—into God's own king, the Seed of Abraham, David's Lord and David's everlasting Seed, the true royal and immortal ruler of God's future universal Israelitish empire of the heavens and the earth. They also published, during the greater part of last year, a monthly periodical named "*The Prophetic Student*," which was only discontinued for want of time to carry it on. It sold very well, and treated exclusively on the glorious subjects of prophecy. The same little representative of the interests of the *sure word* is intended yet to be continued, and that very soon. This little church found it necessary in May last to remove to a larger hall, the Mechanics' Institution Hall, capable of holding several hundreds; and this hall, as I have already informed you, has been filled during the evening, ever since its opening. Not a seat to spare. Our speakers have also been (in accordance with invitations received from these places) visiting Hamilton, Stirling, Paisley, Airdree, &c., and delivering lectures on the Kingdom of God in connection with all its aspects of Territory, King, Aristocracy, subjects, laws, &c., &c., and are still continuing. One of them occupies by invitation of the Rev. Mr. Lichose of Paisley, his pulpit on Sunday next, morning and evening. It would cheer your weary, though unmistakably zealous spirit, to know the interesting, and in many cases romantic, incidents attending these exertions in both preaching and writing; so true is it, that truth gives a body, a substance, to religion, which overcomes the circumstances of

birth, position, and every thing else, exciting in the heart grateful appreciation of God's grace in the glorious future of, not ethereal nothings, but of divine realities.

By-the-bye, I send you a Glasgow paper containing an intimation of the purchase of the land of Canaan by M. Rothschild. *If this be true*, we have indeed a very marked sign; for its purchase will undoubtedly be followed by events that will affect the world. There will be the withdrawal of Jews from all parts with their means, which may politically affect very much other countries; for the riches of the Jew being generally in gold and silver, may yet necessitate Jerusalem becoming the seat and deposite of the world's wealth—the great Bank of the World; and then the Holy City will become important both politically and commercially. And independently of these comparatively important things, there is its position in fulfilling of prophecy; for it is certain that the Jews will be in part as a nation, settled in an *unconverted* state in their own land at the appearing of the Lord, referred to among numerous other passages in the twelfth, thirteenth, and fourteenth chapters of Zechariah. \* \* \* How soon, how very near, may not the appearing of the Lord be; and if so all its accompaniments; such as, the establishment of the Nebuchadnezzar-Image empire, on the Feet of which the destroying Stone-power is to fall;\* the resurrection of the dead; the translation of the church;† and so forth. My earnest desire is, that you and I, and all who love God, and, if it were possible, all men, may be, as the apostle comforts the Thessalonians with being in reference to that time, even in rest with God.

I have heard that your intention is to be in Scotland soon; so soon as to be likely now upon the way. I shall be glad to know if this be your intention. If you do come, the success of your last visit would be far exceeded. Since your departure, an increasing inquiry into the glorious realities of prophecy has been widely progressing; and the signs of the times being ominous, have prepared men for at least hearing of these heavenly realities, with which their ethereal nothings are as dross to the pure gold. The principle introduced by the devil of spiritualizing, or explaining away, alias commentary upon God's plain sayings, is now as then the source of man's ruin. Man has now lost the power to enjoy

\*Known in America as the Campbellite church.—*Edit. Her.*

\*Dan ii. 34, 35.  
1 Thess. iv. 16.

†1 Cor. xv. 23;

God's truth, because he has denied his sayings by making them mean otherwise than what they obviously import, forgetting that God will be justified, not in the meanings men put upon his words, but in his sayings, that he may overcome when they are judged.\*

Expecting to hear from you soon,

I remain yours, sincerely,

ROBERT LATTA.

### REMARKS.

The above is indeed cheering. Intelligence in the Word with earnestness can do much in arresting the attention of the public. But besides this there must be something in the Scottish mind predisposing it to the consideration of the sure prophetic word. As far as my experience has gone, the scripture testimony has a far more ready access to the Scotch, than to the English, or, people of this country.—Wealth and the pride of life have corrupted the heart of England; while in America, a “devil-may-care” indifference to everything that does not tend to money-making, or self-glorification, has made the public mind callous, and irresponsible to the truth. Religion in Scotland is a passion, in England a fashion, and in the United States a profession. Perhaps the difference in these three things may explain the reason of the truth creating greater interest in Caledonia than in any other country in the world. May it continue to have free course, and be glorified.

I have no present intention of revisiting Britain. The conducting of the Herald depends upon my personal attention; and its continuance at this crisis seems to be necessary. It teaches the truth in places to which I cannot obtain access; and discourses to a far more extensive circle than that defined by its own list. Through its means the truth is establishing itself in the hearts of many who may in other places, as at Glasgow, bestir themselves in its behalf. *Scripta manent* written words remain; and though preaching is good, written instruction is better. The preaching of the prophets and apostles was highly useful to their generations, but it is their writings only remain to do us good. My conviction is that people and preachers require instruction in the word, which they cannot get at meetings, colleges, and schools, and which if they could, the latter have neither time nor means to procure. I believe that the Herald supplies

this instruction, which it is more important to furnish just now, than for me to be travelling about speaking to crowds who forget what is spoken almost as soon as uttered. I must, therefore, not neglect the Herald, though the difficulties to be contended with arising from the wordy, but unsubstantial, co-operation of its friends, often tempt me to leave them to instruct themselves as they best can. But for the sake of what I heartily believe to be the truth, I devote my time to the Herald as though my daily bread depended upon it. I know no one that will or can become my substitute in this matter. I cannot therefore absent myself in long tours, or journeys consuming much time. Consequently at present, or until providence raises me up a helper, I must decline the invitations I have received to Louisiana, Iowa, and so forth, and deny myself the laborious pleasure of touring it through Britain. Those in that country who care to see me again, or to know what I teach, may for the price of the Herald promote their own gratification.—The means are within their reach, and they can serve themselves. An interest in what is written, will be an earnest, of a sincere desire to see the writer, and hear his words again.

Our friends in Scotland have found that even a little original periodical requires time for its preparation; more than they could bestow. Much time, however, is not needed in conducting magazines of the common sort. A pair of scissors, plenty of exchanges, and pretty numerous communications from persons, who, though neither teachable nor competent to teach, are desirous of appearing in print; will enable an editor to *make up* a number in a very short time. But where the articles are mostly original, and God's mind is the subject of interpretation, time, and thought, and nervous energy, are consumed to a far greater amount than is perceived by the reader. The conducting of a periodical whose function is to subserve party purposes is a light affair; but to sustain one that is to *teach the Word*, not to gabble about it, but to make it intelligible to minds spoiled by philosophy and vain deceit, as most are, is an onerous work, a flesh-wearying, and time-consuming, labor; and places the labourer in a position in which he can attend to little else. This is my experience with the Herald. So that when its friends are inefficient, and having no time to attend to private interests, I am in a straight betwixt two. It seems a

\*Rom. iii. 4.

pity that there is not some one in Britain who has the ability and information, and can devote his whole time and energy to the press. There is a fine field there for interpreting the word, and "putting to silence the ignorance of foolish men;" such as papists, puseyites, political theorists, spiritual milleniumists, and so forth. One that would enter into the strong man's house, and bind him hand and foot, or be bold enough to try, is the sort of truth-advocate demanded by the times. A milk and water scribe may suit the nervous old ladies of a party; but a warrior is needed to handle the Spirit's two-edged sword with a sword's effect. Such a person, not allowed to starve, and sustained by earnest fellow-soldiers, would produce a stirring effect in Britain; where, as far as I know, there is no unshackled, independent, and manly writer on things scriptural and ecclesiastical. But the Lord knows what is best; when the crisis needs the services of such, he will doubtless be produced.

Good news is always cheering to the believer. I trust, therefore, it will not be long ere brother Latta favors us with a like report.

EDITOR.

### REVISIT TO BRITAIN.

The following is an extract from a letter, dated July 16, 1852, just received from England, which we publish by request of the writer and other friends—"I have been spending a short time in Nottingham lately, and met in fellowship with our friends there. Some among them were "wishing Dr. Thomas would come again;" and wondering "if he were likely to revisit Britain within a year or so." I remarked that, "new manifestations on the Continent might bring him." They "hoped so;" they "should rejoice to see and hear him again." A brother then observed that, "Dr. Thomas must incur considerable expense in revisiting them; that it could not be expected that he should sustain this unaided; that he ought not to do so; that if they wished his return they should assure him against pecuniary loss when he came at much personal sacrifice to minister to their instruction and edification." These remarks led another to suggest the raising of a fund to be gradually laid up, and appropriated on Dr. T's return to the disbursement of his travelling expenses, the hire of a lecture room, &c.;

the fund to consist of the surplus of the weekly contributions at communion, after the expenses of room rent, &c., were defrayed, and the wants of the poorer members supplied, and the extra voluntary donations of all who wished to see Dr. T., amongst them again, and were able to give. The proposition was approved by those present, and was afterwards formally made, submitted to the church, and carried unanimously.

"Thinking that the consideration and liberality of the Nottingham church might furnish an example worthy of imitation to other churches in this island, among whom you have labored, and will, I trust, labor again; I proposed that it should be made known to them through the medium of the "Herald," and offered to request you to permit us to do so. You will therefore oblige us by making this communication public. It may serve as an incentive to some of our friends in the truth, who desire to hear you once more proclaim "the Gospel of the Kingdom" among us; and will at least testify to the christian love and gratitude of the community of believers in Nottingham for and towards their beloved brother and instructor far away. I have only to add their affectionate remembrances to you."

E. M. D.

If it is desired that my visit to Britain should be repeated this is a move in the right direction. Our friends in Nottingham take a very sensible view of the matter. Though it is my duty to "contend earnestly for the faith" without regard to profit or reward, it is the privilege of those who believe it, and their duty likewise, to do the same; and if they wish any special benefit to themselves and those of their nation, to contribute according to their ability to enable those to confer it who they think are competent so to do.—I am glad to find our friends in Nottingham so considerate. Jesus had to work a miracle to pay the tax for Peter and himself; and I have but little more of this world's goods than they: it is evident, therefore, if my friends wish me to travel to the ends of the earth for their instruction and edification, and to try to open the eyes of their people, they must furnish me with the means to do it. I have the knowledge they approve; they the funds; I am willing to diffuse it among all classes to the end of the world; if, then, it remain with me, no one can justly impute the monopoly to my disposition to make merchandize of the truth.



If I were ever so rich it would be my duty to spend freely and be spent for the gospel's sake; but it would still be equally the duty of the poor of their poverty liberally to contribute towards the diffusion of it. The poor should never permit the rich to monopolize the support of the truth; nor should the rich refuse to allow the poor the honor of sharing with them in its expenses. The Kingdom is for the poor, and the glory of the vindication of its doctrine against all its enemies is their's. With these views, I have no hesitation in admitting my friends in Britain to a fellowship in the enterprize of a second visit to their country on the plan proposed; and of commending it to all who wish to see me there again.

EDITOR.

#### LETTER FROM TENNESSEE.

DEAR BROTHER :

You understood my communication aright, though it was not *humorous* but *playful*. Nor do I blame you for answering it more gravely; for you are engaged in a *grave* and heavy business! As certain *moderns* have said, you are "about a great work and cannot come down."

Now, I am not disposed to beat out my brains against any man's castle, so I shall not try to expose the flaws, either in your *platform* or that of your opponents! I am for a fair fight; and whether it is ultimately proven that Heaven is to be on earth, or in the Sun, (as some incline to think,) or away in some remote region beyond this visible diurnal sphere, I shall be content, so that it be a "goodly land," and I am admitted there.

Your *Elpis Israel* is well written. I like its *didactic* style. You use no argument of the debating kind, but just lay down how the matter is, *ex cathedra*, as one having (if not authority) full knowledge of the subject; then very aptly add your proof, and then go on. This is to my mind. For I have ever thought that a *proposition* which, when *fully* stated, needs argument to support it, or a man's character where he is known, a law suit to sustain it, were at least very doubtful, and not worth the trouble; and, what is more, were seldom made any better by it.

My wife is much pleased with your book, and is cramming it into her neighbours, *hands*; but there I think it will stop. It will be hard work to put it into either their *hearts* or *heads*! I have told

several preachers, and (in this I am *very serious*) now tell you, that your *works* must make many adherents or deists. I am inclined to think many of both.

However, my wife has *teased* me into sending you \$5 00 more. She wants the worth of it, sent on in the *HOPE*, for distribution; or rather loaning first to one, then another. Where I sending on for myself, I should look for a great many copies, as I can buy *lots of theology* for that sum. But as she thinks so highly of the *work*, you have the game all in your own hands.

Wishing you health and success according to your merits,

I remain benevolently yours, &c.

ROBERT MACK.

Columbia, Tenn., June 8, 1852.

#### REMARKS.

"Adherents or deists, many of both"—that is, *believers in the Hope of Israel*, or *rejectors of Gentilism*, many of both. I believe, and trust, this will be the result of reading *Elpis Israel*. If a man understand its teaching and admit that it is sustained by the scripture, he can certainly no longer adhere sincerely to the popular superstition; and if he do not embrace what he admits to be proven, he occupies a deistical position; or that of a believer in the existence of God without professing any particular faith. Thus *Elpis Israel* is at once, constructive and destructive. It builds up the truth in the hearts of some; and destroys sectarianism in others. In both cases the subject is benefitted; for if we believe not the truth, it is bad; but if at the same time, we are burdened with falsehood, it is worse; because we have no liberty here; and none in the Age to Come.

I trust that our friend Mack's neighbours will prove more impressible of heart than he thinks. However, we cannot but approve of Mrs. M's resolution to see what can be done. Much greater effect might be produced on the public mind, I doubt not, if all *Elpis Israel's* male friends would beg, borrow, or perhaps steal would be no harm, a little of the energy and interest she displays. But I will leave them to settle this affair with her, returning her for myself many thanks for what she and they have already done.

EDITOR.

## "BAPTISMAL REGENERATION."

"Although," says Mr. Campbell, "we never immersed any person in water into the name of the Father, &c., who does not confess his faith in the person, *mission*, death, resurrection, and ascension of Jesus Christ—or what is implied in "believing that Jesus is the Christ, the Son of God," they (the Episcopalians, &c.,) have the reckless assurance to charge our Brotherhood with the belief of Baptismal Regeneration." *M. Harb.* Vol. ii. No. 7. p. 404. The italicism is ours for the sake of emphasis.

Mr. Campbell's "baptismal regeneration" is doubtless not of the same kind as that of his sectarian brethren. Their's is *the being born again of an eight day old* without even the form of a birth. The subject of their theological fiction is "a chip of the old block;" that is, a piece of "*sinful flesh*," called a babe, without sins, unthinking, consequently without faith, whose motions are instinctive like all newborn animals. The being born again of this faithless, repentanceless, ignorant, unthinking, instinctive subject, consists with them in the physical operation of Spirit upon it in some undefinable way, in, at, or during the sprinkling and signing of its face and forehead with church-font water in the name of the Father, &c.—The design of this God-dishonoring and ridiculous farce is the forgiveness of sins, and the ingrafting into the body of Christ. The action of the spirit or water, or of both combined, does not touch the "original sin," for it dies and corrupts nevertheless. Besides this, it has nothing in the form of sin to be forgiven. Forgiveness of sins, therefore, is out of the question.—Perhaps the rhanatism is for the forgiveness of sins committed when its "immortal soul" tenanted some other body in a previous state—that for instance exhibited by the man who was supposed to be born blind because of his sins!\* I suppose a babe derives its "soul" from its parents as well as its body; perhaps, then, it is sprinkled for the remission of that proportion of sins still holding on to the compound soul-particle detached from the parents' souls into the babe's body. If this be not the "philosophy" of the affair, I am at a loss to explain how a babe without personal transgressions can be "baptized for remission of sins." Perhaps "His Holiness" of Rome, or his more enlightened protestant "Grace of Canterbury;" or his father-in-godship of

\*John ix. 2.

Exeter, can exhibit the scripturality of the thing. If they cannot, it is useless to seek for light even from the posthumous hierarchy of the spirit-world! We give it up.

The "brotherhood" of which Mr. Campbell claims to be the Supervisor, cannot certainly be charged with "the belief of" such "baptismal regeneration" as this. It would doubtless, as he says, be "reckless assurance to charge" any such thing upon them. Having been mixed up with them very intimately in former years, we can add our testimony to the truth of their innocency of so gross a stultification of the human intellect. But while people may be guiltless of perpetrating one particular absurdity, they may be justly chargeable with sins upon other points of law; so that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now Mr. C. and his brotherhood do not make a baptismal subject of a faithless babe; but, notwithstanding his plausible statement above, I know that they immerse men and women as ignorant of the *mission of Christ* as an eight-day old. Now I am prepared to prove from the apostles and prophets that a subject ignorant of this, though immersed a thousand times, is as unbegotten of the Spirit, and therefore unregenerate, as any rhanitized suckling. I do not deny that Mr. C. and "his brethren preach a view of the Christ's mission, which is implied in *their version of Peter's declaration* that Jesus is the Christ, the Son of God; but I do deny, unqualifiedly, that their view and version are "the faith" by which a subject can alone be justified.—According to them, the Christ was to be sent to accomplish in person here no more than what it is testified Jesus effected, save that at some indefinite and remote period he will come on an escorting expedition at the end of all things. This is the Christ they preach. They ask their proselytes, by implication, if Jesus is the Christ having such a mission as this?—This is what "is implied in" their notion of "believing that Jesus is the Christ, the Son of God." They immerse a subject confessing this belief, and pronounce him born of water and the spirit, and therefore, of course, "spirit," or regenerate.—The immersion of such a subject for remission of sins, I affirm, is practically "baptismal regeneration;" for when I analyze his "faith," as it is called, I find it *an assent to a view of the Christ's mission* which is no where revealed in the scriptures of truth. If then, he

be regarded as *born again*, he is first begotten of untruth, and then born of water, which is not the regeneration of Scripture; and therefore, *in effect*, as much *aqueous regeneration for remission* as baby-immersion: for adult-belief of untruth brings even a piously disposed subject no nearer to spiritual begettal than physical incompetence to believe at all. The adult and infant subjects, (from different causes indeed,) are both faithless of the truth, and therefore unbegotten of it; their immersions only remain—they are both born of water without faith in the Bible mission of the Christ; therefore their regenerations are both baptismal, and nothing more.

Mr. C., and his collaborators, do not know what the mission of the Christ is. This is a grave charge against men so wise in their own conceits. But we have a graver charge against them than this; that, if it be granted that they do know it, they not only do not believe it, but are opposed to it, and persecute those that preach it.—Let us put them to the test—*Do they believe that the Christ will restore the Twelve Tribes of Israel to the glorious land, and build again the dwelling place of David AS IN THE DAYS OF OLD?* This is part of Messiah's mission, as we can prove abundantly. Believing that Jesus is the Christ, this also is his mission. They ridicule the idea, and "take up an evil report against" its advocates, "and reproach their principles and character, and neither give them a hearing, nor make the *amende honorable*;" they are, therefore, infidels and persecutors, and mere baptismal regenerationists notwithstanding the appearance of verity in the extract before us. "Do you believe in the mission of Christ?" What is easier than to say, "yes?" But change the form of the question and say—"What is the mission of the Christ as revealed in Moses and the prophets?" Mr. Campbell himself, though the ecclesiastical chief of 300,000 people pretending to apostolicity of faith and practice, cannot begin to answer the question; it is not likely, therefore, that the proselytes he immerses would be more knowing than himself. EDITOR.

August 10, 1852.

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In his last speech at Boston, Kossuth inquires—"Does not Russia remind us of the golden image of Nebuchadnezzar, standing on feet of clay?" He has derived this idea from the matter we have furnished him with.—Editor.

## DR. MCGUFFEY AND THE SOUL.

When we lectured some months since at the University of Virginia, we very emphatically denied that any such doctrine was taught in the Bible as that there existed in mortal man an essence capable of an independent and incorporeal existence after death, commonly styled "*the immortal soul*." We affirmed, that though man consisted of "body, soul and spirit," yet that these were when uncombined without personal entity; but that when we declared this it was not to be supposed that we affirmed that there was no immortality for man, or that immortality was not taught in the Bible. What we maintained was this: that the scripture doctrine is *incorruptibility of the body refashioned from its original dust, and thus organized, endowed with endless life*—as it is written, "this corruptible shall put on incorruption, and this mortal shall put on immortality," or deathlessness: that this *incorruptible life of body* is a good thing, and an item of "the great recompense of the reward" *promised only to the righteous*; that it is to be sought after, and will be granted only to those who "*seek for it*," "by a patient continuance in well doing;" and that the righteous are those who believe the gospel of that Kingdom which the God of Heaven has promised to set up in the land covenanted to the fathers of the Twelve Tribes of Israel, and who obey it.

We were pleased to hear that not long after this doctrine was propounded to the students in full audience assembled.—"The Rev. W. H. McGuffey, D. D.," one of the professors of the University, delivered to them certain lectures on "the immortality of the soul." What he made of the subject we have no means of judging; it is probable, however, that he "handled it with marked ability;" though of this we are certain, that he must have proved himself markedly unable to demonstrate its truth from the word of God. It is not there, and the wisest advocates of the dogma admit that it is not a scripture revelation.

The Rev. Dr. McGuffey has recently visited this city, and delivered a lecture at the Athenæum on this subject. We would have heard him had we received intimation of time and place sufficiently early. It happened otherwise, however; therefore we must content ourselves with presenting the reader with the following notice of the lecture from "*The Times and Compiler*." The reporter says:—

"The Rev. Mr. McGuffey delivered his lecture on the Immortality of the Soul, Thursday night, to a crowded auditory of ladies and gentlemen. As we took no notes, we will not do the speaker the injustice of attempting a synopsis of his remarks. It is scarcely necessary to say that the subject was handled with marked ability. But with due deference to the reverend and learned gentleman, we must be permitted to express our doubts whether the discussion of the Immortality of the Soul, on natural evidence, is likely to be productive of much good. The christian religion is the rock upon which this sublime doctrine stands, and there we think it should be permitted to rest. Why impose upon our weak and erring faculties, the task of demonstrating this dark and intricate problem, when a messenger from above has solved it for us? We cannot help regarding it as a species of grave trifling for a christian philosopher of the nineteenth century to abandon, in the discussion of this topic, the high and impregnable ground of divine revelation and to wander darkling through the metaphysical mazes which 2000 years ago perplexed the subtle disputants of the Portico and Academy."

From this it would appear that "the reverend and learned gentleman" rested his argument in favor of the tradition "on natural evidence," without appealing to divine revelation at all. In adopting this course the "crowded auditory of ladies and gentlemen" were enabled to mark well his ability as "a christian philosopher!" But after all the philosophy exhibited, the reporter cannot help saying that the whole affair was "a species of grave trifling." This was doubtless the case. Only look at it! A crowded auditory gravely, perhaps proudly, listening to a reverend and learned professor of an University, and an ordained interpreter of Moses and the prophets, of Christ and his apostles, wandering darkly through the heathen mazes of 2000 years ago, to prove the existence of a nonentity! But, the wisdom of the Egyptians to the contrary nevertheless, there is no natural evidence of the verity of immortal-soulism. "The flesh profiteth nothing"—"in the flesh dwelleth no good thing." The reverend and learned gentleman ought to know this; and to know also, that *the immortality of man* is a truth peculiar to the gospel of the kingdom, covenanted to Abraham and David, and to all who shall constitute their seed in Christ,—a truth, specially revealed and attested, unsustained by a particle of

natural evidence, but shining forth abundantly from Genesis to the Apocalypse, and visible to every one that is not blinded by a spurious "christian philosophy," college divinity, and the subtleties of the old heathens. The reporter seems not at all to like "the reverend and learned gentleman's" desertion of divine revelation for natural evidence in the case. But he should remember that learned divines know least of revelation than of any other subject. They are weak there, but think themselves strong in "philosophy,"\* because this is their chief study. They are not workmen that need not to be ashamed, rightly dividing the word of truth. They feel conscious of this, and, therefore, deal more in philosophy, such as it is, than in scripture. Dealing in this wise is more taking with ladies and gentlemen who are too polite and well bred to be ravished with the homeliness of scripture truth.—"The reverend and learned gentleman" (we wonder, if we may be so vulgar, whether Paul was ever so styled by his contemporaries,) is too well instructed in the rules of decorum to seek any other evidence for immortal-soulism than the natural, in the presence of a fashionable auditory. It would have created a panic to have introduced an apostle saying, that "*life and incorruptibility were brought to light by Jesus Christ in the gospel!*"†—This would have upset all the natural evidence, and the Egyptian wisdom, and the Greek subtleties, and made the learned gentleman to look foolish, and all the ladies and gentlemen to faint when they found that immortality was an affair of gospel, and not a matter of flesh, and consequently that immortality they had "no pre-eminence over the beasts!"‡ The reporter thinks it a dark and intricate problem to demonstrate, although the messenger from above has solved it! Yes, he has brought it to light, so that it is no longer "dark and intricate." The true doctrine is easily demonstrated. It shines like the sun from the sacred page, but gives no light to him who knows not the gospel of the kingdom, and is indoctrinated with the Egyptian superstition of "the immortality of the soul."

EDITOR.

Feb. 21, 1852.

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"Prove all things, and hold fast that which is good.—*Paul.*"

\* Col. ii. 2. 8.

† 1 Tim. i. 10.

‡ Eccles. iii. 19.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."—DANIEL.

JOHN THOMAS, ED. RICHMOND, VA., September, 1852. VOL. II.—No. 9.

### "PROVE ALL THINGS."

Our article on the "*Scarcity of Gold in Turkey, &c.*," published in our sixth number, has been reproduced in the *Advent Harbinger*, of Rochester, N. Y., with the following "Remarks" appended to it by our worthy friend the editor; and which we take the liberty of inserting here under the caption of

### NO PRE-ADVENTUAL COLONIZATION OF JUDEA.

As we suppose the above article was written in view of what has been published in the *Harbinger* on this subject, and as the questions embraced are highly important and not well understood by some honest minds, we in the spirit of kindness, and for the sake of eliciting light, offer the following remarks on the several points noticed in the article before us.

1. Whatever may have been the 'original plan for settling the question of the *holy places*,' by selling the land to M. Rothschild, it is evident that *that* plan has proved a failure: for from subsequent authentic accounts which we have published in recent numbers of the *Harbinger*, according to the absolute wishes of the Emperor of Russia and the imperial decree of the Grand Turk, no change in the ownership of the Holy Places is permitted at present to take place. And besides, it has been credibly announced that Rothschild, at the last account of him, was 'dying at Frankfort on the Main.' And further, as we understand prophecy, the

land of promise cannot be purchased, nor possessed by a *Jew* or *Jews*, before the Lord shall come, for it is to be trodden down by *Gentiles*, until their times shall be fulfilled, and then Christ whose right it is, will come and possess it by *right of inheritance*. The *Jews* can never possess that land on any other principle than by *right of inheritance*. If they can, where in the sacred volume is that right guaranteed? Echo answers, *Where?*

2. If the 'twelve tribes *shall be redeemed without money*,' as the word of prophecy predicts, and as the *Herald* admits, it is reasonable to infer that their *city and land must be purchased* of their oppressors. Are there any such stipulations in the Gentile lease of *two thousand five hundred and twenty years' continuance* from a certain date, or of its repetition of *two thousand and three hundred years*, from another period, or in any reference to it in the Bible, which justifies them in asking a *price* for that land, when their lease expires, or their times end? We know of none. They are usurpers, and have held and trodden down the land by mere sufferance; hence no Jew is under any obligation to purchase it of them at any time, and more especially when the time has come when they are suffered to hold it no longer.

3. We fully endorse the expression of Bro. Thomas, that '*the restoration of Israel will not take place until after the appearing of Messiah in power*.' But we cannot believe that there will be a restoration, or as he expresses it, '*A lifting up of an ensign*,' or a 're-settlement of the land by the Jews to a *limited extent* before the battle of Armageddon,' or 'before Messiah returns,' as Bro. T. teaches. Certainly the texts he has quoted, as we understand

them, do not prove such a position. We will look at them.

Isa. xxx. 17. 'One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.'

Mark, this text does not speak of 'a lifting up,' nor of a 're-settlement,' of a limited number of the Jews to constitute 'an ensign,' but it predicts that after they should be wasted or cut off by wars and other judgments for their often repeated and unrepented of sins, as 'a tree bereft of branches or boughs, (margin.)—So they would be 'LEFT as an ensign on an hill;' not 'an ensign,' but *as* an ensign that had been deserted by the power that had sustained it. Precisely in this manner has a small remnant of Judah been 'left' in the land of Palestine ever since the nation was cut off and scattered. This remnant that has been 'left' like a deserted ensign on an hill, is not to constitute a 're-settlement,' for they have ever been there, neither are they to become *an*, nor *the* ensign to which the dispersed tribes of Israel and Judah in a limited capacity even, are to be gathered, for Christ is to fill this high station: for 'unto him shall the gathering of the people be.' And 'in that day there shall be a root of Jesse, which shall stand for an ensign of the people.' 'I Jesus . . . am the root and offspring of David.' Isa. xi. 10 and Rev. xxii. 16.

Ezek. xxxix. 9, 11, 12. 'And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves and the spears, and they shall burn them with fire seven years.'

'And it shall come to pass that day, that I will give unto Gog a place thereof graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog, and all his multitude; and they shall call it, The valley of Hamongog.'

'And seven months shall the house of Israel be burying them, that they may cleanse the land.'

We cannot conceive how these texts sustain Bro. Thomas' position; for they say nothing about Judah or Israel becoming or being 'an ensign,' or there being a 're-settlement' of them 'to a limited extent' 'before Messiah returns,' but they do speak of the battle of Armageddon that does not take place until *after* the Lord

comes—and instead of Israel being gathered to 'a limited extent' at that time, the 28th verse of the same chapter clearly shows that they will *all* be gathered then, for it says, 'I have gathered them unto their own land, and have left none of them any more there.'

That the great events predicted in the thirty-eighth and thirty-ninth chapters of Ezekiel will take place subsequently to the coming of Christ, we think is incontrovertibly proved in our reply to Bro. Grew, under the head, 'The Advent Near,' in the *Harbinger* for May 22, to which we refer the reader, and also to our reply to Bro. Magruder, under the same heading in the *Harbinger* for May 8. All will do well to read those articles with care.

4. If the 'proposal' relative to the Rothschilds purchasing Palestine is to 'become an accomplished fact,' and if 'that fact' 'will be a sure and certain sign of that speedy appearing of the Son of Man in power and glory,' then it must be a clear subject of prophecy, and as the prophetic Word is sure, Rothschild must purchase the land of Palestine before the Lord shall come; for all 'sure and certain signs of his speedy appearing' must be fulfilled.—But if it should turn out that Rothschild is dead, or that the imperial decrees of the emperors of Russia and of Turkey have defeated this plan, what then? Has a 'sure and certain sign' failed? Or has Dr. T. been mistaken relative to its being such? The latter must be the case.

5. If "no one need expect that appearing to be manifested until a Jewish colony be lifted up 'as an ensign upon an hill,'" the Bible must plainly reveal the fact.—But we say, fearless of contradiction from any one, that no such revelation has been made in that Book. If we are mistaken, we would kindly thank Dr. Thomas, or any other person, to set us right by giving the proof; not however in *inferences, assumptions, nor mystical expositions*, but in the **PLAIN WORD OF THE LORD**. We can make nothing else the foundation of our faith, for 'faith comes by hearing, and hearing by the word of the Lord.'

6. If 'the present calm—is for the blossoming forth of Judah's plant,' or that a 'colony of them may 'be lifted up as an ensign upon an hill'—we would be exceedingly thankful to be convinced of the fact, by the plain word of the Lord; for we now have no faith that such is the case, for the very good reason that no such thing is taught in the Bible, and furthermore its infallible testimony is against such a conclusion. For the Jews were

to be captives among *all* the world, until the times of the Gentiles be fulfilled.— Luke xx. 21. Then their *next, second, or final* gathering is not to be a 'limited' one to be succeeded by a *third*, for a *third* gathering is no where promised in the Scriptures. But a *second* is, (Isa. xi. 11) which is to take place after Christ stands as an ensign, (Isa. xi. 10) and is to embrace the entire remnant of Judah and of Israel, 'from the four corners of the earth.' Isa. xi. 12.

7. 'Still we should like to see him [M. Rothschild] adorn his brows with the diadem of Judah's kings. It would be to the believer, an earnest,' &c. How this sentiment can be in harmony with the following prophetic word, we cannot conceive; we think they are in direct opposition to each other; and if the '*diadem of Judah's kings*,' should 'adorn Rothschild's or any other *Jew's* 'brows,' excepting the Lord Jesus, it would prove the prophetic Word untrue, which says :

'Thus saith the Lord God, remove the *diadem*, and take off the *crown*; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until HE COME WHOSE RIGHT IT IS, and I will GIVE IT HIM,' (Ezek. xxi. 25, 27,) not to M. Rothschild, nor suffer him to *purchase* it. Hence, should he 'adorn his brows with the diadem of Judah's kings,' instead of its being to 'the believer an earnest, that the crown of David would ere long illustrate the majesty of his Son and Lord'—it would shake the very foundation of his faith, relative to his ever being thus adorned, or wearing the crown on David's throne.

8. We see no greater difficulty in the way of Rothschild 'rebuilding Solomon's temple,' or 'the temple of Jehovah' and being a 'king and priest' on David's throne, than we do of his adorning 'his brows with the diadems of Judah's kings.' And indeed we cannot see why he must not do all this before the Lord shall come, providing that the 'proposal' if it 'become an accomplished fact,' will 'be a sure and certain sign of the speedy appearing of the Son of Man in power and great glory,'—for that 'proposal,' contemplates the '*rebuilding*' of the 'temple of Jehovah,' as clearly as it does the adorning 'the brows' of Rothschild with the 'diadems of Judah's kings.' All such contemplations doubtless will fail, for they are not justified by the inspired Word, but opposed by it.

Finally, we heartily concur with Bro.

Thomàs, that the recent discoveries of gold in vast amounts, in different quarters of the earth, indicate that God is making preparations to carry out his purpose as predicted in Isa. lx. 17, and other parallel prophecies. But we are far from supposing that these predictions will have their fulfilment until the Lord shall come; for the heaven is to retain him until the times of restitution, which God hath spoken of by the mouths of all his holy prophets, since the world began, (Acts iii. 20.) Here is an invulnerable point from which we all shall do well not to depart: there can be no *restitution*, of either the *people, land, or city*, in full or to a 'limited extent,' until the great Restorer shall come. This he will soon do, for the times of the Gentiles are nearly out. May we be counted worthy by him to take a part in the great and glorious work, and to share in its inconceivable blessings.

## REPLY.

### THE REMNANT OF A PRE-ADVENTUAL JEWISH COLONY, THE REFINED THIRD PART ADVENTUALLY DELIVERED.

"Two parts in the land shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord (Jesus) my God!"—Zechariah.

The remarks in the preceding article are offered, the writer says, "in the spirit of kindness, and for the sake of eliciting light." I accept them in the same spirit; for I am sure the editor of that Harbinger (I wish I could say the same of the conductors of all Harbingers) is too honest a student of the word, too sincere a lover of truth, and too much imbued with the benevolence of "the gospel of the kingdom," to find it in his heart to be ill-natured towards a fellow-student, who does not see eye to eye with him in all things, nor occupy the same position as he. I am satisfied he wants to be convinced if in error. The progress he has already made from mere anti-creedism to the belief of the gospel of the kingdom, proves this.—He has found himself on the wrong side

of a question more than once, and when aware of it, has honestly confessed that the position was untenable, and magnanimously abandoned it. This is the sort of a man I like to talk with; because his object is to get at the truth; and so is mine. Neither he nor I is infallible; for I have made a "confession and abjuration" of errors as well as he: so that we can meet upon an equal footing in this respect, and endeavor to enlighten one another.

Now, at present he firmly believes that I am in error upon a certain point connected with the restoration of Israel, which leaks out in the aforesaid article; which, however, was not written, as he supposes, "in view of what had been published in the Harbinger on the subject;" but as corrective of the notion of a *general* restoration of the Jews, and a rebuilding of the temple before the eternal king of Israel shall appear; as well as by way of comment on the latest news from the east. My friend's idea is, that there will be no return of Jews at all (save as they have journeyed thither as pilgrims for ages) before the Lord appears. We agree that the Twelve Tribes will be restored to the land promised to their fathers; but he considers it entirely post-adventual, and immediately subsequent to the battle of Armageddon. I differ from him in believing, that there will be a pre-adventual limited colonization of the country by Jews, under the protectorate of Britain; and that the prosperity of this colony, together with a desire to cripple or subvert the British power in the east, will be the cause of the country's invasion by the Russian 'Clay,' styled Gog, &c., by Ezekiel. I consider that this colonization is going on while Russia is engaged in the conquest of the west—while it is mixing with a fragile union the iron leg and toes there with the 'miry clay.' The invasion of Israel's land, and conquest of Jerusalem, is the end of the formative process; for then the eastern and western legs and the ten toes are fashioned into feet, being combined together by Russo-Assyrian Clay.

This is the crisis to which things are now working out, and by which a necessity is created for the appearing of the Lord. The Anglo Jewish colony is just 'an element in the situation.' It is planted in Palestine in the interests of Britain, providentially as an ingredient in the bait to tempt the Gog-nations to come up to battle against Jerusalem, that the Lord may "plead with them there for his heritage Israel." The invasion will be a time

of great trouble to the colony; for 'two parts in the land will be cut off and die; but the third part shall be left therein.\*' It is this third part that calls upon Jehovah's name for help. The Lord says, 'I will hear them;' and in consequence of so doing, descends, and smites the assembled host; and, by Michael, their great prince, delivers them.† Then comes the resurrection. They who cry for help are in the land; to be there they must have previously returned; they cry because of the oppressor; they cry of necessity before they are heard; and the oppressor is broken in pieces in answer to their cry.

In the battle of Armageddon, which breaks the feet, the Jews fight 'because the Lord is with them.† These combatant Jews must therefore have returned to Judea before the battle; and consequently before the coming of the Lord, as our friend admits that his advent and the battle are contemporary.

The post-adventual restoration of the Twelve Tribes is a work of time. It will not be consummated till the end of forty years after the battle of Armageddon. I have shown this in an article soon to appear in the Herald. This forty years occupies the space between the advent and the commencement of the thousand years; and affords scope for Elijah to 'restore all things,' and for Jesus and his brethren to torment 'the devil and his angels.' These things may sound strange in unpracticed ears; but let such wait till they have examined what I have to publish on the subject before they presume to judge. There is more in the divine testimony than Gentiles of this age have thought of yet.

From what is now presented the reader may gather some of the points at issue. I need not, therefore, dilate upon them more just now.

The latest news from the east is but a shadow of coming events. What I have written concerning it was hypothetical. I said, 'it is *probable* that the financial scheme of the Turkish government may be the *initiative* of the preadventual colonization of the Holy Land.' 'If the proposal become an accomplished fact, that fact will speak in unmistakable and infallible terms to the believer.' The initiative result of the Turkish policy has been to unsettle the whole question; and to stir up the Autocrat. The interference of the latter only affects the present aspect of the case. When he gets his

\*Zech. xiii. 8.

†Dan. xii. 1.

†Zech. x. 5; xiv. 14.



hands full in strengthening Austria and the Pope, with the ulterior view of restoring the Bourbons, Britain will have something to say that will be pre-eminent-ly anti-Russian, and promotive of her own policy in the east. There are several Rothschilds. The London Rothschild is the alleged purchaser; not he of Frankfort on the Maine, who is said to be dying. However the colonization be brought about, it will be the sign of the time indicative of the speedy coming. There are signs that the practiced eye can already see; but that will be a sign, which, if men were not stone-blind, no one could fail to discern aright.

It is just because the colony I speak of, will not possess the land by faith, (which is what, I suppose, my friend means by 'right of inheritance,') that they are so terribly disturbed in their possession by Gog. There can be no continued peace and prosperity there for Jew or Gentile, till the land is inherited by right of the Covenant dedicated by the blood of its future king.

I have but little confidence in the idea of settling the land as the result of a money transaction with the Porte. It may, and it may not. Britain may subsidize the Turk against Austria and Russia, and assume the protectorate of Egypt and the Holy Land, as she does the Ionian Islands, in return. I do not see the details of the affair in prophecy; but the colonization itself I perceive without obscurity. This is the great thing; the measures leading thereto, are merely matters of interesting speculation as they arise.

I do not adduce the text in the thirtieth of Isaiah to prove that the settlement of a colony is to be the being 'as an ensign on a hill,' referred to there; but to show that a small number of Israel as compared with the whole nation, is in scripture language likened to 'an ensign on a hill,' or 'a beacon on the top of a mountain.' 'To be 'left as an ensign,' and to be 'lifted up as an ensign,' are different ideas. I speak of the colony being as a pre-adventual ensign. This will be composed of the remnant left, (which our friend admits is as a deserted ensign, abandoned by the power that had sustained it,) and of the new colonists, whose aggregation to the old remnant does not at all affect its ensign, or beacon, resemblance. Now before the Lord appears, the fair ensign, so gaily wafting in the breeze under the shadowing wings of Britain, is torn down, and trampled under foot by the Prince of Ros. The silver and gold, cattle and

goods, unvalled villages and peaceful dwellings, become a prey to the spoiler. The 'merchants of Tarshish, and the young lions thereof,' that is, the British power, as I have proved in *Elpis Israel*, threaten and oppose the destroyer in vain. There is none can save, or *lift it up*, but the Lord God of Israel. He comes to do this; and when he comes, 'all the men that are upon the face of the land shall shake at his presence.\*' The result is the destruction of the army of the Gog-nations, of which only 'a sixth part' escapes; and the setting up of the ensign erect again, no more to be trampled under feet of the Gentiles. Thus, 'the Lord their God shall save them in that day as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land. For how great is his goodness and how great is his beauty! Corn shall make the young men glad, and new wine the maids.†' The colonization I termed, 'a lifting up of an ensign,' (a phrase of comparison of course, 'as' being understood,) to distinguish it from the lifting up of the Lord, and by the Lord—an ensign lifted up by the British power; itself, however, unconscious that the colonization was a sign.

The passage quoted from Ezekiel by our friend, proves a settlement of the land to some extent before the advent by implication. The battle of Armageddon, which breaks the Image, is at the Lord's coming; the war, which reduces its fragments to chaff, is after his return. Ezekiel speaks of the battle in particular; and in the conclusion of his prophecy announces the result of the general war, which is not only the comminution of the whole image, but the full accomplishment of the work of restoration, as expressed in the words, 'I have gathered them unto their own land, and have left none of them any more there' in the enemy's country. 'They that dwell in the cities of Israel,' who go forth to burn the weapons and bury the slain, are precisely the survivors of that colony residing in the land at the time of the battle, to save whom the Lord strikes the blow. The salvation of this third part by the Advent victory is the beginning of deliverance to the whole nation. It must have been pre-adventually settled in the land, or it could not be there to witness the fight. It would be very incongruous for there to be so great a carnage, and all the survivors fled, and no Israelites at hand to put Gog's multitude under ground. The circumstances of the case evidently neces-

\*Ezek. xxxviii. 20.

†Zech. ix. 16.

sitate a pre-adventual settlement to some extent.

True; the Jews were to be 'led away captive into all the nations,' (*ta ethnee*;) but it does not say that they were *all* to continue captives in exile, without remission, till the times of the Gentiles were fulfilled. They were led away by the Roman power into all the nations of that dominion; but not into 'all nations,' and 'all the world,' in the modern Gentile sense of those phrases. It is Jerusalem that is to be trodden down of the Gentiles until the fulfilment of their times. A little transient good fortune to the city in no way affects the verity of this. Jerusalem, in the days of the Saracens and Crusaders, became the throne of a kingdom which continued many years. '*King of Jerusalem*,' is one of his Austrian Apostolic Majesty's titles, derived from his ancestral relation to that Kingdom. Hence, as in the days of Pontius Pilate, the Jews acknowledged 'no other king but Cæsar;' so now, Cæsar, the imperial chief of 'the Holy Roman Empire,' claims the same sovereignty. His 'rights' will in due time be assumed by the Russo-Assyrian Gog, whence comes his present sensitiveness in regard to the eastern question; so that none, be he Jew, Turk, or infidel, can become Emir, Bey, or King, of Judea without having the Autocrat for his inveterate foe. But Britain will see to this in due time. I refer to Jerusalem's middle-age royalty here to show that her transient independence is quite compatible with a continuance of the Gentile times. But a colony, with Jerusalem for its provincial capital, is still a Gentile dependency. A Jewish colony surrounded by the Ottoman, the Russian, the Persian, the Arab, and the Egyptian, could not sustain itself unless protected by a strong maritime power. It must therefore be like Judea under the Persians of old, a province of a Gentile dominion until the Lord shall come. But its prosperity under the power shadowing with wings\* will soon pass away. The Assyrian river will overflow it even to the neck, and breach the very walls of the Holy City, which Sennacherib could not do; for '*the city shall be taken*.'† The worst of the Gentiles then trample it in the dust. Its brief colonial well-being will have vanished like a dream; and have given place to a barbaric degradation, evincing that the '*wickedness*' of her captors is indeed '*great*,'‡ for 'the houses shall be rifled, and the women ravished,' and half of its inhabitants sent off as

prisoners by the enemy. This semi-deportation of the people by the chief of the 'all nations' assembled at the siege, characterizes the future capture of the city. Zechariah prophesied after its Chaldean overthrow, and during its restoration under the Persians. He must, therefore, have referred to a future overthrow. His prediction could not have been fulfilled under Titus, because *all* the people who remained were led away captive; and the city was wholly destroyed; whereas the prophet intimates, that the city will not be destroyed, in saying that 'the residue of the people shall not be cut off from the city.' The city therefore remains, and half the Jews with it, earnestly desiring their Messiah to appear, and deliver them if ever they did. There has been no siege since the Roman armies (who were the Lord's hosts for the destruction\*) destroyed it, in which the Jews withstood a Gentile assault; it can therefore only be a future event, and contemporary with the going forth of the Lord to 'fight against those nations.' He did not fight against the Romans; but on the contrary, fought against Judah and Jerusalem until they were destroyed utterly; but in the future siege he will fight against the Gog-armies of the nations '*as when he fought in the day of battle*,'† in victorious defence of Jerusalem and the Jews of the third part. It is 'then'—after the coming capture of the city garrisoned by Jews and their protectors—that the Lord goes forth with his mighty ones,‡ and stands with his feet on the Mount of Olives, the place from which he ascended to 'the right hand of power.' His electric tread evokes an earthquake that divides the Mount, as a mountain was divided on the west of the city by the earthquake in Uzziah's reign. All these things characterize the siege and capture as one unexampled in the history of the world. The deliverance of Jerusalem and the fall of Rome are the glorious incidents that mark the fulfilment of the Gentile times; and until they happen no arithmetical calculation of the 1335 days can be admitted which does not stretch forward to that desirable consummation.

It is readily agreed, that there are but two gatherings of Judah from captivity, and one of the Ten Tribes, which is *subsequent* to Judah's second; for 'I will save the tents of Judah first,' saith the Lord. But the colonization, I speak of, will not be a gathering of the *tribe of Judah*. The great bulk of the tribe will be shut up in

\*Isai. xviii. 1.

†Zech. xiv. 2.

‡Joel iii. 13.

\*Dan. ix. 26, explained by Matt. xxii. 7.

†Josh. x. 11. ‡Joel iii. 11; 2 Thess. i. 7.

the nations subject to Gog—the north and the south, which ‘keep back,’ and refuse to ‘give up.’ But there will be sufficient for British policy forthcoming from other parts. The Lord saves the Tribe of Judah, while Elijah is fulfilling his mission with the Ten; which will be perfected by the reunion of the Twelve into one stick in Messiah’s hand, by the Lord himself.\*

When I spoke of M. Rothschild adorning his brows with the diadem of Judah’s kings, on the hypothesis of the news being true that he might assume the title of emir, bey, or king, in the event of the purchase being made; I did not refer to the crown of David, which none can wear but one of David’s lineage, and that one will not be Zedekiah, but Jesus, the only living descendant of David, who is both David’s Son and Lord. Judah has had Kings not of David’s lineage. For 129 years Judah was governed by Jewish Kings of the tribe of Levi, the Asmoneans; whose race gave place to the Gentile dynasty of Herod. These were Kings of Judah, that is reigning over Judah’s commonwealth until the sceptre departed from it; but who wore not the crown or diadem of David. My remark therefore does not at all clash with Ezekiel’s celebrated prophecy of the abasement of David’s crown and kingdom until the appearing of the Lord to restore, and take possession of them. If Rothschild, or any other Jew or Gentile, were to become governor of a colony of Jews in Palestine with the title of King, he would be either adorning his own brows, or some power would have done it for him, with the diadem of Judah’s king, in the sense in which I used the phrase. Jerusalem is traditionally, as I have shown, a precious stone in the diadem or crown of “His Apostolic Majesty” of Austria; which would be plucked from thence by any one who should assume the title and possess the power. It would be an earnest as it were of returning royalty to the Jews; and be very far from shaking the faith of any one who regarded the present but as shadows of the substance which is of Christ.

The colonization of Judea by Jews under the protection of a Gentile government, is neither “*restitution*,” “*restoration*,” nor “*regeneration*.” Nothing short of a national establishment in the land, under Messiah and his brethren, constitutes either of them in the scriptural sense. The settlement of a colony there has no more to do with restitution than Meshullams farming in Artor’s valley. A hun-

dred thousand Meshullams in Judea would be no restoration. Restitution is not simply a return of the race, but the *setting up again of institutions that once existed there*—the restitution or restoration of the kingdom again to the Twelve Tribes; this is the re-institution, or restitution spoken of by all the prophets from Moses to the revealer of the Apocalypse to John. No Gentile powers can accomplish this, though aided by all the Jews on earth: for the Restored Kingdom exists under an amended Mosaic code, whose emendation (*diorthrosis*) can only be defined, administered, and adapted to the exigencies of the world, by the King of Israel himself, and his associate priests and kings. Our worthy friend of the Advent Harbinger is, no doubt, very anxious for the appearing of the King in power and great glory. So am I, and for more reasons than need be expressed. But we must take care not to allow our wishes, or desires, to lead us to conclusions not in harmony with the testimony and sound reason. I would have no delay; but I am compelled to confess that there will yet be some. The working out of the approaching judgment upon principles illustrated in God’s past dealings with nations, and empires, requires time—a dozen years at least; and in these days of steam and electricity how much may be accomplished in that period! This brief delay will, perhaps, be the salvation of many; for, how numerous are they who are praying for the appearing of the Lord, who have not even begun to prepare for his appearance. Let us not therefore be impatient of arguments that do not confirm us in our wishes. “Thy will, O Lord, not mine be done!” should be pre-eminently the disposition of the student of the prophetic word. I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the Feet of Nebuchadnezzar’s Image have to be fashioned into shape out of the materials that exist. This requires time; and during this time the colony is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel. But I need add no more at present, than to say, that these explanations of points of difficulty are submitted to my friend and his readers in the same frank and benevolent spirit, so graciously manifested on his part, by his sincere well-wisher the

EDITOR.

\*Ezek. xxxvii. 16-28.

## THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

We have ascertained satisfactorily, because scripturally, as it appears to me, that the thing, styled in the *Greek New Testament* *diabolos*, and rendered *devil* in the English version, is **SIN IN THE FLESH**. He that "walks according to the flesh" "serves sin," *diabolos*, or the devil. The mortal body is "*the body of sin*," or Sin Incarnate, which with its affections, lusts, and transgressions, is styled "*the Old Man*"; than whom no imaginary devil can be more wicked, and defiant of God and his law. The Old Man in his individual, social, and political manifestations is the *diabolos* or devil of the New Testament mystery,\* and treated of accordingly. Destroy the ascendancy of the sin-principle of the flesh over the thoughts and actions, and you have a moral development of the New Man, and then eradicate it from the flesh by the Spirit in a resurrection or transformation to eternal life, and you have the New Man in combined moral and physical manifestation, "*isangelos*," "equal to an angel."† There is no sin in the flesh of the angelic nature; therefore it cannot die. No element of it has "the power of death;" so that *diabolos* exists not in angelic society. The devil has no place there. Being nothing in their nature causing them to transgress, or *Cross the line* of the Divine will, there are no *ta erga diabolon*, works of sin, among them. But all is just as God would have it; and it would be so here but for the disturbing principle called Sin. Eradicate this, and "the will of the Father will be done on earth as it is in heaven," that is, in angelic society.

From what I have set forth on this subject, our worthy friend will see that I do not speak in *Elpis Israel* of the agency in the original temptation as *only* an animal. If there had been nothing in the constitution of the original nature of man impressible by the suggestions of the Serpent, there could have been no transgression. Had Eve's nature been isangelic instead of animal, there would have been no *internal* response to the *external* enticement. That internal something was not essentially evil; because, though possessing it, Adam and Eve was pronounced "very good." It is not evil to admire the beau-

tiful, and to wish to possess it; to desire to gratify the taste, and to aspire to the wisdom of "the gods," or Elohim: but all this becomes evil when its attainment is sought by crossing the limit forbidden of God. The seeking to attain by crossing the line, Paul teaches was the result, not of innate wickedness, but of deception. The Serpent beguiled Eve. Had she been certain of the consequences she would not have transgressed. She had no experience of evil. It might be a very agreeable thing for any thing she knew; and highly promotive of happiness. God had warned her of danger in the pursuit of knowledge through disobedience; but then, if they were to *go back to the dust*, that is, to die, what was the meaning of that Tree of Lives? Did not God mean something else? If they crossed the line in relation to the Tree of Knowledge, could they not eat also of that other tree, and live forever? There seemed to her mind to be an uncertainty about returning to the dust, *when she lost sight of the law*. This was "the weakness of the flesh." There was no uncertainty of consequences so long as she thought God meant what he said; but being deceived on this point, and so made doubtful of it, she ventured to experiment. But, however doubtful of what might be, if she had adhered strictly to what God had said, she would still have continued "very good." "Weakness," mental and physical, is an *original* element of *animal* nature; as "power" is of the angelic. Adam's nature was "very good" as an animal nature; but still it was weak, and therefore deceivable and terminable. This weakness is founded in the unfitness of air, electricity, blood, and food, to maintain organized dust, or flesh, in life and power forever. The life-principles being weak, the flesh is weak in all its operations, mental and physical. The life of the angelic nature, or spiritual body, is not manifested on animal principles; but by the direct action of God's Spirit on dust so organized as to be adapted to its operations. It is therefore strong. When Adam's weak nature began to think and act, independently of the divine law, its weakness, before an undefiled weakness, became evil in its workings, and deteriorating in its effects; and acquired the name of Sin from its having brought forth sin, or transgression of law.

The undefiled weakness of the flesh, enticed and deceived by sophistry from without, is, in few words, the definition of the original temptation. The law of God

\*1 Tim. iii. 16—The New Testament is the exhibition of *the great mystery of godliness*.

†Luke xx. 36.

was weak through the flesh,\* not through the strength of the Serpent. Had the flesh been strong, the Serpent would have been powerless with all his sagacity. But the weakness thrown into a ferment by serpent-subtlety became beguiling; and the beguiling subtlety, taking occasion by the commandment, deceived them, and by it slew them.† What I have said about the Serpent in Elpis Israel stands as it was. I have affirmed neither more nor less than what Moses and the apostles say. "It was more subtle," or acute, "than any beast, of the field which the Lord God had made." It is generally supposed that the serpent was employed by the Devil to beguile the woman. "It cannot be doubted," says Calmet, "but that by the Serpent, we are to understand the Devil; who merely employed the Serpent as a vehicle to seduce the first woman." This teaches the existence of an invisible devil before the Serpent. The Bible, however, does not teach this. *Diabolos* had no existence before the formation of man; but the Serpent had. Moses gives not the slightest hint of the existence of a devil before the creations of the sixth day. The Serpent first; then man; afterwards, woman; and lastly, *diabolos*, or devil. This is the scriptural order of their manifestation, the revelation in the flesh of the incitant to transgression, or *diabolos*, being coeval with the Fall. Man existed before the devil, and will flourish in eternal glory after his destruction, when Sin and all its works are eradicated from the earth.

"The beginnings" of Gen. i. i; Matt. xix. 8; John i. i and viii. 44, are manifestly not all the same. The "beginnings" of Genesis, Matthew, and John i. i, have relation to the creation week; but that of John viii. 44, to the conversation of the Serpent with Eve, and the murder of Abel. The Fall was probably several years after the creation week; and Abel's murder certainly many. Father *diabolos* was not a murderer before he brought our first parents under sentence of death. It was then he slew them by the commandment. The beginning referred to in this text is the *apo kataboles kosmou*, or formation of the world, laid in its sin-constitution.‡ Jesus is there talking to the Jews of their father, Sin, whose servants they were. They regarded themselves as the freeborn descendants of Abraham; but he told them, they were bondmen to their father, Sin. "Whosoever committeth sin, is

Sin's *doulos* or bondservant." He offered to make them free of this yoke by the truth. "I know," says he, "that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." This murderous disposition constituted them the seed of a living father, as well as of the dead Abraham; for Jesus says, "I speak what I have seen with my father, and ye do what ye have seen—with your father." Here was a question between them of fatherhood. Jesus claimed to be seed of Abraham and God; while he charged them with being seed of Abraham and Sin—they were in other words, begotten of sinful flesh, while he was begotten of God, sinful flesh being the matrix of both parties. They said, "Abraham is our father," or begetter; but Jesus objected to this, because they did not do the works of Abraham; showing that he was speaking, not of lineage, but of sonship based on disposition and character. They contended for purity of lineage—that their fatherhood was not of Gentile idolators, but Jewish believers in God, which constituted them children of God. Jesus charged them with doing the deeds of their father, which they understood to mean, of their Gentile paternity; for they said, "We be not born of fornication: we have one Father even God." They considered that purity of descent from Abraham constituted them children of God, without regard to character; but Jesus taught them that "the flesh profiteth nothing." If man would be "the children of God, being the children of the resurrection," it was by being like Abraham in faith and obedience; which they were not; but being Sin's bondmen, he said to them in the words of the forty fourth verse, substituting Paul's definition of *diabolos* for "devil," "ye are of the father, Sin, and the lusts of your father (the lusts of sinful flesh) ye will do. Sin was a murderer from the beginning (or from the Fall) and caused not to stand (*hesteken*) in the truth (or law) because truth is not in it. When Sin uttereth a lie, it speaks of its own things; for it is a liar, and the father of it." This is perfectly intelligible. All men are Sin's children who are born of blood, of the will of the flesh, or of the will of man; and they continue such until they "become sons of God" by becoming Abraham's seed through Jesus as the Christ.\*

From what I have said under this head, our good friend will perceive that I teach that the devil or *diabolos* had a place in

\*Rom. viii. 3.

†Rom. vii. 11.

‡Gen. iii. 14—21.

\*John i. 12, 13; Gal. iii. 26—29.

the beginning; as really as the Serpent; and that place was in the flesh; while the serpent was somewhere not far off from the woman and the tree.

3. I come now to Mr. Cook's third inquiry, "Does not the New Testament teach there is a Tempter, as really as a 'Christ'—the tempted?" In reply to this, I remark, that in the case of Jesus, *diabolos* and *satan* were both concerned. When he was filled with the Holy Spirit he was led, Mark says "driven," by the Spirit into the wilderness to be tempted, or properly, to be put to the proof under Sin—*hypotou diabolou*. Their nature was his nature; for "the children of God being partakers of flesh and blood, he also himself likewise took part of the same."\* Hence, he was sent forth "in a form of Sin's flesh"—*en homoiomati sarkos hamartias*; † and thus God made him sin, (that is, flesh and blood) for us, § and on account of sin, gave judgment against sin in the flesh of Jesus.

The testimonies show that Jesus was "under sin" as a man under a burden.—He groaned under it in painful travail. While among the wild beasts of the wilderness a (similar situation to the first Adam's) he felt the danger, and desolation of his situation, and the cravings of a long protracted fast. He ate nothing all this time, his life being sustained by the Spirit: and at the end became very hungry. Luke terms this, "being forty days put to the proof under *diabolos*," or sin; that is, in his case, under the perturbation of weakened flesh and blood. This was before the adversary came to him. His nature was severely tried during this period; and it remained to be seen, whether his flesh thus weakened would stand in the truth; or like Adam's, seek present gratification by transgressing the divine law. The end of the forty days appears to have been the prepared crisis of the trial. At this junction, one came to test him. Jesus styles him, as he termed Peter, "*Satan*," that is, *adversary*. This individual, probably, was an angel; for angels were concerned in the matter, as appears from the testimony; and Paul says, "the very adversary (*Satan*) transforms himself into an angel of light," or knowledge. ‡ Christ's visitor was evidently a person of scriptural information; and as he appeared as a tester at a time especially prepared for the trial, I have no doubt he was sent by the same Spirit that led Jesus into the wilderness there to be put to the proof. I

conclude then, that he was "an angel of light," not shining with brightness; but appearing as a friendly man, well instructed in the word.

Now Luke attributes what this concealed adversary suggested to *diabolos*, or one causing to transgress, but in this case, without success; for they were suggestions to Jesus under the workings of sin's flesh, seeing that "he was in all things put to the proof according to the likeness without offence." The visitor, though styled "devil," was not *diabolos* within, as in our case, but an excitant thereof; in "the likeness," or sin's flesh; therefore his sayings are recorded as those of *diabolos*. Jesus being begotten of God, as was Adam the first likewise, and not of the will of sin's flesh, the promptings to transgression did not proceed from within. In this the form of sin's flesh he assumed, differed from the form we possess. The promptings in our case do often proceed from within. In the two Adams they came from without—from the serpent in the one case; and from the angel of light in the other. These occupied for the time the position of the then as yet unbegotten *diabolos* relatively to their flesh, till the lust they might excite should by the strength thereof bring forth sin, when their personal missions would be terminated, and sin enthroned as the conceived *diabolos* of the form, or likeness of sin's flesh.

In the second Adam's case the testing adversary failed to move him from the stand he had taken of absolute obedience to the will of God, whatever might ensue. He appealed to the lust of the flesh, the lust of the eye, and the pride of life, but all without effect. The law of the Spirit of life within him was too strong for these appeals. He extinguished their effect by the word of faith, which was his shield, and emerged from the trial undefiled. The tester of his allegiance then left him; and whatever perturbation may have been excited, it subsided into the peacefulness of a conscience void of offence towards God.

In studying Christ's trial it is important not to forget what I have intimated above about his nature; because it was the point of difference in the nature of the two Adams from ours that caused the ordeals they were subjected to, to assume the forms narrated. No one has ever been put to the proof through a speaking reptile since Adam's fall; nor has any one been tried by an angel of light since Jesus successfully resisted his suggestions.—Paul's phrase "in the likeness of sinful flesh"—*en homoiomati sarkos hamar-*

\* Heb. ii. 14.

† Rom. viii. 3.

‡ 2 Cor. v. 21.

§ 2 Cor. xi. 14.

*tias*—I have rendered more literally "in a form of Sin's flesh." "Sinful" is an adjective expressive of the quality of the "flesh," and signifies *flesh full of sin*.—This is a form of flesh common to all mankind, and indicated by Paul in the words, "in me, that is, in my flesh, dwelleth no good thing." But Adam's flesh before his fall, and the Christ's flesh, were forms of flesh and blood to which the English word "sinful" is inapplicable.—They were not full of sin. The first Adam's was a form in which there was no sin at all, but only a physical weakness inseparable from flesh and blood. Luke styles him "Son of God," because he was begotten by his Spirit from mother earth. Having transgressed, his weakness was defiled, and became sin, and his flesh "*Sin's flesh*"—*sarr hamartias*—a form afterwards inherited by Abraham in common with all mankind. But Christ's was still another form of Sin's flesh than either Abraham's or Adam's before his fall. The homoiomatal difference of his flesh from Adam's consisted in its maternity. Adam's came directly from the dust of the ground; Christ's from that form of Sin's flesh styled "the seed of Abraham."\* It differed from this, however, in its paternity. Abraham's daughter, Mary, was "begotten of blood, of the will of the flesh, or of man;" but her son Jesus, of the will of God by his creative power, which constituted him a peculiar form of Sin's flesh; and hence the propriety of my more literal rendering of *en homoiomati sarkos hamartias*—a form of Sin's flesh—even the third form under which flesh and blood has been manifested since the creation-week.

In Heb. iv. 15, the phrase "form of Sin's flesh" is expressed by the single word *homoiotes*, "likeness, resemblance, or similitude;" as, *kata panta kath, homoioteta*, "in all things according to the likeness." One thing may resemble another without being identical in every particular. This was the case with Christ's flesh. It was Sin's flesh so far as its maternity was concerned, but not as to its fatherhood. In this he differed from the Jews, who had Sin's flesh for their parentage on both sides, which they illustrated in their persecution of their maternal brother, who was "born after the Spirit;" thereby proving that they were the children and slaves of father, Sin, or *diabolos*. Still Christ's paternity did not destroy the physical likeness of his flesh to Abraham's

seed; it only removed from it the reigning principle hereditarily transmitted by the will of man, called *diabolos*, or "devil." His flesh, however, was still reduced in strength below that of Adam's original nature, because of its maternal defilement. Hence, to place it on a par with the first Adam's, that there might be equality of strength, Jesus was *anointed*, or Christened, by which he became "full of the Holy Spirit." This filling did not destroy the *homoiotes* or likeness to Sin's flesh. It was still possible for Christ to feel the force and influence of sophistical appeals to the lusts of Sin's flesh with which he was burdened as with "a loathsome disease."\* Hence, says the apostle, "he was put to the proof in all things or according to the likeness," or resemblance of his flesh to his brethren's in its susceptibilities, "without offence."

There being no reigning *diabolos*, "devil," or Sin, transmitted by the will of man in Adam or Christ, as in the flesh of all mankind, that causing not to stand in the truth, or *diabolos*, is in their cases, and in their's alone, to be referred to the Serpent and the Angel of light. But this does not constitute them what the Gentiles call "the Devil," or "His Satanic Majesty." The Serpent, because of his agency in the affair, became the Bible symbol representative of the evil he had done in the unconsciously immoral use he had made of what he knew by observation, and was able to express in speech.—It would be very injudicious to rush to the conclusion that, because the Serpent and the Angel of light stood related to the two Adams as the *diabolos*, or that causing to err, therefore, whenever the word *diabolos* occurs, it means the serpent or angel of light. If it did, it by no means follows that it would signify the Devil of gentile "organized theology," which is as dissimilar from them as they are from one another. Christ was not put to the proof by a serpent, nor by the serpent; nor was Adam by an angel of knowledge, nor by the angel of light, who offered his suggestions to Jesus. They were both probed to the quick; but by *provers* suitable to the times, place, and circumstances around them.

But, though the proving agents in the trials of the two Adams have never experimented upon any others of our race, Christ's brethren stand related to a power, styled *ho peiradzoon*, which is rendered in the English version, "the tempter."†—

\*Heb. ii. 16.

\* 1's. xxxviii. 6, 7.

† 1's. iii. 5.

By reference to the passage it is manifest that the tempter alluded to there was not an invisible Devil, but a persecuting power under which the disciples lived in Thessalonica. They were suffering persecution when Paul wrote to them for their encouragement. "Let no man," says he, "be moved by these afflictions: for yourselves know that we are appointed thereunto." He then refers to what he had told them before, and not them only, but all others; that "it is through much tribulation that they (the baptized) must enter the Kingdom of God." But he reminds them that they are not alone in their trouble, but are "suffering like things of their countrymen" that Christ's brethren in Judea had of the Jews. This saying reveals the power as that of the Gentile authorities in Thessalonica, who, stirred up by "lewd fellows of the baser sort," were carrying into effect as far as they could "the decrees of Cæsar," with all the pains and penalties annexed, against the refractory.\* These were torture, imprisonment, and death, which served to prove their inseparable devotion to the doctrine of God's Kingdom, for which they suffered. These "persecutions and tribulations" might be avoided upon one condition which was offered to them by the enemy—if they would renounce the faith, and burn incense to Cæsar's image. This was the temptation offered to them by the tempting power. If they yielded to the temptation, they saved their lives, but lost "God's Kingdom and glory." Fearing this result in some cases, Paul says, "I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain."

In the case before us the tempter was the imperial pagan Roman power, styled in the apocalypse, "a great red dragon," and "the great Dragon, the ancient Serpent, the surnamed *diabolos* and the *Satan*."† The Dragon, or Serpent, was the symbol of the Roman Sovereignty selected by the Romans themselves as representative of its imperialism. Chrysostom, who flourished in the 4th century, says that "the Emperors wore among other things to distinguish them silken robes embroidered with gold, in which *Dragons* were represented." Gibbon also says, speaking of the procession of Constantine from Milan to Rome, "He was encompassed by the glittering arms of the numerous squadrons of his guards and

cuirassiers. Their streaming banners of silk, embroidered with gold and shaped in the form of *Dragons*, waved round the person of the emperor." The emperor Constantine speaks of the Dragon as the symbol of the pagan Roman Sovereignty in his epistle to Eusebius and other bishops concerning the rebuilding and repair of churches. "Liberty being now restored," says he, "and that *Dragon* being removed from the administration of public affairs, by the providence of the great God, and by my ministry; I esteem the great power of God to have been made manifest even to all." Moreover, on the testimony of Eusebius, we are informed, that a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet "the great enemy of mankind, who persecuted the church by means of impious tyrants, in the form of a *Dragon*," transfixed with a spear through the midst of his body, and falling headlong into the depth of the sea. Hence it is evident that the species of serpent called the dragon was as much the symbol of the Roman power, as the lion is of the British at this day. The Romans probably borrowed it from Egypt, which had become a province of their dominion. When an independent monarchy under the Pharaohs, its majesty was represented by "the great dragon, that lieth in the midst of his rivers." The annexation of so ancient and renowned a kingdom was very likely celebrated by the adoption of its ancient symbol into the Roman heraldry. Hence, the Roman dragon is styled "*the ancient serpent*," or the Egyptian.\*

Whether God in his providence influenced the governments of the world to represent their several sovereignties by peculiar symbols, I cannot say; but that he has adopted them in his word when treating of their policy and destiny relatively to Israel, and the Saints, is beyond all question. The Egyptian *serpent*, the Assyrian *lion*, the Persian *ram*, the Macedonian *goat*, the French *frogs*, &c., are all examples that he has done so. The adoption by the Romans of the serpent, styled in the prophets, "the piercing serpent, even leviathan that crooked serpent; the dragon that is in the sea,"† as the symbol of the sovereignty that rules the imperial territory, is singularly appropriate. Its scriptural fitness is seen in the fact, that "all the power of the enemy" with which God's people have had to contend on the

\* Acts xvii. 5-8; 2 Thea. i. 4, 5.

† Rev. xii. 3, 9.

\* Rev. xi. 8—The great city, or Roman empire, is here figuratively styled Egypt.

† Isai. xxvii. 1.



arena of prophecy, *originated* in the sophistry of the serpent; and is found civilly and ecclesiastically *organized* in the ancient and modern imperial dominion of the Roman earth. This power has ever been the *adversary* of Israel after the flesh and spirit, and of the truth, since the Holy land became a Roman province; and will so continue to be "until the Ancient of Days shall come, and judgment shall be given to the saints of the Most High; and the time comes that they shall *take* the kingdom, and possess it."\* It is not only their *Adversary* in making war upon them as a people who will hereafter seize upon its dominion; but when it gets them into its clutches, it endeavors to turn them from the faith, and to compel them to embrace its own superstition, and so cause them not to stand in the truth. It is, therefore, a power *causing to cross the line*, or to transgress the divine law, that is, a *diabolos*, as well as *THE ADVERSARY*, or *ho Satanas*. It is for this reason the Spirit has "*surnamed*," the imperial serpent, in the words of the English version, "the Devil and Satan," or more articulately, "*the surnamed Devil and the Satan*"—*ho kaloumenos diabolos kai ho Satanas*.—And here we will pause till our next issue.

EDITOR.

\*Dan. vii. 22, 18.

### MISSION TO THE DEAD.

Immortal-Soulism is producing its own peculiar fruit in the sectarian churches and denominations, or Brotherhoods. Pagan Mesmerism, which is its ancient sire, and the parent also of all the spiritologies of our day, is possessing them with confounding effect. The brotherhood theologies have prepared professors for any and all of the speculations arising out of surrounding chaos. They have alienated the people from Moses and the Prophets; so that being disarmed of the Spirit's sword, they are falling defencelessly, by thousands, before Mesmerism, theologically interpreted. Mesmerism proves all things conceived by the fleshly mind, because it is of and from the flesh. It begins in the flesh and ends in the flesh. Thus the circle is complete. Animal magnetism reveals the flesh to the flesh, being the spirit of the flesh. It is the magic lantern to the *thalami* of the optic nerves, passing before them the spectralia of "philosophy and vain deceit." Hence,

sky-kingdom heavens, aerial sheels in outer darkness fifty miles sky-high, subterranean hobgoblin hells, spirit-worlds, immortal souls in mortal sinful flesh, baby-spirit salvation, pre-resurrection ghost-life, adult salvation without belief or obedience of the gospel, and a thousand other modifications of foolishness, are all satisfactorily proved in the opinion of the carnal mind by mesmerism. The brain thinks mesmerically, so that in the absence of scriptural knowledge, it approves them all. Thus, great flaming revivalists, to whom the bible was more or less of an embarrassment, have become so illuminated by animal magnetism as to reject the scriptures altogether. Now, it is a notable fact, that while they have done this, they continue brawling advocates for the "immortal soul" of the flesh, and the "spirit-world" adapted to it. This is consistent enough, for the Bible gives no aid and comfort to immortal-soulism; so that by throwing it aside as of inferior authority to mesmerism, or of no authority at all, their position is strengthened in argument with those who argue against immortal-soulism on natural grounds. The only immortality the Bible reveals is *immortality of a resurrection, or transformed, body*. It promises this only to the saints of God, to qualify them for an endless possession of his kingdom. The Bible is therefore unencumbered with the foolishness of Mesmeric Theology. It teaches nothing that the flesh approves in relation to the world to come. This conviction relieves us of much lumber, and enables us to make short work of otherwise interminable logomachies.

Mesmerized theology seems to be preparing troublous times for the Campbellite Brotherhood, among the rest. For years past Mr. C. has been laboring in a certain direction, which the editor of the "*Christian Magazine*" appears determined to alter. Mr. C., I believe, holds to a hobgoblin hell, in which immortal-souls writhe and shriek in eternal torture. He regards this as a Bible truth, and quite consistent with the attributes of God! The "*Magazine's*" theory is opposed to this. "Speculations," says J. B. F., "as to the exact *nature* and *duration* of punishment are unwise, because neither is clearly revealed. The Spirit which dictated the Bible, seems to have intended that an *indefiniteness* should spread itself over the whole subject."—*M. H.*, p. 393. These few words, if received, tell with humbling effect upon my friend at Bethany. They tell him, in effect, that

he has misconceived the whole matter; which is doubtless true, without adding an atom of credibility to the Magazine's assumption. Mr. C. has been contending for "the exact nature and duration of punishment" for a long period; but his editorial brother in faith tells him that they are not revealed: therefore all he has been writing hitherto is mere speculation; and "speculations," says the Magazine, "are unwise." Well, I do admit that my friend has been a very unwise and even weak speculator in his time, upon a multitude of topics; but with all his wanderings and meanderings, it must be confessed that he is right in repudiating the notion of the "indefiniteness" of the whole subject of punishment. Though Mr. C. cannot define the nature and duration of the punishment revealed in the Bible, its definiteness is nevertheless exhibited there. But to understand the subject, the mission of the Christ must be understood; concerning this, however, Mr. C. and the Magazine are, both of them, in the dark—therefore neither of them can be expected to talk any thing very sensible in the case. In regard to them it can only be a question of relative erraticism—whether the old absurdity or the new one, be the more unscriptural!

"Heaven and hell are in our midst every day," says the Magazine, as quoted by Mr. C., who regards the saying as no evidence of its editorial wisdom. But there is more truth than fiction in the conceit. 'The present world is the Sinner's Heaven, and the Saint's Hell; hence it is styled "an evil world." If hell be a place of suffering, the Saints have certainly had it here for ages. God has chastened them; and the Sin Power, and all in whom Sin's spirit reigns, have tormented and destroyed them with dreadful cruelty. While the present state has been the hell of the Saints, it has been a place of Paradise for their enemies. These have the glory, and honor, and power, and riches of the system, at their control. They possess fine farms, well stocked and tilled, and yielding abundance of wealth; splendid mansions; accomplished families, and all that heart can wish. It is the Sinners who possess these things in superfluity; and so much do they enjoy themselves, that they would hold on to them for ever if they could. This is all the heaven they will ever possess, unless they embrace the gospel of the kingdom, and devote their substance to the Lord, and become his stewards of the same. Heaven in this world or state, and heaven

in the next, is an allotment granted to none of the sons of men who would partake of the joy of the Lord. Heaven now and hell hereafter; or Hell now and heaven in a future state, are the alternatives presented to mankind under times of knowledge. Who that understands 'the word of the kingdom' would prefer the Sinners' Heaven to the Saints'? Or, who would not rather endure the past and present torments of the Saints in body and estate, than encounter the terrors of the Lord in the Sinner's hell to come? It is better to pass from a terrestrial hellish into a terrestrial heavenly state, as the Saints will do; than to descend from the Sinner's into a hell to be manifested in the territory of the Fourth Beast of Daniel, for the torment of the goat-nations and their rulers at the appearing of the Lord. A heaven and a hell, then, 'are in our midst every day;' but not the heaven of the Saints, nor the hell of the wicked. These have neither of them an existence yet; and can have none till the Lord comes, and literally turns the world upside down.

But the foolishness of the Magazine becomes flagrant in its notion of a 'posthumous mission to the dead, (who have not before heard the gospel,) in order to translate them from a miserable prison to heaven.' The ghosts, or disembodied immortal souls, of dead evangelists, I suppose, are to be sent to immortal miserable, or hellish spirits, in the spirit-world, to preach the gospel to them, to induce them to repent, and to exchange their misery for bliss! I do not find what sort of a gospel is to be preached in that mesmeric world; but I suppose the same sky-kingdomism, with spirit-baptism in spirit-water, for spirit-remission of fleshly sins, as contended for by the brotherhood to which the editor of the Christian Magazine belongs! Nearly all hell will doubtless be emptied in twenty-four hours, if the gates be wide enough for the out-rushing crowd, after the spirits of the missionaries arrive, preaching translation to heaven; *nearly all*, I say, for it is the vast majority alleged to be there, who have never heard of gospel truth.

A gentleman of Pittsburgh, rejoicing in the name of Church, who constitutes himself 'armour-bearer' to my friend the Supervisor, writes concerning the Magazine's 'hallucination,' in the following words:—"I am truly sorry to see that bro. Ferguson has got a maggot in his brain"—the Caledonians say 'a bee in his bonnet,' which is decidedly more elegant.

'This,' he continues, 'will destroy his usefulness and influence,' that is, in propagating Campbellism; 'and probably end in his becoming a wandering star, like Mr. Thomas. This figment of bro. Ferguson's is, in my estimation, *infinitely worse than Thomasism*. If there be 'a damnable heresy' this is unquestionably one. I can see in it a perfect Pandora box. I regard the propagation of such a sentiment as the destruction of all that is vital in religion.'

Poor Mr. Church! What dost thou know of what thou callest 'Thomasism!' Many years ago thou didst see a few things from my pen when I was in fellowship with the darkness out of which thou hast not discovered *star*-light enough to *wander* for the last twenty years. Thou hast read all the foolishness palmed upon me by thy Supervisor; but of what I really believe and teach, thou art as ignorant as the 'maggot' in thy brother's brain. Whatever it be, it seems there is something 'infinitely worse' than what constitutes me 'a wandering star.' But if thou knewest what I teach concerning thy religious system, I doubt if thou wouldst favor my supposed views with the admission of an infinite betterment compared with the 'unquestionably damnable heresy' before us. Thy religious system is without vitality, and can never live unless what thou dost ignorantly style 'Thomasism,' be infused into it, that is, '*the gospel of the kingdom*.' The bee in thy brother's bonnet can do the vitality of a corpse no harm. His religion is thy religion, and for all it can offer, a man who understands Moses and the Prophets, would not exchange a pinch of snuff.

Since the above was written, the eighth number of the Magazine has come to hand. The editor declares that my friend C. has misrepresented him. I regret to be compelled to testify, from dear-bought experience, that he is quite capable of doing so. 'There is not a statement,' says the editor, 'which he makes, with regard to our views, that is true.' We doubt not but the Magazine knows its own sentiments best; and is quite competent to say if fairly represented or not. Mr. C. does not faithfully quote the scripture; therefore it is not to be expected he will do the fair thing by an opponent. This is a pity; for no end is promoted but evil. But I almost despair of teaching him bet-

ter manners. Let the Magazine take him in hand, and see if it can make any thing of him; may be he is not incorrigible.

The editor cries out for justice, sheer justice, as all he asks; but this, we opine, he'll never get. We never could obtain it; and his heresy is pronounced to be 'unquestionably damnable,' and 'infinitely worse than' ours—being destructive of all vital religion. Mr. C. never acknowledges that he has committed, or is in the wrong.

The editor says, that the substance of the whole matter between him and his opponents is the utterance of 'an opinion, that men who have not heard the gospel will hear it before they are condemned by it.' By 'men will hear it,' I suppose he means *disembodied immortal souls will hear it* in prison, or hell, as he may define it. For this opinion there is not the shadow of a foundation in the Bible. It is absolutely true, that men who have not heard it will not be condemned *by it*. They are 'condemned already' by the Adamic sentence under which they are torn—*Dust thou art, and to dust thou shalt return*. From this sentence, nothing can deliver men but the gospel of the kingdom, faithfully obeyed in their present corporeal entity, in the times before Christ appears and shuts the door. Men are not held responsible under 'times of ignorance;' for 'the ground of condemnation is that light has come into the world, and men loved darkness rather than light.' This implies the offer of knowledge and its rejection. Where it has not been offered, there will be no resurrection to gospel-condemnation; this is reserved for those who sin against the light.

We are happy, from the evidence of the present number of the Magazine, to be able to acknowledge that we were mistaken in supposing, that the editor was a mere echo of our Bethanian friend. We have, however, still to complain of misrepresentation at his hands. But Mr. C. is repaying him in full for the measure he meted out to us. I have received no justice from the Magazine, and the Supervisor in return will grant him none. How admirably things work round in this crooked world of ours! "Vengeance is mine, I will repay, saith the Lord." So let it be!

EDITOR.

August 10, 1851.

## "SPIRITS IN PRISON."

"Not the spirits *"now"* in prison, but the spirits once in prison, *while the Ark was preparing*, which is, indeed, the key of interpretation. Peter's key must open Peter's lock." But this happens not to be Peter's key. It is Mr. Campbell's, and completely fails; of even passing the key-hole. He says, the prison was "a figurative prison." True, it was not a gaol; but then a goal is not the only literal prison. Any place of confinement is a literal prison, be it a gaol, a grave, or a nation enclosing a captive nation. The prison referred to by Peter is manifestly literal; for in speaking of "the spirits" he says they are "*in prison*." It is admitted that by "the spirits" are meant "the antediluvians;" now *while the ark was preparing* they had as much liberty as the unbelieving Jews of Peter's day, or the people of the United States in ours. They did just what was right in their own eyes. In Noah's time, they married and gave in marriage, caroused, and enjoyed themselves to their heart's content, but how was it in Peter's? They were literally in prison "body, soul, and spirit." They knew nothing and could do nothing; and so they remain to this day—literally "*in prison*."

To ascertain the nature or character of the prison, instead of referring to Moses and the Prophets, Mr. C. speculates on words in *usu loquendi*. He finds that "*the specific idea*" of the Greek family of words to which *phulakee*, "prison," belongs, "*is confinement*." This is doubtless a great discovery. The next revelation is, that "*confinement has respect to time, as well as to place*." He ought to have said, "*it has reference to place as well as to time*," for a place cannot be a prison independent of time. You may call a building a prison; but if it is to receive persons for *no time* it never can have an inmate, and therefore cannot be *in fact* a prison. Thus, whenever men are confined involuntarily for a longer or shorter time, there they are imprisoned, or in prison. Mr. Campbell says, Noah's contemporaries were imprisoned for 120 years, unless they repented during that term; and he represents the deluge as the limit, or bound, or wall, as it were, of their figurative prison. He does not say where they were to go when set at liberty on repentance or death. Noah, I suppose, was set at liberty when he entered upon a year's confinement in the Ark! But let that pass. If Noah's contemporaries were in prison only for 120

years, were they set at liberty when engulfed in the deluge? Will Mr. Campbell tell us? And where do they *enjoy* their freedom? For liberty implies enjoyment. But, if the antediluvians were "*in prison*" while they were doing their own pleasure for 120 years, it is evident that Peter's contemporaries of Israel were also "*in prison*" "on pain of destruction by a deluge" of war.\* Peter's generation was the antitype of Noah's; so that if the latter were in prison during Noah's preaching by the Spirit for 120 years; the former were likewise for the forty years the same Spirit preached to them by Jesus and his apostles. "Noah," says he, "by word and deed, preached to them repentance or death." He preached to them in prison, did he? Yes. They did not repent?—No; therefore they were put to death *at the end of their imprisonment!* If this be granted, when sentence was executed they were then *no longer in prison!* This is the conclusion we are led to by Mr. Campbell's premises!

*Death*, in the scriptures is styled "*captivity*" which was "*led captive*" by Jesus in rising from among the dead as the first fruits of a future resurrection. But Mr. Campbell's speculation makes death, liberty; and by consequence, all the dead, freemen escaped from the figurative prison above ground! This is "the key of interpretation" Mr. Campbell uses in his attempt to demonstrate, that his own former rendering of Peter's phrase "the spirits in prison" by "the spirits *now* in prison," is "a mere speculative fancy." This is another among many instances adducible, of "Campbell against himself." But there is no telling what lengths a man will go to in stultifying himself when he undertakes to interpret the apostles without regard to Moses and the Prophets. He has not found Peter's key yet. The apostle's is a lock that cannot be picked by any human invention. Immortal-soulism is a pick that cannot reach the bolt; and disables all that work by it from opening the prison door. But for this crotchet, Mr. C. would not have forged so fanciful an interpretation, which he has just constructed for the occasion to get quit of the editor of the "*Magazine's*" opinion, which is a natural inference from his own speculations upon "*Life and Death*."

There is nothing in the text or context to prove that the antediluvians were in prison in any other sense than that all mankind are in the "bondage of corruption," during Noah's preaching. Speak-

\*Dan. ix. 26.

ing of the Holy Spirit it says "having gone he preached to the spirits \* \* \* formerly disobedient." When? "In the days of Noah." Where were they?—Moses says, "on the face of the earth."—Where were they in Peter's day? "In prison;" therefore they are called "spirits in prison." Where the prison is must be determined by "the law and the testimony," not by reference to "the established laws of" sectarian "criticism," however "sound" it may be supposed to be.

EDITOR.

### SALVATION WITHOUT FAITH!

"He that believeth not shall be condemned."—JESUS CHRIST.

DEAR BROTHER:

Conversing a few days ago on the merits of Elpis Israel, one of the brethren who had read it, stated his concurrence in most of the things therein contained. But after all, he says he cannot assent to the exclusion of the heathen, &c., from the salvation promised in the gospel.

The salvation of the heathen then became the subject of discussion between us; brethren D. and B. contending for their salvation on some other principle than that of faith in the gospel; and I for it on no other.

I attempted to prove, and I think did prove, that the faith was the only principle laid down in the Old and New Scriptures upon which a man can be saved; and that they made no exception in relation to the heathen. To this they objected; and in support of their opinion quoted the second chapter of Romans. I demurred to this, that "Gentile" there spoken of as keeping "*the righteousness of the law*," could not mean the Gentiles in the sense understood by them,—a good, conscientious, virtuous, benevolent Gentile; but a gentile christian. In support of this I attempted to show that, if a gentile could, without ever having heard, or read the law, keep the righteousness of the law, so might a Jew have done; and then their would have been no need of having the law given to them; and thereby much trouble and expense have been saved.—Upon this we separated without coming to any agreement.

I write these few words, therefore, to request you to interpret the Bible teaching on this subject. The term "*nature*" seems to be the stronghold of the two brethren,

and, indeed, of all natural religionists; and the second of Romans the chapter most relied on to prove this most mischievous of all traditions, "*Natural Religion*." If you can spare time, we should like to know if the heathen, by beholding the works of the Great Architect of the universe ever came to a knowledge of the living and true God, so as acceptably to worship him, or attain to salvation; or, has the mind of a gentile ever been so operated on by the contemplation of the wonderful works of creation as to impart to him a right to incorruptibility and life?

The doctrine of the Kingdom and Hope of Israel as exhibited by Jesus, the apostles, and yourself, is gaining ground here. I have returned hither (after an absence of three years) where once I met with such decided opposition from the brethren of "the reformation" in the advocacy of these sentiments; and now I meet with but few who do not entertain the same: not that I feel a pride in having first contended for them here; but because I rejoice in the spread of the gospel, and delight to see the Kingdom preached though for the sake of contention only.

Yours, faithfully,

E. J. H. WHITE, M. D.

Fayette, Mississippi.

HEATHEN DEFINED—THE GOSPEL IS FOR THE SALVATION OF THE HEATHEN THROUGH BELIEF OF IT—NONE SAVED BUT THE DOERS OF THE WORD—IGNORANCE ALIENATES FROM ETERNAL LIFE—NATURE'S LOGIC—NATURE DEFINED—ORIGIN OF NATURAL RELIGION—ITS INVENTERS INDICATED—THINGS IN WHICH THEY AGREE—NATURAL RELIGION AND GOD'S RELIGION IRRECONCILABLE ENEMIES—"BY NATURE" EXPLAINED—HEART CIRCUMCISED GENTILES AND JEWS TO INHERIT THE PROMISES.

*Heathen* is the Saxon equivalent for the Greek word *ethnos*, and the Hebrew *goy*, and properly signifies *nation*. It is in this sense that it is used in the sacred scriptures. The word *Gentile* is of the same import, only derived from the Latin *gens*. All nations, except Israel, being under "times of ignorance," were merged in hopeless superstition; so that to be of the nations was equivalent to being an idolator: the word *heathen*, therefore, came to represent a man, or nations, worshipping idols; though the Hebrew, Greek, and Latin originals, are never used in this sense in the scriptures.

The salvation promised in the gospel is

the salvation of Israel and the Heathen, in the sense of blessing *all nations* in Abraham and his Seed, on the principle of individual and national faith and obedience. The gospel has been preached for eighteen centuries to the nations for the salvation of heathen, in the sense of idolators and natural religionists—"to take out from the Gentiles a people for God's name." This people are to be the immortal rulers of the nations, or heathen, in the Age to Come; when the heathen, no longer idolators and natural religionists, shall be enlightened and "serving the Lord with one consent." They are *then* "the nations of the saved," sitting under their own vines and fig trees, with no tyrants to destroy them, and make them afraid as now. The separation of mankind into nations, however, is finally to cease; and all of the race who attain to eternal life will be merged into Israel then become immortal, by "the adoption, to wit, the redemption of the body;" as it is written, "I will make a full end of all nations whither I have scattered thee. O Israel, but I will not make a full end of thee."\* The last eighteen centuries has been "the Day of Salvation," the "accepted time," a day of probation for individuals, who aspire to the glory, honor, and immortality of the Kingdom, as the reward of "the righteousness which is by faith:" the coming thousand years will be a day of blessedness and probation to the nations, saved from the evils now besetting them; in which vastly greater multitudes than now or heretofore, will become *heirs* of immortality and earth-inhabitation for ever, when the thousand years shall have passed away.

But, what the brethren D. and B. want to know is, is there not salvation from 'hell' for idolators, and natural religionists, idiots, and sucklings, now, without believing the gospel and being baptized?—They, and not they only, but all antichristendom, say there is salvation for them.—But the Bible has nothing to do with the *soul hell* they speak of. The salvation it proclaims is the deliverance of God's people from sin, death, and the grave, and the bestowal upon them of glory and honor forever in his kingdom; and the deliverance of the nations, as already stated.—If they modify their proposition, and affirm that the parties indicated have part in this salvation without faith and its obedience, there is something tangible to lay hold of. Well, if it be so, it can be easily proved. There are the scriptures, show us the testimony; for the burden of proof

lies upon D. and B. and the natural religionists. Ah, here they come with the second chapter of the letter to the Romans, telling us that the salvation of sinners without the obedience of faith is taught there! Now behold the proof—"When the Gentiles having not the law, *do by nature the things contained in the law*, these, having not the law, are a law unto themselves: who shew *the work of the law written in their hearts*, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." But I object to this as perfectly irrelevant, having not the least reference to idol worshippers, or the unenlightened. It refers to Gentile "*doers of the law*," in the sense of their being justified by that system of righteousness which is "testified by the law and the prophets." The "*work of the law is written in the hearts*" of such persons only, be they Jews or Gentiles. Of Israel under the New Covenant Jehovah says, "I will put my laws into their mind, and write them upon their hearts." How is this done? Take an illustration from the doings on Pentecost.—The righteousness testified by the law and the prophets was put into the mind of the assembled multitude by the voice of the apostles; and written indelibly on their hearts by the divine attestation which miraculously confirmed it. The same thing occurred to the Gentiles afterwards at Cornelius', where the work of the law was written on the hearts of all his company. When the law was thus written, they "*showed the work of the law*" in loving the Lord their God with all their heart, and with all their soul, and with all their mind, and their neighbours as themselves, in which all the law and the prophets are obeyed;\* "for love is the fulfilling," or doing, "of the law."†

The natural religionists do not fairly quote their proof text. They should quote the whole passage. Their text is a reason given in support of the affirmation contained in the preceding verse, which they ought to have quoted to show what the apostle was writing about. The omitted words are, "not the hearers of the law are just before God, but *the doers of the law* shall be justified." And even this is but the reason of another affirmation in the verse before, which declares that "as many as have sinned without law (that is, the Gentiles, who were never within the jurisdiction of the law) shall also *perish* without law; and as many as have sinned in (or under) the law (that is, the Jews

\*Jer. xxx. 11.

\*Mat. xxii. 37-40; vii. 12. †Rom. xiii. 10.

to whom it was enjoined) shall be *judged* by the law; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." This declaration is contained in the twelfth and sixteenth verses, the proof-text of the natural religionists being the fourteenth and fifteenth, which, with the omitted thirteenth, are a parenthesis between. But again, all these verses even are but illustrative of the eleventh; which is itself the reason why God will render to both Jews and Gentiles according to their deeds, as stated from the seventh to the tenth verses both inclusive, that is, "Because there is no respect of persons with him." Now, from the sixth to the sixteenth verses of the second chapter the doctrine taught is, that Jews and Gentiles are all in the same category with respect to the gospel; because, from the eighteenth verse of chapter one to the fifth of chapter two, the apostle had there "proved, that they are all under sin," none being righteous, "no, not one;" and "all the world" consequently "guilty before God.\*" Mankind, then, being none of them "doers of the law," none of them are justified; and *without justification there is no salvation.*—What remains, therefore, is only a question of condemnation. Are Jews and Gentiles, equally vile in their conduct before God, to be subjected to execution in the same way? No; the Jews sinning against light, deserve a sorer punishment than the Gentiles who sin under "times of ignorance;" therefore, the Gentiles die and perish; while the Jews are reserved for judgment and execution till the day yet future, when Jesus Christ shall judge them "at his appearing in his Kingdom," as taught of Paul in the gospel he preached. This implies the non-resurrection of those who being without law sin in times of ignorance; and the resurrection of those who sin under law. Of the former class, it is written in the prophet, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish:†" but of them under law, it is written, "All they in the graves (*pantis hoe en tois mnemeiois*) shall hear of the Son of Man's voice, and come forth; they having done good things for a resurrection of life; but they having worked evil things, for a resurrection of judgment.‡" So much for the guilty who are all under sin, and therefore heirs of death, being "condemned

already." But, whether that death shall be "unto death" so as to end therein; or, the sinners without law, and under law, shall pass from under sentence of death, and come under a sentence unto eternal life, depends upon both classes becoming obedient to the truth, or "doers of the word:" for it is "he who looks narrowly into the perfect law of liberty, and perseveres, not becoming a forgetful hearer, but a doer of work, he shall be blessed in his doing."\*

The Jews and Gentiles in the days of the apostles were all in the same state with respect to God that the idolators and natural religionists are at the present time—"Having the understanding darkened, being alienated from the life of God *through the ignorance that is in them*, because of the perverseness of their heart."† Truth is ever the same. It is therefore as true now as when written, that *ignorance alienates from God's life*. Let D. and B. look at this principle without blinking.—Their theory demands the salvation of creatures in their ignorance of "the knowledge of God, and of Jesus the Lord;" but the scriptures place an emphatic veto on the notion, and declare that, "Except a man be converted, and become as a little child, he can *in no wise* enter the Kingdom of God;" and out of that Kingdom there is no salvation. And again, "Except a man be born of water and of spirit, he *cannot enter* the Kingdom of God;" which is equivalent to saying, "Except a man believe the gospel of the Kingdom, and is baptized, and raised from the dead incorruptible and immortal, he cannot be saved." There is no bliss in ignorance of God's truth; if there were, it would be folly to be wise; because wisdom and knowledge make responsible.—If the ignorant were in a salvable state, it was cruel to send Paul to them, "to open their eyes, to turn them from darkness," or ignorance, "to light," or knowledge; because, in so doing, he was bringing them into the jeopardy of persecution, and the hazard of the sorer punishment which is to devour the adversaries at the coming of the Lord. But the truth is, that neither Jews nor Gentiles, of any age, sex, or condition, can be saved, or "inherit the Kingdom," which is the same thing, who live and die in their ignorance of the truth. "This is life eternal, that men *should know* thee the only true God, and Jesus Christ, whom thou hast sent." Paul was therefore sent "to turn them from the power of Satan to

\*Rom. iii. 9, 19.

†Isai. xxvi. 14.

‡John. v. 28, 29.

\*James i. 22, 25.

†Eph. iv. 18.

God" by enlightening them, "*that they might receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Jesus.*"\* Now, I argue that if this was necessary for the salvation of the heathen then, it is equally so for their salvation now; and that it was necessary, is proved by the testimony before us. To say that creatures may be saved without faith is to blaspheme, or speak evil of, God and his Christ, and to pronounce the scriptures a falsehood; for they testify that, "he that comes to God must believe *that he is*, and that he is a rewarder of them who *diligently seek him.*" And again, "without faith it is impossible to please God;" and again, "no man cometh to the Father," says Jesus, "but through me;" but these are all vain words, and they who uttered them liars, if human creatures "who know not God," who do not seek him, and are ignorant of the faith; and not only so, but are "filled with all unrighteousness," have inheritance with the sanctified—if we say, that these may be saved in their ignorance, we in effect proclaim our own faithlessness in the oft-repeated and positive declarations of God to the contrary—we declare it in defiance of testimony, sound reason, and common sense; not the common sense of the unthinking and fleshly multitude, for that is foolishness; but that natural sagacity which is common to the thoughtful and sober-minded among men.

But "*nature*" is truly the stronghold of natural religionists, although they profess to believe the scriptures. What they call "*nature*," that is, their interpretation of nature, is of greater authority with them than a "thus it is written," or a "thus saith the Lord." It is their rule of Bible-interpretation; so that if God's testimony does not speak in accordance with their interpretation of nature, they either reject it with contempt; or, give it a mystical signification; or, admit its truth, and at the same time contend that some contrary and nullifying supposition may be equally true. This last alternative is the goasamer that mantles the hypocritical infidelity of the age. "It is true," say they, "that 'he that believes the gospel, and is baptized, shall be saved;' but it is also true that, if a man sincerely thinks he is right, he will be saved too, although he may not happen to understand the gospel!" "O yes, it is right to be baptized in the name of Jesus Christ for remission of sins," says another; "but then, baptism in the name is not indispensable to

forgiveness!" "We admit," say others, "that 'without faith it is impossible to please God;' but then, kind-hearted heathen, and babes, who are 'germs of an immortal development,'\* may be, yea are, saved without it!" "Yes, we believe in the resurrection of the dead; that is," says the 'Swedenborgian Christian,' "the awakening of the soul at the last pulsation of the heart in the article of death;" or, says some other mystic, "the revival of the dead in trespasses and sins when they get religion;" or, says a third, "the restoration of the ancient gospel some twenty or thirty years ago!" Thus it goes in all the world. There is scarcely a single truth admitted, but there is some nullifying hypothesis tacked on to it, by which it is rendered of none effect. And they who practice this call themselves *logicians* and philosophers. Precious logic to admit the truth of A, and at the same time to contend that B, which denies it in toto, is equally true! Yet such is the reasoning (save the mark!) of nature's worshippers, who presume to subject the mind of God to the suppositions of their foolish hearts! Surely, it may be truly said, that

Truth hath fled to brutish beasts;  
And men have lost their reason.

But, this "*nature*" the perverters of the gospel so devoutly worship, what is it? In the universal sense of the word, it is *what God has caused to exist subject to unvarying necessity*—the existence is nature; the necessity, its laws. Persons who see but little of God in anything, are accustomed to attribute the phenomena they observe to Nature, as though Nature were the God in whom they live, and by whom all things consist. Nature, however, is a mere necessity, and exists simply because it is God's will and pleasure. Those who are 'taught of God' never look to nature as an authority in regard to things spiritual and moral, because they do not venerate the creature rather than the Creator.

Man, as he exists by pro-creation, is part of that terrestrial nature called animal. When allowed to ripen into maturity under the uncontrolled influence of his innate propensities, 'he has no pre-eminence over a beast.† His ideas and reasonings, if he have any, upon God, morality, his own constitution, origin, and destiny, are the workings of his veneration, conscientiousness, &c., styled by Paul '*the thinking of the flesh*;' and the conclusions he arrives at are the teachings

\* Acts xxvi. 18.

\*Chr. Mag. Vol. v. No. 7, p. 208.

† Eccl. iii. 19.



of nature, or *Natural Religion*. This religion begins in the flesh, and ends in gas; which is all the spirit it contains. Confucius, Zoroaster, Mahomet, the Council of Trent, Luther, Calvin, Wesley, Campbell, and Joe Smith, not to mention a host of others, are all naturalists, whose systems of religion are all essentially the same. The reason of this is, because they have all come to their several conclusions by natural reason, to whose dictates the least foolish among them have paid more deference than to the written testimony of God. It is remarkable that all these systematizing naturalists believe in disembodied immortal souls, heaven in the skies, a hell of fire and brimstone for separate spirits somewhere, the same sort of a devil, the salvation of creatures of all ages, &c. The thinking of the flesh upon its own consciousness, and the phenomena of animal magnetism, the means by which nature teaches, have conducted them to this universal and boasted uniformity. How common is it to hear them adduce 'the universal belief of mankind' in proof of an immortal soul in man, capable of a disembodied existence among the stars! They do not see that this is a substantial reason against the notion, seeing that all mankind are in a state of ignorance, and therefore think only the thoughts of nature, or the flesh, which God says are not his thoughts. The only difference between Confucius, or Zoroaster, and Mr. Campbell is, that the latter mixes up the sayings of apostles with the thinkings of his flesh, which the former were unable to do, not having the scriptures. This is the essential difference between that form of Natural Religion, called Campbellism, and the others styled Magianism, Buddhism, and so forth. Let me not be misunderstood. I do not say they are the same in detail; but the same in origin, and that origin the thinking of the flesh, and not the revelation of the mind of God.

As the heresiarchs named were mere naturalists, the religions that go by their names, are mere natural religions. This is the nature of the religion of anti-christendom, call it Mohammedanism, Grecism, Romanism, or Protestantism. The thing is the same, whatever designation taste may give it. This is the reason why they are at variance with the Bible. The scriptures are from God, and reveal the thoughts, ways, and purposes of God; but the theologies, or orthodoxies, or whatever you may call them, are of the unenlightened flesh, and reveal the thoughts, or opinions, of the flesh con-

cerning the Bible. Now, the thoughts of men and the thoughts of God, are as diametrically opposite as flesh and spirit. They do not, and can not, think in harmony; for 'the carnal mind (*to phroneema tou sarkos*, the thinking of the flesh) is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh (think and act according to the dictates of nature) cannot please God.'

From this it is clear that men cannot 'do by nature the things contained in the law, in the sense of doing them from the dictates of unenlightened flesh. Nature, in this sense, would impel them to do the very reverse, for all the precepts of God are in contrariety to the dictates of the fallen humanity we possess. 'My thoughts,' says he, 'are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' 'The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.' These are not the dictates of nature, but of the spirit. Nature could not dictate such principles of conduct. It is as impossible as for a river of its own tendency to ascend a mountain.

The word used by Paul, and translated 'by nature,' is *physei* from *phuo*, 'to cause to be.' *Physis* is that which is caused to be; hence, to do by *physis* is to do that which is caused to be done; that is, to do in effect. 'When the Gentiles do in effect the things contained in the law, they show the work of the law written in their hearts.' This is intelligible enough. The writing the law there, causes them to do the things it contains, which is doing as the effect of the writing; or doing in effect, that is, by *physis* or by nature. The Jews had the law, but did not do its work; the Gentiles had not the law; but having believed the Gospel, and yielding its fruit in their lives, they showed forth the law's work; and in so doing 'kept the righteousness of the law,' and put the Jews to shame. The Gentiles who obeyed the gospel, proved themselves to be better Jews than the hereditary sons of Abraham who had the law; for he in the appearance is not the Jew; neither is

the circumcision in the appearance, in the flesh: but he is the Jew in the hidden man; and circumcision is of heart by Spirit, not by letter; whose praise is not of men, but of God.' He that is a Jew by becoming Abraham's Seed, through Jesus Christ, is the Jew to whom glory, honor, and incorruptibility in the kingdom for ever, with Messiah, is promised in the covenant made with Abraham before the times of the jubilees were arranged. Such is the solution of the matter as it appears to me.

EDITOR.

### QUERY CONCERNING THE "GREAT TRIBULATION."

DEAR SIR:

The '*Synopsis of the Kingdom*,' in vol. i. p. 193, is estimated here very highly. Two or three passages struck me as especially beautiful and touching; one particularly, where your pencil, by the light of testimony, studied and believed, portrays the entrance of Israel's King into his dwelling place. 'Tis a joyous, heart-thrilling scene. I seemed in reading it, as if already listening to the glad shouts of Israel's sons, and witnessing, as these echoed round the world, the joy of the earth, and the gladness of the isles, because the Lord reigneth. Oh, my beloved brother, shall we be present with that rejoicing throng, and behold the fulfilment of all that we have hoped and prayed for? I often think this is too glorious a destiny for me—one that I can never be accounted worthy of. Yet, I have resolved long since not to abandon hope, or let the anchor go. It is always our wisdom to eschew despair, since we cannot possibly gain any thing by it, and may lose all.

I have lately met with some ideas on Matt. xxiv. that please me. These are that the 'great tribulation' must not be understood to have reference simply to the calamitous period of the destruction of the Hebrew Commonwealth; but as beginning then, and terminating only with the completion of 'the Times of the Gentiles,' being thus co-extensive with the dispersion; and that the word '*this*,' in verse 34, referring in the original to the thing last mentioned, the '*generation*' there spoken of, is that which sees the signs indicating the Lord's return, and the nearness of his kingdom; and not as you suppose, the generation contempo-

rary with the passing away of the First Heavens and Earth. What think you of this view of the subject?

PERSIS.

England.

### REPLY, WITH REMARKS ON "THIS GENERATION."

If our friend will turn to Matthew he will find from the context that it is impossible that the 'tribulation,' referred to there, can be co-extensive with 'the Times of the Gentiles.' The sixteenth, twentieth, and twenty-first verses say, that the 'great tribulation' shall be 'in the winter and on the Sabbath-day,' at a period of 'flight from Judea to the mountains.' This winter period is termed '*those days*' in the twenty-second verse, which 'were shortened' that the whole nation might not be destroyed. The tribulation being shortened for the elect's sake, we are told that '*immediately after*,' the luminaries of the Hebrew polity were eclipsed and shaken from their spheres—ver. 29. The tribulation must therefore have preceded the actual suppression of the Commonwealth—a suppression, however, which is co-extensive with the times referred to; for 'Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled,' and then the throne and kingdom of David will be restored.

The *genea* antee of verse 34 is manifestly the 'this generation' Jesus had been treating of in his previous discourse, which led to the reproduction of Daniel's prediction concerning Jerusalem and the Temple (see chap. ix. 26.) in the 24th of Matthew. 'Serpents, generation of vipers!' said he to the Scribes and Pharisees, 'how can ye escape from the judgment of Hinnom's vale?' 'Generation' here is *gemmeema* in the sense of offspring—they were the Serpent offspring of that *genea*, who were to fill up the measure of their fathers' iniquity, so that upon them might come vengeance for all the righteous blood shed upon the land from the death of Abel to the murder of Zacharias, son of Barachus, between the Temple and the Altar, during the siege of Jerusalem, as related by Josephus. The particulars that filled up 'the measure of their fathers,' and made up the *krisis*, or judgment, are termed 'all these things' in the thirty-sixth verse of the twenty-third chapter; and because they affected Christ's 'prophets, wise men, and scribes,' as well as their persecutors, and therefore all classes of the nation, Jesus said, 'Verily

I say unto you, All these things shall come upon this *genea*, or generation.\* Thus we are presented with the relation of *genneema* to *genea*. The latter includes the former, as the whole includes a part, or the greater the less.

In Matthew twelfth, and forty-fifth verse, Jesus likens the then living race of Jews to a man in two states of diabolical possession, divided by a brief interval of sanity. In the first state he was wicked, but not totally depraved. He was therefore relieved of his malady for a time. His cure however was not permanent. Excitement revived, fear supervened, madness seized upon him, and he became sevenfold more desperate than before; so that the last state of the man was worse than the first. 'Even so,' said Jesus, 'shall it be also unto this wicked *genea* or generation.' And even so it was. When John the baptist had fulfilled his mission he had 'emptied, swept, and garnished' the generation; for 'there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.\*' Judah thus prepared, 'the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.†' The unclean spirit was gone out of them for a time; and when Jesus first appeared among them, 'they heard him gladly.' In process of time, however, the spirit that beheaded John gained strength, and possessed not Herod only, but all the rulers of the people, and at length all the people too. 'They crucified Jesus, killed his disciples, and abounded in all iniquity, so that their last state was worse than the first, when John came to them 'preaching the baptism of repentance for the remission of sins.' What was to be done with such a generation? Was it not condemned by the example of Nineveh, which repented at the preaching of Jonas; by that of the wisdom-seeking Queen of Sheba, who came from the far-south to hear the words of Solomon? For seven years John, the greatest of all the prophets, and Jesus, the 'greater man Solomon,' proclaimed repentance and the wisdom of God; and then almost for forty years, a great company took up the word and preached it to the people; nevertheless iniquity abounded, and even the love of the many who had embraced the gospel of the kingdom cooled. Was not the generation incorrigible—hath there ever been a generation of Israel like it before or since? Well, therefore, might Jesus liken it to Noah's,

\* Mark i. 5.

† Luke iii. 15.

and say, 'This generation shall not pass away till all my words concerning it shall be fulfilled,' History attests the fact. The heaven and the earth of the Hebrew Kosmos passed away with a great noise, but not a jot or tittle that he had spoken failed of its entire accomplishment.

They who look for 'the signs' enumerated in the first twenty nine verses of Matthew xxiv. as indicative of the Lord's return in majesty and power, may as well look for the signs that preceded the Deluge as indicative of the same event. They will see the one as soon as they will see the other, which will be as soon as they shall see the shadow of the degrees upon the dial of Ahaz go backward ten degrees. The signs of 'the coming of the Son of Man in the clouds of heaven with power and great glory,' are not significative of Judah's overthrow, but of the destruction of the Papacy, the fall of the Ottoman dominion, the subjection of the kingdoms of the west to the Autocrat, preliminary to the redemption of the whole Twelve Tribes of Israel, and the resurrection of the dead. The signs of these events are not in the sun, moon, stars, and constellations; but in 'the unclean spirits like frogs, which go forth to the kings of the earth and of the whole empire to gather them together to the war of the great day of God the Almighty,' whose operations may be discerned by all who 'watch' the progress of things in the light of scripture truth.

EDITOR.

### TIMELY NOTICE.

There are three more numbers after this to the end of the volume. We have thought therefore that it is time to remind our friends in Britain, Nova Scotia, and Canada West, that our rule is to *discontinue all papers to subscribers in those countries at the end of the volume.* The reason of this is, because *we have to prepay the postage on all we send out of the United States.* We discontinue, that we may not lose subscription and postage; the latter amounting to nearly 30 dollars a year. We have no fault to find with our present subscribers. We adopt the rule to prevent embarrassment; and apply it without partiality.

All then, in Britain, who wish the next volume, will please send in their names, residences, and subscriptions to R. Robertson, Esq., in orders on the Dock Head Post Office, Bermondsey, Surry. Those

in Nova Scotia, to Messrs. Lithgow & Jenkins, to either of them, Halifax; and Canadians, to Geo. L. Scott, Paris, C. W.; or direct to the editor. By attending to this promptly we shall make a fair start again in January 1853.

EDITOR.

## QUERY CONCERNING THE RIGHTEOUS.

DEAR BROTHER:

We have not forgotten you, nor the many occasions of intellectual enjoyment, nor the precious truths we learned while in your society, and attending your public lectures in Dundee, Illinois. They are of priceless value, and such that neither time, nor the fiendish jeers of ecclesiastical leaders of the populace can ever erase. We have kept a close and anxious watch upon your course since the time you left Illinois; and we regret that we have not patronized your publications more fully, which we would have done had it not been for our unsettled condition. But we hope we are now permanently situated in this far southern district, whence we may assist you more liberally in your great and important work of manifesting, and disentangling, the Gospel of the Kingdom from the traditions of men; and serve our Heavenly Father to the best of our ability, looking forward to the appearance of our Lord and Saviour, when he shall come again without sin unto salvation, and reign with his Ancients gloriously.

A friend wishes us to put a question to you, which you can answer at your convenience:—"When do the righteous live who are to be raised at the second resurrection? And are the righteous subject to death during the Christ's thousand years' reign in Jerusalem?"—We remain yours in the Hope.

JOHN OATMAN, *Senr. and Junr.*  
Bastrop, Texas.

### POST-MILLENNIAL HOPE OF THE MILLENNIAL RIGHTEOUS.

The resurrection, termed in common speech 'the second,' occurs at 'the end when the Christ shall deliver up the Kingdom to God, even the Father;' that is, one thousand years after he ascends the throne of his father David. The righteous who are raised then are they who have died during the previous thousand years—righteous, according to the law and testimony then established as the rule of faith and practice. The hope set before them

during the reign, is the kingdom under its *post-millennial* constitution. They walk by faith of this in hope of attaining citizenship therein, as immortal *subjects* of 'God even the Father,' when sin, death, and priesthood, with its appurtenances, shall cease to be; but when Jesus and his brethren, though no longer *priests* to God, will continue pre-eminent as the cherubim and seraphim of terrestrial glory. The second-resurrection righteous live thenceforth on the renovated and sealess earth for ever, God being all in all of them as in Christ the Lord.

The word '*righteous*' is applicable to two classes of the redeemed from sin and death. The first class is composed of those believers of the gospel of the kingdom who live upon the earth at and before the coming of the King of Israel in power and great glory; the second, of those who believe and do while He reigns Vicegerent of Jehovah as High Priest upon his father David's throne. The first class are *immortalized* at his coming, and are consequently no more subject to death. They, with Jesus, are the *rulers*, or 'kings and priests to God' over the nations—the dispensers of the blessedness which is to come upon them through Abraham and His Seed.—*Editor.*

## TRANSLATING SCRIPTURE.

In reply to an inquiry, our learned friend of Bethany says, that a philologist who does not understand the scriptures is not competent to translate them correctly. We are glad to see that we agree with him in something. No pagan Greek, nor blind Hebraist, can transfer the thoughts and purposes of God from the tongues of Moses and Plato, into the Queen's English. Hence our friend's utter incapacity for the work, which is much to be deplored, seeing that he is Supervisor of 300,000 'immortal souls,' or more, who look up to him as an oracle. A man who is ignorant of what Christ's mission is, may 'speak Greek' with as much facility as 'pigs squeak,' and make a speech on every line of Homer in the same tongue, and yet be baffled by a New Testament query of a single sentence. The world will never behold a critically trustworthy version of the Bible till the Lord comes. That event will confound all orthodox criticisms, and leave our learned friend and his Memphis associates among the dunces!

EDITOR.

## KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."—DANIEL.

JOHN THOMAS, ED. RICHMOND, VA., October, 1852. VOL. II.—No. 10.

### PREACHING TO SPIRITS IN PRISON.

"In which having gone, he preached to the Spirits in prison.—PETER.

"To this also was the gospel preached to dead ones."—PETER.

The editor of the *Christian Magazine* says that the apostle Peter teaches that after his decease Christ Jesus 'preached, having the imprisoned dead as his congregation.'

Speaking of the dead who 'never heard of Jesus while in the flesh,' he says, because he was appointed their judge, 'therefore they must hear of him in the Spirit in order to their acquittal or condemnation.'

Again, 'in the Spirit Jesus preached to the dead.'

Referring to those that suffer for the truth, even unto death, he says, 'by death they cease from sin, and like Christ, may enter upon an extended ministry among the dead.'

These notions he considers as sustained by the doctrine of scripture, which teaches that 'Christ died to reconcile' 'things in heaven' even 'the invisible.' He refers to Col. 1. 20, and Eph. iii. 10-13, and concludes from the premises, that 'God is the God of the DEAD, as well as of the living.' If so, Jesus has made a slight mistake; for he says, 'God is not a God of the dead, but of the living: for all live unto him;\*' that is, by resurrection unto life, which he was arguing to prove.

Speaking of 'ministering angels,' whom he styles 'bright and joyous stars,' he says, 'Ranks and hosts of these spread themselves throughout the spiritual world,

like beings of different grades in this, and under Christ carry on the scheme of his redemption for the benefit of millions, who either by age, or tyranny, or imbecility, could never hear of him while in the flesh.' By this agency his theory provides for the salvation of 'infants, idiots, and pagans.'

He says furthermore, "We never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know that his soul has already entered where the knowledge of Christ may yet be his; and that if at last condemned, it will not be for any thing that was unavoidable in his outward circumstances on earth." And on the hypothesis of his own salvation, he continues, 'our happiness, we apprehend, will consist in giving knowledge to all to whose capacity and advancement we may be, there as here, adapted.'

The foregoing novelty is taken from an article on "Spirits in Prison." In defending it against an attack made upon it by the President of Bethany College, he says, 'I have uttered an opinion, that men who have not heard the gospel will hear it before they are condemned by it. This is the substance of the whole matter'—and a very gospel-nullifying 'substance' truly!

This novelty appears to be based upon a rendering of Peter's words, which the editor says, was authorized by Mr. Campbell in his controversy with me some years ago; but which the same learned gentleman now finds it convenient to repudiate. The words are, *en ho kai tois en phylakee pneumasi poreutheis ekeeruxen*, rendered in the 'New Version'—'by which also he made proclamation to the spirits in prison.' In this, Mr. Campbell has thrown out the word '*poreutheis*' as

\*Luke xx. 38.

\*Third Edition.

I find the same omission in Jones' 'revised and corrected edition' published in London in 1842. Why have these critics omitted this word? The common English version retains it, and renders the text 'he *went* and preached.' Mr. Jones is dead; but Mr. C. still lives to answer for himself.—The other words of Peter in the premises of the new theory are, *eis touto gar kai nekrois enegeentisthee*, rendered by the above critics, 'For to this end the gospel was preached to the dead;' in James', 'to them that are dead.' 'The dead' is not the literal rendering of the adjective *nekrois*; it should be 'to dead' with ones, or persons, understood. *Dead ones* are a particular class of the *dead* in general.

While the editor of the 'Magazine' accepts the rendering of the King's Version, 'to them that are dead,' he adopts the sentence, 'in which Spirit, also, he *went* and preached to the spirits *now* in prison,' as the true representative of the original. This, he says, clearly to his mind 'conveys the idea that Christ, by his spiritual nature, or by the Spirit, did preach to the spirits of the invisible world.' To this he adds, 'and if as to include all, the apostle refers to those who died in disobedience in the days of Noah, which would make his language equivalent to all the dead.'—These words show that he considers the phrase 'the gospel was preached to the dead,' as importing that it was preached to all the dead—'to those now dead, not 'in the flesh' (but) *now in prison*.'

The English of this seems to be, that the editor considers that there is in man an 'immortal soul'—'his spiritual nature'—capable of disembodied existence, an existence which begins at the last pulsation of the heart. Next, he believes in "a Spirit-World," into which ghosts, or separated human spirits, or souls, are received at death. He believes also that there are good and bad human spirits, and some that are neither good nor bad, such as baby-souls. Now, in all this he is approved by allignous Musselmén, all devout Papists, and all sincere pagans, and others. But he does not appear to believe in the 'Hell,' which, we hesitate not to say, is *falsely* ascribed to 'Jesus Christ and his apostles,' and is thus indicated in the words of Mr. Campbell; 'everlasting torment, in utter seclusion from the presence of the Lord, and of everlasting agony, without one ray of hope forever and ever. M. H. p. 440. The editor of the 'Magazine' is horror-struck, as he may well be, at such a not worthy, I suppose, of being translated.

destiny in reserve for non-believers of the gospel, which God in his providence had never caused to be proclaimed to them.—He rejects such a fiendish dogma; and, therefore, instead of dividing his Spirit-World after the Bethanian fashion, he constitutes it more after the model of the present visible 'evil world,' save that here is all matter, while there it is all naked spirit. Heaven and hell in the spirit world are very much like heaven and hell here, said to be in our midst every day—a state of mentality be it good or evil. The Spirit-world of evil consciences, is the newly discovered hell, or "prison," in which are provisionally confined the dead-alive spirits of infants, idiots, and pagans, with all other sincere unfortunates, who are yet uncondemned by the gospel, because they have had no opportunity of hearing it!

The issue between the editor of the Magazine and the editor of the Harbinger seems to be purely hellish; that is, whether all unbelievers, without distinction, shall everlastingly agonize in torment, mental and physical, without one ray of hope; or, some of them, and that a vast majority, be afforded an opportunity of repentance and deliverance? The Harbinger's prison has no back door; the Magazine's has, and this seems to be the tweedledum and tweedledee of the matter. They may dispute about the merits of their respective theories for ever, and each denounce the other for heresy till doomsday; but they will neither of them be any nearer the truth than when they began. It lies beyond their grasp, and must ever do so while they despise Moses and the Prophets, and make immortal-soulism the fulcrum upon which their levers rest.

The passage they are disputing about is an interesting one, and difficult of interpretation only to those whose minds are spoiled by 'philosophy' and 'science falsely so called.' Leaving the editors for the present to play at single stick undisturbed, we will turn from their logomachies to the words of truth and soberness indited by the apostle.

The 'elect through sanctification of the Spirit' to whom he wrote, were 'in heaviness through manifold temptations,' or persecutions. The Gentiles spoke against them falsely as evil doers, and therefore buffeted them. He terms this 'suffering in the flesh' 'for righteousness sake,' which was an evidence that they had 'ceased from sin,' not by returning to dust, but by unwavering obedience to the truth; and intended no longer 'to live the rest of time

*in flesh* to the lusts of men, but to the will of God.' The living in flesh to the will of God is *living to God in spirit*; and to be persecuted for so doing is to be 'condemned by men'—a condemnation which in apostolic times often resulted in death. It did so in the case of Christ. He was put to death in flesh, 'but made alive by the Spirit.' Now unto suffering the elect are called; because *'it is through much tribulation they must enter the Kingdom of God:'* and the reason is, 'because Christ also suffered for them, leaving them an example, that they should follow his steps.' No suffering, no kingdom, seems to be the rule; as it is written, 'if ye suffer with him, ye shall also reign with him.'

To be 'called of God unto his kingdom and glory,' is to be called to suffer for it; according to the saying, 'that ye may be counted worthy of the Kingdom of God, *for which ye suffer.*' Therefore says Peter, 'Think it not strange, beloved, concerning the fiery trial which is to prove you, as though some strange thing happened to you: but rejoice inasmuch as ye are partakers of Christ's sufferings; that *when his glory shall be revealed*, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye; for the spirit of glory and of God resteth upon you.' They were, therefore, in the Spirit.

This persecution for the Kingdom's sake, he styles 'judgment beginning at the house of God.' It was judgment inflicted on the elect by *ho antidikos diabolos*, the legal adversary causing to transgress—the public prosecutor of the day, who sought to devour them judicially. The ordeal to which they were subjected through him was so fiery, that it was too much for the faith of some, and almost overpowering to all. 'The time is come,' says the apostle, 'that judgment must begin at the house of God: and if it first begin at us, what shall the end of them be that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' In the Spirit-world to be saved by preaching, if they have not heard the gospel before! But this is manifestly foolish. We will therefore proceed.

The reason, then, why the gospel of the kingdom was preached to Jews and Gentiles was that they might constitute the house of God in this present evil world, and by suffering in flesh for a time prove themselves worthy of the Kingdom.—

*When Peter wrote his epistles, many of these Christian heroes were mouldering in the dust.* They were the *nekroi*, or dead ones to whom the gospel had been preached, and who in flesh had been 'condemned by men;' but all the time of their warfare had 'lived to God in Spirit;' for 'though they walked in flesh, they did not war according to flesh.' They were a strange spectacle to their former boon companions, who refused to subject themselves to the obedience of faith; spoke evil of them, and maltreated them. But this conduct God will not wink at, as he winked at their evil-doings in their ignorance. For the apostle says, 'They shall give account to him who is in readiness to judge living and dead ones. For to this end also was the gospel preached to dead ones, that in flesh indeed they might be condemned (to suffering) by men, but in spirit live to God.' Peter does not mean by this, that the gospel was preached to their ghosts while their bodies were rotting in their graves; but preached to them *while working the will of the Gentiles*, but since deceased, and dead while he was writing about them. Jesus is in readiness to judge living and dead ones. Not the dead universally; for those to whom the gospel has not been preached the scriptures teach are not to rise—they are dead, they shall not live, they are deceased, they shall not rise; thou hast visited, and destroyed them, and caused all the memory of them to perish.\* 'The living and dead ones to be condemned at their resurrection, are the *'all'* who have sinned wilfully against the truth; the rest are *'condemned already'*, to sleep eternal in the dust.

Now to elect living ones before they become dead ones, he says, 'Holistly reverence (*hagiasate*) the Lord God in your hearts; and be always ready with an answer to every one asking you a reason for the hope that is in you with forbearance and respect; having a good conscience, that whereas they speak evil of you as evildoers they may be put to shame who accuse falsely your good deportment in Christ. For it is better, if God's purpose require it, to suffer for well-doing than for evil-doing. Because Christ also suffered once for all on account of sins, a just one in behalf of unjust ones, that he might lead to God, having been put to death indeed in flesh, but made alive by the Spirit: in which also having gone he preached to the Spirits in prison, having formerly refused belief at the time the

\*Isai. xxvi. 14.

long-suffering of God waited once for all in the days of Noah, while an ark was being built, in which few, that is, eight souls were preserved in safety through water, an antitype to which baptism also now saves us \* \* \* through the resurrection of Jesus Christ, who, having gone (*poreutheis*) into heaven, is at the right hand of God, angels and dominions and powers being placed at his disposal.'

Such, I believe, is a rendering of Peter's words that cannot be improved. The exhortation with which they begin is excellent, and worthy of all reception by our contemporaries. I wish the two editors in question would attend to it, and in presenting their answers, '*speak as the oracles of God*;' and let them remember that, when Peter wrote these words, *the only oracles so recognized were the writings of Moses and the Prophets*. As they therefore profess to contend for apostolicity of practice, will they be so good, for the sake of truth and the salvation of themselves, and of those who hear them, as to speak according to Moses and the Prophets? If they will only do this, and abandon their vain logomachies, or strifes about words to no profit, they will speak in harmony with the apostles also; for the apostles said 'none other things than what Moses and the prophets testified,' save that to some extent as yet, they found a partial accomplishment in Jesus. If they will kindly consent to this course, all 'profane vain babbling' about *endless agony in torment*, preaching to ghosts, sky-kingdom heavens, spirit-world hells with postern gates, immortal souls, and all that sort of foolishness, will fall into desuetude. Let them cease then to 'despise the word' as 'an old Jewish almanac,' or a system of 'thundering Jewish phrases.' The 'christian scriptures' are contained in the *Book of the Abrahamic Covenant*, with the New Testament as a codicil attached for the illustration of the mystery. While they neglect Moses and the Prophets, they are doomed to blindness and the blackness of darkness for ever.

Jesus, the holy and the just one, suffered *hyper*, not 'over,' as the editor of the Magazine renders it after others, but '*for or in behalf of*' persons, who were in an unjustified state at the time of his sufferings, which were sacrificially consummated in his death and resurrection. It was *peri* 'for or on account of,' their sins that he suffered *hyper*, in their behalf; that being justified from their past sins 'through his name,' they might be, the rest of their time in this evil world, in a

state of reconciliation with God. Christ did not suffer in their stead, that is, that they should not suffer, as their being made 'partakers of his sufferings' by a 'fiery trial,' proves. Had he not died and risen again, they would have perished as the beasts; but by his stripes applied, or inflicted, so to speak, upon the old man of sin within them, by faith in the gospel of the kingdom in his name presented, they are healed in conscience; and will hereafter be healed also of that 'loathsome disease' that *imprisons* them in the dust. 'For the transgression of *my people* was he stricken,' saith the Lord. 'By his knowledge shall *my righteous servant justify many*; for he shall bear *their iniquities*.' Of this 'many' Isaiah was one. Hence he says, 'He was wounded for *our transgressions* (or sins;) he was bruised for *our iniquities*: the chastisement of our peace was upon him; and with his stripes *we are healed*.' Paul also was one of this 'many,' of which all mankind are not—a many which is constituted of persons whose justification proceeds *ek pisteos*, out of faith in the kingdom and name, and is consummated in the sprinkling of the heart from an evil conscience with the blood of Jesus, when faith in his blood is counted to a believer of the gospel of the kingdom for righteousness, in the *act of putting on his name in baptism*. The apostles were of this 'many;' the living ones to whom they wrote were also of the number; as well as those of their company who had been devoured by the executors of Cæsar's will. These 'dead ones' of this 'many' had been 'washed, sanctified, and justified by the name of the Lord Jesus, and by the Spirit of God;' and had resisted the enemy 'steadfast in the faith.' Bruised in the heel, they lie sleeping in the dust, waiting for the trumpet sound to wake them into life. In behalf of this 'many,' Paul says, 'God commendeth his love toward us, in that, while we were yet sinners, Christ died *hyper*, for us;' 'when we were enemies we were reconciled to God through the death of his Son;' 'being reconciled, we shall be saved in *his life*,' by being planted in the form of his resurrection. 'That he might purge our conscience from dead works to serve the living God, He is the Mediator of the New Will, that being subjected to death for redemption of the transgressions against the First Will, THE CALLED might receive the promise of the age-inheritance.' No man ever kept the law of Moses but Jesus, and he came under its curse by what was done to him. That



law being weak through the flesh could give no one a right to eternal life as a consequence of justification thereto. Devout and undevout Israelites, therefore, were all upon the same footing in relation to it—all of them *cursed*; as it is written, 'Cursed is every one that continueth not in all things written in the Book of the Law to do them.' 'From faith' in the gospel of the kingdom, the justification of the devout transgressors of the first covenant proceeds; as 'through the faith,' beginning in the Christ and ending in Jesus, comes the justification of the Gentile constituent of the 'many.'

I have made the above remarks for the especial benefit of the editor of the 'Magazine,' who, by his handling of the Greek particles, forcibly betrays his want of understanding in 'the righteousness of God.' In other words, he does not understand the doctrine of justification; that is, how a man may be accounted righteous before God; nor the purpose for which righteousness is proclaimed. The other editor is not much ahead of him in this particular; or he would not advocate the traditions he does. The common idea of religion haunts their imaginations, and makes them see strange sights 'beyond the skies,' and in their spirit-worlds beneath. The popular notion is, that religion is for the keeping of the 'immortal souls' of all who get it, out of the bottomless pit of burning brimstone; and for the translating of them to an ethereal heaven beyond the skies. The alternative it offers to the world is get this religion, or be damned to this hell for ever and ever, men, women, and children, infants and sucklings, idiots and pagans. Ferocious minds revel in this alternative, always flattering themselves that they are safe. They call it one of the sanctions of the gospel; and are ready to hang, draw, and quarter with satanic fierceness, the unlucky wight that shall breathe a doubt of the scripturalty of their speculation. Calling upon such to do justice, is like seeking mercy at the jaws of a dragon. There is neither justice nor mercy for their opponents in the hearts of men who would attribute to God the decretal of such an alternative. Benevolent and justice-loving minds revolt at it; and hence arise universalism, restorationism, baby-salvationism, salvation without faith in the gospel, and preaching deliverance to the damned. But 'they err not knowing the scriptures'; that is, Moses and the Prophets, the only scriptures extant when Jesus uttered the words. There is no such alternative in them. God does not propose to reap

where he has not sown; nor to punish them for not working whom he has not hired; nor to reward those to whom he has made no promise. He intends to found a kingdom and empire on earth; and he intends that they shall be governed by men chosen upon certain well-defined principles—that is, by the 'many.' He does not invite all mankind, nor every creature of all mankind, to the possession of this kingdom; but 'every creature' of the 'all nations' of the Roman dominion, contemporary with the apostles; and those of after ages and generations, who can discover the truth by the study of the word—the *remnant of the Woman's Seed*. There are, and have been, systems of nations to which he has never spoken. These need no gospel to condemn them because of its rejection. They are 'condemned already; but not to the same condemnation which the gospel threatens. They are condemned to return to the dust, and to abide there for ever; but the gospel condemns its rejectors to a resurrection to punishment in the judgment of the Beast, and False Prophet. The alternatives of the Bible are:

1. Possession of the kingdom with all its appurtenances, by a resurrection to eternal life; or,
2. Resurrection to punishment, consequent on rejection of the gospel and unworthiness, of the kingdom; or,
3. A return to original dust, and sojourn therein for ever, consequent on necessitated, and therefore unavoidable, ignorance of the whole matter.

With the third class, or that characterized by the ignorance of necessity, the gospel has nothing to do; therefore we need not trouble ourselves about them. But with the first and second it has. They both stand related to it as acceptors or rejectors, by believing, refusing to believe, or believing and walking unworthy of it. The gospel can only be accepted or rejected in this present world; because, when the kingdom, which is the subject of the gospel, is established in the resurrection-period, 'the world to come' will be an existing fact, and there will be no more good news about inheriting the kingdom, to preach. The good things that are now promised, will then have been performed in the bestowal of them upon the saints. The acceptors and rejectors of the gospel are either living or dead. If they be living, they are above ground among the living; if dead, they are in the ground, or 'spirits in prison,' 'sleeping in the dust of the earth.'

They are well termed 'spirits' as con-

trusted with organized flesh and blood; for they are without form, image, likeness, or substance. They have evaporated into divers spirits or gases; and nothing of them remains, but 'dust and ashes;' and their characters written in the book of God's remembrance. Like the spectral impression of the coin upon the mirror, though invisible, it is there, and can be brought out by breathing upon the surface; so the men and women are, as it were, spectrally in the dust, but knowing nothing, and as unsubstantial, save their ashes, as nonentity itself, till the afflation of God's formative Spirit refashion them; and, as in the case of the few loaves and fishes which increased in quantity sufficient to feed thousands, from a little dust give them the bulk and stature of adults with their former identity restored. They will then be no longer 'spirits in prison,' but 'the dead cast out of the earth.'

That the 'prison' is the tomb, or place where *dead bodies* are laid, must be apparent to every one. They are fettered there by the necessity that binds them, and they can not come forth. The grave is their prison-house, and they the captives or prisoners of death, which has taken them captive. 'My *flesh* shall rest in hope; because thou wilt not leave *my soul* in the grave (*nepheshi le-sheol*;) neither wilt thou suffer thine *Holy One* to see corruption.' Here '*flesh*,' '*soul*,' and '*Holy One*,' are all regarded by the prophet as confined in the grave (*sheol*;) the lowest dungeon of which is 'the pit,' called also 'the lowest hell,' indicative of the state of invisibility as the result of corruption being complete. Hence the *Holy One's* resurrection, or release from prison, is again referred to by David in these words, 'Thou hast brought up *my soul from the grave* (*min-sheol nepheshi*;) thou hast kept me alive (preserved me from decomposition) that I should not go down to the *pit*.' And again, 'thou hast delivered my soul from the lowest grave (*sheol*.)' In another place the *Holy One* in prophecy supplicates Jehovah in these words, 'Attend unto my cry, for I am brought very low: deliver me from my persecutors; for they are stronger than I. *Bring my soul out of prison, THAT I MAY PRAISE thy name.*' There needs no more testimony to prove that Christ's '*flesh*' was his '*soul*,' and that when it was dead, and walled up in the sepulchre, it was in prison; and that as 'in death there is no remembrance of God,' and 'in the grave no work, nor device, nor knowledge, nor wisdom,' it is clear that

Christ *neither in body nor soul* 'preached to a congregation of imprisoned dead;' for while in prison he could say nothing in praise of his Father's name.

Let it be remarked, that Peter does not say that Jesus preached to the spirits in prison, but that Christ did so; that is, that which '*made Jesus both Lord and Christ*,' namely, the anointing or Holy Spirit. The apostle distinctly indicates the time when the Spirit that made Jesus alive preached to them, to wit, about 2400 years before Jesus was born, that is, in the days of Noah. And why does the apostle cite the case of Noah at all? Because as Jesus had predicted it had even come to pass. Peter wrote his epistle when '*the end of all things was at hand*'—the end of all things constituted by the Law of Moses: and James, referring to the same crisis, says, 'the coming of the Lord draweth nigh.' Now, Jesus on Olivet also speaking of the fall of Jerusalem and ruin of the State, says, 'Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of Man be.' From James' and Peter's two epistles it is evident, that the Jews, with a few exceptions only, were as demoralized as the antediluvians. The Spirit had been preaching to them through the apostles of '*judgment to come*' for nearly forty years; but they heeded his proclamation no more than the antediluvians did when he preached to them through Noah. Christian Jews said, 'My Lord delayeth his coming,' and became iniquitous; while others scoffingly inquired, 'Where is the promise of his coming?' But they were willingly ignorant, or unmindful of the events of Noah's age. They resisted the Spirit in refusing to believe the apostles; therefore the fate of the antediluvians overtook them, and a few of the baptized only escaped, who, like Noah, believed the word.

When Peter brought up the case of the antediluvians they were as now, 'spirits in prison;' but when the Spirit went and preached to them through Noah, they were like the contemporaries of the apostles, living men and women at large upon the earth, enjoying 'the pleasures of sin for a season.' '*The dead know not any thing*;' what then is the use of preaching

to them? They must be made alive by the Spirit as Jesus was—cease to be spirits in prison—and then something might be done. When they come forth they will indeed hear the words of the Lord; but there will be no mercy in his speech; for he will pronounce them ‘*cursed*,’ and command them to depart from his presence. There are other prisoners, however, who will rejoice in the year of liberty and release. They are styled ‘*the Lord’s prisoners*,’ in the pit where no water is. Thus, Jehovah addressing the king who rides the ass into Jerusalem, says, ‘As for thee, by the blood of thy covenant I have sent forth *thy prisoners* out of the pit wherein there is no water.’ He also styles the Jews scattered among the nations which keep them back from the occupation of their country, ‘*prisoners of hope*,’ as it reads, ‘Turn you to the stronghold (to Zion) ye prisoners of hope \* \* \* when I have bent Judah for me, and filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as *the sword* of a mighty man. And *the Lord shall be seen over them*,’ &c. Here, then, are two classes of prisoners—the one class, in the prison-house of the captive dead; and the other, in the Gentile prison-house of the living captives of Israel. Jesus being the Christ is therefore to perform the Christ’s mission, which is, ‘to be a covenant for the people (Israel) a light to the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.’ When the time comes to accomplish this, he will say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.’ This will be the proclamation of a two-fold liberty to the Lord’s captives, and the opening of the prison to them that are bound—to Death’s prisoners in Sheol, of the dust; and Death’s captives in the Sheol of Israel’s political bondage among the Gentiles. The Spirit, through Jesus, will make this proclamation to spirits in prison at his appearing in power and great glory; for ‘the dead shall hear his voice and *come forth*’—the dead in their graves, literal and political; and this is all the preaching to the spirits in prison Jesus will deign to do.

EDITOR.

## WHO BAPTIZED THE APOSTLES?

In ‘*The Christian Age*,’ one R. Brown writes to its editor, and asks, in relation to John iii. 22, ‘whether Jesus baptized the Twelve Disciples, or who did baptize them?’ Evidently unable to answer the question, the Editor, in what he calls a ‘reply,’ says, ‘I suppose you mean who baptized the twelve at Ephesus!!!’ Would such a supposition ever enter thy head, O reader, from such a question? When a man asks, ‘Did Jesus baptize the Twelve Disciples?’ would any man in his senses suppose he meant, ‘Did Jesus baptize twelve disciples at Ephesus twenty-five years after his ascension?’ R. Brown wants to know about those disciples mentioned in John iii. 22, and not about disciples mentioned in Acts xix; but editor D. S. Burnet supposes he inquires about what Jesus did at Ephesus, although, as the lesser light of ‘this reformation,’ he ought to know, that Jesus was not sent to the Gentiles, but only to the lost sheep of the house of Israel, and was therefore never at Ephesus, nor in any of the cities of the Greeks. It will not help the editor out of his bewilderment to say, that he supposed the twelve at Ephesus were twelve of the disciples named in John iii. 22, who, twenty-five years after, were found by Paul at Ephesus. The only disciples mentioned in the New Testament, called ‘*the twelve*,’ are the Apostles. R. Brown wants Mr. Burnet to tell him, if Jesus baptized the twelve apostles, and if he did not, who did baptize them? But he does not even suppose that the Ephesian twelve were of the disciples named by John, for he says, ‘I am disposed to think that Apollos, who then only knew the baptism of John, baptized those twelve at Ephesus.’ He has a disposition to think this, and consequently does not think it; and therefore has no demonstration to offer: in other words he is stone-blind upon the subject, which is sufficiently obvious.

But why not have the candor to confess his ignorance? A man, though an editor and a satellite, had better do this, than publish such an egregious blunder as that before us. Does he think that the intelligence of his readers is so completely prostrated and perverted by Bible, missionary, college, and publication speculations, that he can safely publish any absurdity without liability of detection? Men, like himself and brethren, experimented after this fashion even in the days of the apostles and succeeded; and from

Imprint the beauties of the prophets upon your imagination, and their morals upon your heart.

the signs of the times among 'reformers,' we discern that the experiment is being repeated and with like success. We were informed lately by letter from Washington, D. C., that many of the members of the Campbellite church there believe the things we advocate, to some extent, but dare not avow it publicly for fear of Alexander Campbell! Alas! And do such people call themselves free Americans, to say nothing of their being free-men because the truth has made them free! Afraid of A. Campbell! O 'tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!' In this same church a member in speaking made use of Daniel and the Apocalypse in reference to setting up the kingdom, but he was told he had no business to use Daniel and the Revelation, as they were highly figurative! Thus the testimony of God is silenced, and intellectual torpor is the result. 'Reformers' have apathetically surrendered themselves to their scribes, among whom there is not one who dare tell them truth unpalatable to their Bethanian Papa. Instead of adding 'knowledge' to their faith and goodness, they are fast letting slip the little they ever knew. Their periodicals are a standing proof of their deep declension. Their 'pure literature,' as D. S. Burnet styles it, is puerile and unreadable; and if read, leaves the reader as much in the dark concerning the thoughts and purposes of Jehovah, as if the page were a perfect blank. Some of their editors lament that the scriptures have fallen into neglect among them. This testimony is true; and as a consequence, editor D. S. Burnet can, with impunity, suppose any sort of reply to questions he pleases, even to the supposition that his brother, R. B., is an ignoramus, and that John iii. 22, had a reference to twelve disciples at Ephesus!

After telling R. Brown he supposed he meant the Ephesian twelve, when he asked about Jesus and the twelve, he refers to John iv. 2, as proof that Jesus did not baptize with his own hands; from which the reader is left to infer that Jesus neither baptized the twelve at Ephesus, nor the twelve apostles. But R. Brown inquires 'Who did baptize the Apostles?' for he asks no question about the Ephesian disciples at all. In his 'reply' to this query, his 'dear brother Burnet' deposeseth not a word! He gives it the go-bye as completely as though R. B. had never made the inquiry. It is fair then to con-

clude that the editor of the C. A. knows nothing about the matter; and as he gives it up, probably as 'an untaught question and speculation,' untaught that is in his divinity, we will see what we can do with it for the instruction of D. S. B., his brother Brown, and our own beloved and right worshipful readers.

Who then baptized the Apostles? The answer to this question is emphatically, *John the baptizer*. The apostle Andrew is styled by the apostle John, one of John's disciples.\* This testimony is decisive as to him; but how are we to get at the certainty that the twelve were all baptized of John? We reply, that John's baptism divided the Jews into two classes—the first class comprized 'all the people that heard, and the publicans; the other, 'the Pharisees and Lawyers.' The former class was very numerous; for 'Jerusalem, and all Judea, and all the region round about Jordan, were baptized of John in Jordan, confessing their sins.' Referring to the completion of this work, Luke says, 'Now when *all the people* were baptized, it came to pass that Jesus also being baptized, and praying, the heaven opened.' The other class being composed of the 'upper ten thousand,' were 'respectable' and few. 'They were 'the righteous,' who, in their own estimation, needed no physician, having no occasion for repentance. As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that 'they rejected the counsel of God against themselves, being not baptized of John;' while the people, on the contrary, who thought more humbly of themselves, 'justified God, being baptized with his baptism.†

The testimony saith that 'the publicans,' or tax-gatherers, were baptized of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, 'Matthew the publican;' we may therefore safely infer that he, as well as Andrew, was baptized of John.

The apostles were all attendants upon John's preaching. One of them says, 'That which was from the beginning which we have heard, which we have looked upon, and our hands have handled of the Word of life \* \* that which we have seen and heard declare we unto you.‡ John affirms this of himself and the rest of the apostles. Matthew and he have

\* John i. 35, 37, 40. † Luke vii. 29, 30.

‡ John i. 1—3.

written accounts of some of the things they saw and heard 'from the beginning'—a beginning indicated by Mark as characterized by the commencement of John's baptismal proclamation, which he styles 'the beginning of the glad tidings of Jesus Christ.\* All the apostles were 'witnesses unto Him,' therefore what John and Matthew and Andrew saw and heard, they were all able to testify to from personal observation. John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, &c.; and because they saw and heard these things they were able to declare them. Peter also intimates, that he and the ten were well acquainted with the things that pertained to 'the beginning;' and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. 'Of these men,' said he, 'who have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be obtained to be a witness of his resurrection.† He must be able to testify the things concerning Jesus in connexion with John's baptism as well as with his resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him? The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptizing in water to the end that God might set his seal or mark upon that one of the baptized whom he should choose for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom he had chosen to take away the sin of the world. The apostles all heard this, and having heard it have declared it unto us.

This being admitted, then, it is equivalent to admitting also that the apostles were baptized of John's baptism; for the testimony we have already quoted says, 'all the people that heard justified God, being baptized with the baptism of John.' The apostles were of the people, not of the ruling class, *they heard*, and believed what they heard, and were therefore baptized in the hope of the king's making his appearance soon. Nor were they long held in suspense. When John pointed to Jesus as the king, Andrew and another introduced themselves to him and had the

honor of an invitation to spend the day with him at his abode. On leaving, he sought his brother Simon Peter, and told him they had found the Messiah, that is, the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow-townsmen of Andrew and Peter, was enlisted. Philip then told his friend Nathanael, 'we have found him, of whom Moses and the prophets did write;' and when Nathanael had conversed with Jesus, he recognized him as Son of God and King of Israel.

But it is further certain that the apostles were all disciples of John, (and they only were his disciples who were baptized of him,) before they were disciples of Jesus, from the consideration evinced in the answer to the following question—From which of the two classes above mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptized? From the Pharisees and Lawyers? No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who 'justified God in being baptized with John's baptism.' There is no other conclusion open to us. It is this or none at all.

But one may say, Were the apostles not afterwards rebaptized in the name of Jesus, and if so who immersed them? No, they were clean without it. *Their case was peculiar, and cannot occur again.* Jesus did not baptize in his own name. Indeed there was no baptizing into any name before Pentecost. There could be none; for although Jesus had power on earth to forgive sins, *his name* had not acquired a sin-remitting efficacy, because he had then as yet neither died nor risen again. John's baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached. The difference existing between them was in that believed by the disciples of John and of Jesus. Both classes believed in the Hope of Israel; John's, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he. Many of John's disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to 'as many as did receive him, to them gave he power to become the sons of God.' Among these were the apostles, and those on Pentecost and afterwards

\*Mark i. 1.

†Acts i. 21, 22.

‘who believe on his name.’ The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the king’s death for sin and his resurrection for justification unto life, *in addition to what was believed before*. The baptism of believers into repentance for remission of sins was the nature of the three baptisms administered first by John, then by Jesus, and afterwards by the apostles on Pentecost; while the faith of John’s disciples was positive; that of Christ’s, comparative; and of the apostolic converts, superlative.

The case of the apostles, we have said, was peculiar. John the baptist was not immersed at all; not even by Jesus: but Jesus was immersed by him, how much more necessary therefore for the apostles. They had all *bathed* religiously in Jordan’s bath. After this Jesus took them under his especial care. He instructed them in ‘the mysteries of the kingdom of God,’ and indoctrinated them with the divine testimony. This had a cleansing effect upon eleven of them, but not upon Judas. As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover, being at Bethany, he supped at Simon the leper’s. After supper he began to wash the apostles’ feet, for a double purpose; first, to complete their cleansing; and secondly, to teach them a lesson of humility. Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act; but his lord told him he should know afterwards. He still declined, saying, ‘thou shalt not wash my feet unto the age;’ to which Jesus replied, ‘If I wash thee not, *thou hast no part with me*,’ that is, in that age. It is evident from this remark, that there was more in this particular feet-washing than a mere lesson of humility. Peter’s salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed by Jesus. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head. But Jesus reminded him that this was unnecessary, on the ground that he and the rest had already *bathed*, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are, ‘He that is *bathed (ho leloumenos)* hath no need but to wash

(*nipsasthai*) the feet.’ This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture by the word he had spoken to them, and the washing of their feet. Their feet were now ‘shod with the preparation of the gospel of peace.’ Before, they were girded with truth, and had on the breast-plate of righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the gospel of the kingdom, which are ‘*the preparation of the gospel*,’ for no man can have part with Jesus in that kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying, ‘Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.’ But Judas had heard the same things, been bathed by John, and washed by Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the word sown there could not germinate and grow. What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account. But it was not so with the eleven. After their washing Jesus said to them, ‘Ye are now clean through the word which I have spoken to you.’ Their cleansing was complete and permanent by the water through the word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the word. He exhorted them to wash one another’s feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation. Such a feet-washing was never before or since, nor will ever be again. The lesson inculcated remains in all its force. Jehovah’s future king of the world washing the feet of the thief, who he knew, within two days, would sell him to his enemies that they might put him to death! No meekness and humility ever exceeded this. But here we must pause till a more convenient season.

EDITOR.

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He who makes an idol of his interest, makes a martyr of his integrity.

## OUR VISIT TO BRITAIN.

FIRST TOUR CONCLUDED.—RETURN TO LONDON.—WRITE *ELPIS ISRAEL*.—ATTEND A PEACE MEETING, WHICH PROVES VERY WAR-LIKE.

Having completed a tour of nearly five months, I again found myself in London, with health considerably impaired from the fatigue I had undergone. Recuperation was therefore the first thing to be attended to. Rest of mind, and a *little* medicine (for, however professional it may be to prescribe much, I have a very great aversion to the conversion of my own interior into a receptacle for the quantities usually exhibited on the placebo-principle) to restore the cerebro-organic equilibrium of the system, effected this in two or three weeks; so that by the beginning of the new year, I was enabled to commence the composition of *Elpis Israel*. I did not allow the grass to grow; but worked while it was called to-day, and much of the night also. For six weeks, the world without was a mere blank, except through a daily perusal of the *London Times*; for during that period I had no use for hat, boots, or shoes, oscillating, as it were, like a pendulum between two points, the couch above, and the desk below. In about four months the manuscript was completed; but whether it would ever behold the light of the public countenance, or remain in the obscurity of an old chest with the blessings of the enemy upon it so long as it mouldered there, depended on the humour I should find the people in on visiting them again. With the exception of two discourses at Camden Town, and two at a small lecture room near my residence, and an opposition speech at a Peace-Society meeting, I made no effort among the Londoners to gain their ears. I distributed printed bills, indeed; but a few hundreds or thousands of these among upwards of two millions of people, were but as the drops of a passing cloud to the ocean. For the truth to create a sensation in London its advocates must have a large purse, or be introduced to public attention by some influential religious party. The latter alternative is an impossibility; for there is no party in that great city of any weight on the side of the truth. The press, secular and ecclesiastical, is death against it; the former, because it is satisfied with what exists, or has no faith in any thing but its own faithlessness; and the latter, because like Ephraim, it is

joined to its idols, and welcomes no truth at variance with them. Could I have hired Exeter Hall at a hundred and twenty-five dollars a night, and have placarded the town in all its thoroughfares from the India House to St. James' palace and Hyde Park; and from Shore-ditch Church to the Elephant and Castle, I might have obtained a crowd. But the expense would have been equal to the purchase of a small Virginia farm; and though by charging something for admission, as the custom is, the cost might have been reduced, perhaps covered; still I did not feel justified in encountering the alternative of success, or incarceration in the Bench prison for debt. This would have been too gratifying to the enemy; for he would then have got the advantage over us indeed; being seized of one's body, wind and limb.

The Peace-Society people seemed to be the only available medium of access to the public on a large scale. They were trying to convert the world to the 'peace and safety' cry which precedes the sudden destruction from the Lord; and to bring about a system of arbitration for the settlement of national differences, faith in which would of necessity prevent faith in Moses and the Prophets, who preach peace only to the righteous; and to those generations of humanity which shall be blessed in Abraham and his Seed, when Christ shall have 'subdued' them to himself by the energy of God. This Society is treading upon gospel-ground; and by its emissaries hardening the hearts of the people against the kingdom of God, which is to 'grind to powder and bring to an end' all the dominions of the world. I felt called upon, therefore, though but one feeble voice in the vast wilderness of the people, to protest against their utopian and unscriptural conceit.

On Thursday evening, Feb. 22, 1849, a public meeting was to be held at the British Institution, Cowper street, City Road, for the purpose of adopting a petition to Parliament in favor of Mr. Cobden's motion for special treaties of arbitration instead of war in the settlement of national disputes. I determined to attend the meeting. But as I intended to oppose the adoption of the petition, which would, perhaps, bring down the anathema of all present (for the leaders of public meetings are generally intolerant of every thing that does not glorify their crotchet, and the peculiar 'wisdom' that sanctifies it) I deemed it best that my presence should be sanctioned by authority. I there-

fore addressed the following letter to the Chairman :

MR. CHARLES GILPIN,

Sir : In one of the morning papers I perceive an advertisement of a public meeting at which you are to take the chair. The object of the meeting is stated to be the adoption of 'a petition to Parliament in favor of Mr. Cobden's motion for special treaties of arbitration to supersede the cruel and costly war system.' As one of the public, I write respectfully to inquire, whether the originators of the meeting advertise the public to convene to discuss the principles of peace and war as the basis of a petition expressive of the sentiments of the majority ; or, merely to come together to hear speeches in favor of the foregone conclusions of a party, and to vote its petition as a matter of course ? In either case would it be considered improper to grant me the liberty of showing cause why such a petition ought not to be adopted ? An answer at your earliest convenience will confer a favor on, Sir, very respectfully yours,

JOHN THOMAS.

In reply to this, I received the following note, enclosing bills headed 'Arbitration instead of War,' and with the inquiry 'What does it cost ?'

'Charles Gilpin begs to refer John Thomas to the Secretaries of the Peace Congress Committee, 15 New Broad street, for any information respecting the subject of his note beyond what is conveyed in the enclosed.

5 Bishopgate Without,  
2 Mo. 21st, 1849.'

I next addressed the Rev. Henry Richard, one of the Secretaries referred to, from whom I received the communication annexed :

'Sir : In reply to your question relative to the public meeting about to be held, I may say that the object certainly is not 'to discuss the principles of peace and war,' but to adopt a petition in favor of Mr. Cobden's motion for treaties of arbitration, the very phraseology of the bill, as it seems to me, very clearly implying, that the parties invited to be present, are supposed to require no *discussion* on the evils of war or the desirableness of peace. At the same time while replying thus to the question so directly put by you as to the object of the meeting, I do not presume to say, that you will have no right to move an amendment to the resolution proposing

a petition should you think fit to do so.

I am, sir, yours respectfully,

HENRY RICHARD.

15 Broad street, Feb. 21, 1849.

Arrived at the place of meeting I found an audience assembled of about two thousand men, principally of the working class. Two persons from America were expected to address them. These were a Mr. Clapp from Massachusetts, and Elihu Burritt, 'the learned blacksmith.' After the chairman had opened the meeting, and the petition had been read, the former delivered his speech, which was chiefly remarkable for its length of wind. Though the meeting was convened for 'no discussion on the evils of war, and the desirableness of peace,' according to Mr. Richard, Mr. Clapp's speech was a discussion of the subjects from first to last. But I found afterwards that 'no discussion' was meant, discussion *in solo*, but not *in duobus*. If a speaker's arguments were all in favor of Peace-Society principles, the utmost liberty of speech was granted ; but if the arguments were contrary to these, the clamor became deafening, and speech impossible. Mr. Clapp's address, like all others on the same subject, resolved itself into three heads ; first, the costliness of war ; second, the cruelty of war ; and third, its anti-christian character. It would be very unprofitable to occupy our space with any of his sayings. He talked a good deal about christianity and its adaptation to all national emergencies ; but being entirely ignorant of the 'mystery of godliness,' his speculations were all wide of the mark, and by no means worth the trouble of transferring them from the notes before me.

When he had concluded, I rose to speak. On this there was a call for Elihu Burritt. I remarked that I had the floor with the consent of the chair, and was desirous of addressing them before Mr. Burritt. He was the great Peace-Society apostle, and consequently, no doubt, a very efficient advocate of its principles. Now, I intended to controvert those principles, and I wished him to attend to what I had to say, that when I had done, he might point out to them wherein I had failed in sustaining the anti-peace-society principles to be submitted to them in the amendment I was about to propose. But the clamor was still for 'Elihu Burritt ;' and as speech was impossible in the midst of so much tumult, I yielded. Mr. Burritt, however, refused to present himself.—He had a cold, or a headache, or some-



thing, and therefore begged to be excused.

I was then suffered to proceed in quietness for a few moments. I invoked their patience while I made a few remarks introductory to the amendment I held in my hand. The objection deemed to be the strongest against war by the advocates of peace, seemed to be its costliness. This was an appeal to the pocket, as though the public conscience were chiefly, or mainly, accessible through that useful receptacle alone. The cruelty of war, and its anti-christian character, were indeed treated of; and appeals were made to the scriptures to prove the abominableness of its practice; but still the great peace-gun discharged against it, was the suffering inflicted upon acquisitiveness by the expenditure incurred. War in itself is an evil; and so is the amputation of a limb. They are cruel inflictions to those who suffer by them; but often salutary in their results. Institutions are not to be judged of by their immediate workings, but by the remoter purposes they are to establish. War, punishments, and surgery, are three institutions, without which, though evil and painful operations, society would be greatly damaged. Surgery, which is cruel work, and often practised with little or no feeling, has saved the life of many a useful member of society. Men do not petition for its abolition, because it is costly, and cruel to the patient's feelings, and no where sanctioned in the Bible. On the contrary, notwithstanding these things, they regard it as a blessing, because, though a severe remedy, it saves the lives of men. The punishments of imprisonment, transportation, and death, are costly to the state, excruciating to the feelings of their victims, and often ruinous to their families; but are they not, nevertheless, beneficial to society? Now war is to nations, what punishment and surgery are to society and the subjects of them—*a necessary evil and a blessing in disguise*.—The world could not progress without it. This day is the anniversary of Washington's birth. Would Messrs. Clapp and Burritt say that the Republic he is styled 'the Father' of, was a too-costly, cruel, and anti-christian thing? Would they say it was no blessing to the world? Would they not say rather it was a blessing in which, sooner or later, all mankind would be blessed? And how, pray, was this inestimable blessing procured? By the extermination of the Indians, the sacrifice of 100,000 combatants, called 'christians,' and at a cost of £136,000,000 sterling to this country, to say nothing of what it cost the successful colonists. You see, then,

that war in its results is a blessing to the world, notwithstanding its costliness, cruelty, and supposed antichristian character, even peace society advocates themselves being judges!

But while war ultimates in civilization and blessedness to the non-combatants of our race, it is the fiery indignation and wrath of God upon nations for their wickedness, and cruelty to his people. Let the nations, if it were possible, forsake the evil of their doings and turn to him, and there would be no war. But this they will not voluntarily consent to do, therefore war is necessary and indispensable.—You profess to be groaning under the cost of former wars. And why should you not? War has generally been popular with this nation. Your forefathers endeavored to rivet a yoke upon the necks of the Trans-Atlantic colonies which they were unable to bear. This cost you £136,000,000. The French having taken vengeance upon the Power that reeked with the blood of the Huguenots, drew the sword against the destroyers of civil and religious liberty in foreign lands. Instead of rejoicing in so righteous a retribution, in which God was giving them blood to drink, and scorching them with fire,\* for their cruelty to his saints and prophets, you expended £1,625,000,000 sterling in sustaining the Continental tyrannies against the Corsican firebrand and Gallic sword of God. And now you cry out about the cost of war! Those who make war in support of Austria and the Papacy, and therefore against civil and religious liberty, ought to suffer. The retribution under which you groan is just.

The objection to war on the ground of its anti-christian character is fallacious.—The doctrine concerning the Christ and his mission is Jewish; and is taught in Moses and the Prophets. The New Testament writers were all Jews; and they taught no other doctrine than what agrees with the Law and the Testimony. Now these holy writings show that *war is in perfect harmony with Christ's mission*.—They also teach, however, that *during his absence from our planet his disciples are not to take the sword, nor to avenge themselves*. Christ's mission extends beyond the past. It belongs especially to the near approaching future. He is intitled the Prince of Peace;† and as a prophet was sent of God to preach peace,‡ not immediate, nor through the schemes of a peace society, but through the restoration of the Kingdom again to the Israelites. Though he

\* Rev. xvi. 6, 8.

† Isai. ix. 6.

‡ Acts x. 36.

came to *preach* peace, he did not come to *bring* it. 'Think not,' says he, 'that I am come to send peace upon the earth: I came not to send peace, but a sword.\*— Christ has not yet earned his title of Prince of Peace; for as yet he has given no peace to the world, nor will he give any, until he has purified it with judgment, and rebuked the strong nations of the earth.† We have been told to-night, that 'the time has arrived to establish peace among the nations.' This is an unscriptural notion.— The Bible rule is '*first pure, and then peaceable.*' This is the divine principle, applicable to the consciences of men, and to peace on earth.' 'There is no peace for the wicked, saith God;' they at present possess the nations, which of right belong to Christ;‡ therefore their destruction must precede his speaking peace to them.§ that they may 'learn war no more.'|| There can be no peace until his Kingdom is established. Nor is it desirable; for such a peace implies the permanent establishment of Satan upon the throne of the world — I for one protest against peace until he is dethroned, and shut up in the abyss.\*\* I long to hear the signal gun of that coming strife, which shall bring down Christ from 'the right hand of power,' to mingle in the combat, with Israel for his battle axe,†† and Judah for 'his goodly horse in the battle.'§§ Had his Kingdom belonged to the *kosmos*, or constitution of things, contemporary with Pontius Pilate, his servants would have fought that he should not have been delivered to the Jews.|||| It belongs to the coming crisis looming ahead — to the *kosmos*, represented by Nebuchadnezzar's image standing upon its feet 'in the Latter Days.'\*\*\* Then his servants, Israel and the Saints, will fight,††† and 'break in pieces the oppressor,' 'because the Lord is with them,' in person as well as power. The idea, therefore, of war being of anti-christian character in the abstract, is a mere notion. The righteous dead who have been murdered by the Sin-Power cannot be avenged without it; nor can the Kingdom of Christ, which is to be the medium of peace to the world, be established in the earth, if arbitration be resorted to instead of war. I therefore, beg leave to protest against all Peace-Society

contrivances for the abolition of war in the world's present condition; and to repudiate their cry of 'Peace and safety, when sudden destruction is at the door.\*— I would therefore also advise you to have nothing to do with their petition, but to adopt the amendment I shall now read to you in its place.

The reader is not to suppose that while these ideas were being expressed, the peace-meeting was in a very peaceable state. Peace was in the petition, but war in the people's hearts, and on their lips.— The audience proved to be nothing more than a mob of anti-tax fanatics. They were prepared to applaud any absurdity provided that its key-note was anti-taxation and the costliness of war. The leading sections of the peace-socialists are the 'financial reformers,' and the Quakers.— The former are for cutting down the taxes at all hazards. The head of this faction in Parliament is Mr. Cobden, the apostle of Free Trade; and a man who can conceive of no millennium other than unbounded scope for getting rich by commerce and manufactures. This is the one idea of Free Trade policy, which is struggling to establish its ascendancy in the government. With this party, manufactures are the basis of commerce, and must be fabricated at the least possible expense, that the British manufacturer may be able to sell as low, or a little lower, than his foreign rivals in the markets of the world, whose workmen feed on the cheap bread of an unprotected agriculture. To attain this minimum of fabrication-cost, free traders have obtained the repeal of provision laws, so that workmen can get as much food as before for less money, and masters can lower prices for labor to a certain proportionate degree above actual starvation. Still wages are not considered low enough. Hence, free traders have got up a scheme of 'financial reform,' to reduce the taxes on tea, coffee, tobacco, &c. But as this cannot be effected without reducing the expenses of the state, they go in for lopping off all institutions that are not productive, or manufacturing, as it were. In this work, they come in contact with the fanatical element of Quakerism. This is a system that combines the worship of Mammon with a species of Spiritualism, characterized by non-resistance and passive obedience; the abrogation of Christ's institutes, baptism and the supper; and the subjection of the Holy Scriptures to natural reason, which they absurdly style, 'the light within!'—

\*Mat. x. 34.

†Mic. iv. 3.

†Ps. ii. 8; Dan. vii. 14. §Zech. ix. 10.

||Isai. ii. 4.

\*\*Rev. xx. 1-3.

††Jer. li. 20; Isai. xli. 15.

‡‡Zech. x. 3; Rev. xix. 11.

||||Jno. xviii. 36.

\*\*\*Dan. ii. 28.

†††Ps. cxlix. 6-9; Dan. vii. 22; Zech. x. 5; xii. 6; xiv. 14.

\*1 Thess. v. 2, 3.

This was just the system to sanctify financial reformism in the estimation of 'the pious,' who are opposed to Church and State. Quakerism and Financialism formed an alliance in the scheme of lowering wages to the minimum of existence for the enriching of capitalists by encompassing the globe with British commerce and manufactures. But, as I have said, this scheme cannot be carried out to the desired extent without materially reducing the expenses of the State. Financialism, therefore, lends itself to the Quaker cry of the cruelty and anti-christianity of war, though it cares for neither its cruelty nor supposed Christlessness; for acquisitiveness being the key-note of financialism, it has the heart of Mammon, which cares only for getting rich. On the other hand, Quakerism chimed in against the costliness of war by which it greatly captivated its ally. Now financial reformers are people of all sects and parties, political and ecclesiastical, that are the partizans of a manufacturing and commercial, rather than an agricultural, England. Hence it consists of Whigs, Radicals, Chartists, and religionists of all sorts, possessed of the demon-principle, 'with all thy gettings get money at all risks.' This is the supreme good! And that cotton lords, bankers, and silk marquises, may be more abundantly enriched, they set the unthinking multitude to clamouring against war, and for the abolition of the army and navy, militia and armed constabulary, that the £21,000,000 a year which they cost the state, may find their way into their pockets.

It was Mammon shouting, and hissing, and yelling through this unthinking multitude, who made the delivery of my protest almost an impossibility. When I could get a chance, I told them they might just as well hear me peaceably, as I intended to maintain my ground, if I had to stand there till morning. I saw a well-dressed, white-headed man in the centre, gymnasticizing with awful energy. Of course I could hear not a word he said; but by the shaking of his head, beating the air, and flourishing, now his cane and then his fist, I interpreted his signs as very ominous to the security of my cranium, were it within his reach. The tumult was terrible, and I doubt not instigated by peace-loving enemies to peace, except according to their own crotchet.—I had expected to meet a respectable, religiously disposed, and sober minded, audience; but it proved the very reverse. It was a mere mob of swine, to whom it was

not only useless, but dangerous, to cast the pearls of the truth. But I was engaged in the fray, and, being single handed, I had to open for myself a way out as best I could. Having at length got through my remarks by snatches, I promised to conclude if they would agree to hear me read my amendment peaceably. They seemed to assent to this; so I read as follows:

#### 'AMENDMENT.'

*Resolved, That War, being an Institution of Divine appointment for the bruising to death of the Serpent-power, though disastrous to the subjects of it, has proved of great benefit to the human race;—that Civil and Religious liberty have been won by the War-Power in connection with the advocacy of truth, which it has often protected; that the rights of God in the earth, the vengeance due to the blood of his people poured out like water in past ages, the chastisement and overthrow of civil and spiritual tyrants, the defence of liberty, and the establishment of peace based upon the ascendancy of right over wrong, of knowledge and faith over ignorance and superstition, and of a well ordered and enlightened liberty over despotism—are things of infinitely greater value than gold or human life;—that those who rule the nations, being men who have been trained in the school of State superstition, arbitrary power, covetousness, and contempt of the laws of God, and the rights of humanity, are malprincipled, seared in conscience, and amenable only to fear; that national wars to avenge the injured, and defend liberty, are neither impious nor impolitic;—that while a Bible Christian must not fight in the absence of the Captain of his salvation, the Scriptures leave the nations to do as they please, holding them, however, NATIONALLY RESPONSIBLE for the principles and manner in which they make war;—that the nations of Europe, being Papal, Protestant, Infidel, and Mohammedan, and not CHRISTIAN, the question of international war as compatible or incompatible with the Spirit of Christianity, is extraneous;—that while taxation to maintain an extravagant and luxurious regal establishment; to enrich a pampered and vicious aristocracy; official sinecurists in Church and State; to bribe religious sects with costly endowments; and to build royal and episcopal palaces in the midst of impoverished and almost breadless populations, is odious and abominable—taxation to maintain an effi-*

cient military and naval force in the present condition of the world is wise, prudent, and indispensable;—that an army and navy are as necessary to the body politic of nations as at present constituted as the right and left arms to the body natural;—that considering the known traditional ambitious designs of the Court of Russia, and the threatening attitude of the Autocrat in relation to Schleswig-Holstein, Transylvania, Turkey, and Persia, in which countries its ascendancy would be to bring the Cossacks to the gates of Britain in Europe and India, a reduction in the army and navy of England is loudly to be deprecated by all the real friends of liberty and humanity in the two worlds: that these things being so, it is the enlightened and sober minded conviction of this meeting, that whatever may be the merit of Mr. Cobden's financial speculations in other respects, 'Special Treaties of Arbitration instead of War' is a visionary, utopian, and impracticable project; and that his 'motion' to that effect ought not to be sustained by petitions in its favor.

This amendment having been seconded, it was put from the chair, whether it should pass as the resolution of that meeting? The show of hands was multitudinous against it. The reader, doubtless, will be curious to know, how many were in favor of it? I do not know exactly, but I do not think there were more than half a dozen. Myself and the seconder, it is probable, would have made eight; which was a large minority in the two thousand, compared with the Noachic minority in a world. One of the reporters asked me for a copy of the amendment, which I gave him, having furnished myself with two. From this, I was encouraged to hope it would appear in one of the London papers; but the expectation was vain. Nothing is admitted there unpaid for that calls in question the cherished crotchets of the day. In its report of the meeting, the *Morning Advertiser*, simply remarked, that an amendment was moved by Dr. Thomas, which was not adopted. Seeing, however, that it had taken so much notice as this, I faintly hoped it might do more, if personally addressed. But no, I could not stir up a controversy with the enemy in the interest of the Kingdom. As it is here, so there, the *leaders* of the people are satisfied with what exists; hence their motto is 'disturb not what is quiet,' which has been well said to be 'a capital maxim for a rotten cause.'

The following is the letter which I for-

warded to *The Advertiser* under the anti-peace caption of

## WAR A DIVINE INSTITUTION.

To the Editor of the *Morning Advertiser*

SIR: Among the utopian speculations of the day, the introduction of the reign of peace among the nations, by the Exeter Hall-philanthropy of the 'Peace Society,' is not the least remarkable. The supporters of the scheme are, no doubt, many of them persons of large 'benevolence'—high in the medio-superior frontal region—and of feelings, which find much gratification in the contemplation of tranquility and prosperity at any price among men. Their peculiar organization may be actuated by a pure and disinterested affection for their fellow-creatures, or it may not; for 'benevolence' may be actuated by 'acquisitiveness,' 'love of approbation,' 'self-esteem,' or by the nobler and more exalted sentiments of 'veneration' and 'conscientiousness.' Benevolence actuated by acquisitiveness produces that *Commercial Philanthropy* which would effect the abolition of war, because it interferes with the money-making business; actuated by 'love of approbation,' the benevolence of ostentation is the result; by 'self-esteem,' a self-important philanthropy, a self-complacent and self-glorifying benevolence; and actuated by 'Veneration' and 'Conscientiousness,' and a concern for human happiness and love of man, may be the consequence, having their origin in a conscientious regard for the law of the Almighty controller of human affairs. Now, if all men were of a uniform cerebral organization, we might say, that Peace Society efforts sprang from a common ground of action; but as this is not the case, we are justified in saying, that they result from a combination of various impulses as the basis of their operations. We cannot therefore censure or commend peace-socialists individually; but must speak of them in the aggregate as of a Society of the far-famed utopia.

This compound benevolence of the society professes to have one common object, namely, the abolition of war. Its orators appeal to their audiences arithmetically, commercially, religiously, and lastly and subordinately, to scripture. The strongest arguments I have heard are addressed to the pocket; as though the system of the world was constituted only with reference to cash! There has doubtless been a great deal of 'filthy lucre' wasted in war, and most burdensome debts

entailed upon posterity that are certain never to be paid; but money, though it seeks to be omnipotent, both in secular and religious affairs, was never designed by him who laid the foundation of the world, to be the gauge of right and wrong. 'The love of it is the root of all evil;' and, I apprehend, that this *idolatry of gold* has more to do with peace speculations, than either love for man as man, or conscientious regard for the word of God.

That prismatic affair, current in the world called 'conscience,' is one of the greatest eccentricities extant. It is conscientiousness biassed by prejudice; hence the phenomena which define the kind of conscientiousness are as varied as there are sects and parties in the several grand divisions of the earth. Men may act conscientiously, and yet be guilty of great impiety and folly. The Bible recognizes but two kinds of conscience, a good and an evil conscience. Conscientiousness trained in error is evil and its acts cannot manifest that 'wisdom which cometh from above, which is *first pure, then peaceable*, gentle and easy to be entreated, full of merry and good fruits, without hypocrisy." Conscientiousness enlightened by the wisdom and knowledge of God is a good conscience, which it is easily demonstrable is not the conscience of the Peace Society. These following points are the virtual consequences of its proceedings;—

1. While it appeals to the Scripture, it advocates a doctrine at variance with it;

2. It perverts the Scripture to establish its speculation;

3. Its success would militate against the veracity of God, and the best and permanent interests of the human race.

1. War was instituted as a part of the terrene system by Jehovah himself. Its appointment is thus decreed. Addressing the serpent he says, 'I will put *enmity* between thee and the Woman; and between thy Seed and her Seed; He shall bruise thy head, and thou shalt bruise his heel.' Is not that war when two parties at enmity undertake to bruise one another? Or is it peace? Here then Jehovah declares there should be war between the Two Seeds; a war of enmity which he implants between them. In the first place, this passage is *exactly literal*, and secondly, *allegorical*. The literal enmity is seen in the desperate hatred of man towards poisonous serpents; the allegory of this is the uncompromising and deadly enmity of mankind in their wars for 'religion' and liberty. Political and Scriptural Truth is

the ground of enmity between the Serpent party and its opponent. The opponent party is composed of two classes; the one which 'contends earnestly for the faith once delivered to the Saints,' as commanded of God; and the other which does the fighting. The contention of the faithful brings down upon them the enmity, cruelty, and destructiveness of the Serpent Power, which is often vigorously antagonized by those who fear not to wrestle with it in desperate and bloody fray. To this providential arrangement, we, in England, America, and elsewhere, are indebted for all we have to boast of called civil and religious liberty, as the records of the past abundantly testify. But for the sword on the side of principle, the earth would have been the habitation of demons instead of men; things are bad enough in all conscience; but without war, they would have been reprobate of all good.

Does the Peace Society imagine that the present condition of things is a finality? That the fairest portion of the earth, the most magnificent countries, and the most genial climes, are destined to be forever what they now are, the productive soils of ignorance, superstition, oppression, and cruelty? It vainly imagines that nations can be persuaded into a millenium of peace and righteousness! A more unscriptural conceit never entered the heads of the wildest schemers. Even the Prince of Peace himself, and his Apostles could not persuade the masses into reason and virtue; and does the Peace Society imagine it can compass more than they? Nations never have been persuaded, nor ever will be, voluntarily to submit to 'the wisdom that is from above which is first pure and then peaceable.' Jehovah has a controversy with them for past offences yet unsettled; and he has placed it on record that 'they shall lick the dust like a serpent.' Can the Irish Priesthood be persuaded to loose the chains that bind the Celt to the papal car; will persuasion induce the continental rulers, even if they knew how, to reign in righteousness, to succor the poor and needy, 'and him that hath no helper,' to take care of the orphan and the widow, to do justly, to love mercy, and to walk humbly before God? Will persuasion 'bruise the Serpent's Head?' No; the Serpent Dominion must be broken up by violence, the old heroes of the faith slain in ages past in combat with 'the Beast' must be avenged, and oppressors brought to retribution; and this can only be effected by that armed en-

mity which Jehovah instituted when he laid the foundation of the world.

2. The Prince of Peace has declared, 'I am come to send fire upon the earth; think not that I am come to send peace on earth; *I came not to send peace*, but a sword. I am come to set a man at variance against his nearest relative, so that 'a man's foes shall be they of his own household.'—Here he declares he came to send fire and sword upon the earth; and if the Peace Society would only avail itself of history, it would have before it the illustration of this divine mission faithfully portrayed even to 1848, the *annus mirabilis* inclusive. This Society, however, seems most complacently blind to facts; and in conformity with its amiable darkness is virtually usurping the rights and honor of the Prince of Peace. The King of Israel has proclaimed war against ignorance, superstition, oppression, and against every high thing that exalts itself above the knowledge which comes from God; and which war he has ordained shall continue until his return. But this Pseudo-Peace Society says 'No, there shall not be war, if we can help it. We regard human life and commercial prosperity as of more importance than the vindication of the civil and religious rights of mankind by the sword of judgment; blood is more precious than principles; therefore we proclaim, 'Peace, peace,' throughout all the earth.' How remarkably are the words of scripture fulfilled in this saying, 'The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.' Thus this Peace Society sets up for Prince of Peace, and hurls the rightful potentate from the right hand of his Father's throne.

The Society errs in not understanding, that the Lord Jesus is styled Prince of Peace, not because peace was intended to result from the preaching of the Gospel of the Kingdom in his absence; but because he would *conquer a permanent and lasting peace* when he should revisit the world.—Persuasion having failed, He will *compel* mankind to respect his Father's laws; for 'He shall judge among the Nations, and shall *rebuke* many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'—Isa ii. 4. He assumes his functions of Prince of Peace, when, 'as King of Israel,

he shall sit upon the throne of the Restored Kingdom of David, as it is written, 'of the *increase* of his government and *peace* there shall be no end, *upon the throne of David, and upon his Kingdom*, to order it; and to establish it, *with judgment*, and with justice henceforth (from its restitution) even forever.'—Isa. ix. 7.

3. If the Peace Society's speculation were carried into effect, the mercy and goodness of God could not be developed, and his promises would fail. He has promised that peace shall be established on the earth as a fruit of righteousness; good will also among men; and that his will shall be done here as it is in other orbs of his universe. But this cannot be until evil in its various political, civil, and ecclesiastical forms is suppressed. Evil and sin will not regenerate themselves; neither can they be regenerated; they must be subdued and extirpated. 'The wicked are the Sword of the Lord;' and 'there is no peace for the wicked,' says God.—'These are revealed truths—anti-Peace Society principles. War is the Almighty acting through human agency and subduing things to himself; by which he will prepare the way for the victorious establishment of a divinely implanted righteousness and peace among mankind.

Let then war prevail until the Serpent's Head be crushed; until every form of diabolism, secular and sacerdotal, be subjugated throughout the earth, though it might raise taxes to enormity, and destroy the commercial mammoths of every nation of the globe. The world had better far be poor, independent, and justly ruled, than be splendidly victimized by oppression; and be the bond slaves to a bowless acquisitiveness, a crotchety sentimentalism, and a fallacious spirituality.

In conclusion, the only peace at present desirable is peace among Bible christians; these ask no peace of the world, or for the world, and make no pretensions to greater spirituality or philanthropy than already sanctioned by the great Captain of their salvation. Their affectionate allegiance concentrates only in him; and they would lead men to that peace of mind in him which 'the world can neither give nor take away,' by considerations derived, not from electrical discoveries, locomotive inventions, or arithmetical calculations.—(See Burritt's speech in Morn. Adver. Jan. 16;) but derived from the absorbing realities, which they only understand, who are acquainted with 'the things noted in the scriptures of truth.' That many well-meaning, but manifestly, errant familiars

of the Peace Society, may be converted to the divine peace which comes from purity alone, is the sincere wish of yours, respectfully,

JOHN THOMAS.

3 Brudenell Place,  
New North Road, London.

## THE BIBLE DOCTRINE CONCERNING THE TEMPTER CONSIDERED.

### NUMBER IV.

From the premises now before us the inquiries concerning the tempter on page 154, may be analytically, numerically and concisely answered as follows :

#### 1. When is 'the beginning'?

*Ans.* It covers a space of several years, and includes the Creation-week ; the probation before the fall, *perhaps* forty years, after the analogy of the forty days of Christ's probation in the wilderness ; Israel's forty years under Moses ; Judah's forty years to the destruction of the temple ; and the future forty years probation for the ten tribes under Elijah : it includes also, the Fall ; and the subsequent murder of Abel, when he had attained to manhood and ripeness of character, at some time before the birth of Seth, Adam being then 130 years old.

#### 2. Has not the 'Devil' a place 'in the beginning' as really as 'the Serpent'?

*Ans.* If by the 'Devil' is meant the devil of the Bible, and by 'the Serpent' the reptile of which Moses writes, I answer, Yes ; but, if by these terms is meant the gentile 'Devil' operating in and through a serpent, I answer that such a Devil-possessed Serpent has no place at all in the alpha or omega of our world.

#### 3. Was there not a tempter in Christ's case personally distinct from Jesus?

*Ans.* Yes. But that tempter was not a Serpent, nor 'the Serpent ;' but one sustaining the character of a personal adversary to him.

#### 4. If the tempter be distinct from Christ, the tempted, can we be safe, or justified, in departing from that idea?

*Ans.* We are not justified in so doing ; therefore I have been careful to abide by what is written without regard to the glosses of 'theology,' and the *petitio principii* of 'divines.'

#### 5. Does not the term 'Dragon' in Revelation apply to Rome as the oppressor of Israel and the Church?

*Ans.* If by 'Rome' is meant, an imperial power established *first* on the totality of the Roman territory ; *afterwards* restricted to the eastern division of it ; and *hereafter* extending far into the western—with *first*, the city, ROME, and subsequently and finally, CONSTANTINOPLE for its throne—it does ; but, if by 'Rome' is understood that city, and the imperial power of the west connected with it, since the removal of the throne to Constantinople, by Constantine, it does not. Rome is the episcopal 'throne of the Beast ;' Constantinople, the throne of the Dragon.

#### 6. Did not the term 'Dragon' anciently represent the Sovereign of Egypt as well as its sovereignty?

*Ans.* Pharaoh, was the title common to all the *meleki Mitzraim*, or Kings of Egypt, as Czar is of all the Autocrats of Russia. It does not therefore define a particular person, any more than Czar means Peter the Great rather than Nicolas I. In Egyptian, Pharaoh signifies *the King* ; hence, 'the Pharaohs' indicates all the Kings of Egypt to its conquest by Nebuchadnezzar. The Pharaoh, then, is a *power incarnate*, defined in Ezekiel as that of 'the great dragon that lieth in the midst of his rivers.\*' The Pharaohship was the Egyptian Sovereignty—the kingly power symbolized by the most remarkable animal of the country, the Crocodile or Dragon of the Nile. The man, who was king for the time being, was the eyes and mouth or heading up of the power, nothing more. He did not give inspiration to the power, as 'the Devil' is supposed to have done to the Mosaic Serpent ; but the power or Nile Serpent, inspired him. Without the pre-existence of the Egyptian Dragon, the man who was drowned in the Red Sea—the oppressor of Israel—would have been nothing. Jehovah addresses the power, not the individual who is the breath of the power, when he says, 'I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.' A certain man might have occupied the throne contemporary with the delivery of the prophecy, while another might have been the actual ruler at the time of its accomplishment. That made no difference, however ; the prophecy being spoken against the power, whenever it was fulfilled, whoever might occupy the throne, would fall with it.

The Gogue† is to the Assyro-Roman‡

\* Ezek. xxix. 3.

† Ezek. xxxviii. 2.

‡ Rev. xx. 2.

what the Pharaoh was to the Dragon of the Nile—a Gentile Dynasty without regard to the particular man who happens to occupy the throne. The prophecy is against the power which gives inspiration to a man as its head, chief or prince, who is the Gogue for the time being. Like the Pharaoh *ap aionos*, at the beginning of the Mosaic kosmos, or world, the Gogue is 'the oppressor of Israel' in the latter days—he is the 'Head of the Serpent' or Roman Dragon, *a power causing to transgress*, and therefore *DIABOLOS*, or *incarnate sin politically embodied*. This Assyro Roman Dragon to which the Gogueship belongs is Isaiah's Dragon of the Sea, represented by him as contemporary with the resurrection of Jehovah's dead ones. 'In that day,' saith the prophet, 'Jehovah with his sore, and great, and strong Sword (Messiah and his host) shall punish Leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the Dragon that is in the Sea.\*' The Egyptian and Assyro-Romaic dragons are both alluded to by David,† and the leviathan also as having a plurality of heads. Of these the Gogueship is the last. 'Thou orakest the heads of leviathan in pieces, and gavest him as meat to the people inhabiting the wilderness.'—'These people are the twelve tribes under Moses; and their descendants hereafter under Jesus, 'the Lord of hosts,' and Elijah, the restorer of all things; who shall break in pieces the seven-headed leviathan, even 'the Assyrian, who shall fall with the sword, not of a mighty man, nor of a mean man,‡ but of God the Almighty; 'for, by fire, and by his sword will Jehovah plead with all flesh; and the slain of the Jehovah shall be many.§'

Our friend, the inquirer touching the tempter, seems to think that a man called Pharaoh was to the Nile-Dragon, as the supposed person, called 'the Devil,' was to the Eden-Serpent; therefore he inquires,

7. Why not allow 'the Serpent' and 'the Devil' both the precise place they occupy in Scripture?

*Ans.* That is exactly what I have aimed to do. 'Divines' have studied Milton more than the Law and the Testimony on this subject; hence they have got hold of it at the wrong end. They have assumed the pre-existence of devil; so that it is with them *first* devil, then serpent; but the scriptures exhibit it as the serpent first and then diabolos. This is equally the

order of things political as of things Mosaic. The dragon-serpent of the Nile, or Rahab, and the dragon-serpent of the Sea, or Assyria of the Latter Days, are both antecedent to the *diabolism* and *Satanism* ascribed to them. 'Devil and Satan,' are surnames bestowed upon the Dragon-Serpent. Adam called the Mosaic reptile *nahchahsh*, or Serpent, most likely from its power to charm. This was its original name. But when its suggestions were responded to, and Adam by his act sinned, or crossed the law-line, and so introduced sin into the world, which, acting in, by, and through, mankind, originated and organized, politically, the dragon-power, that power retained the name Serpent as its patronymic; and because of the relations it sustains to God's nation and land, which are deceitful, enticing, and adverse, it has received the additional names, expressive of its character, *diabolos* and *satanas*. These surnames are descriptive of a power, not of a person, in the texts where they occur. Its first appearance in the Apocalypse is as 'a great red dragon' 'in the heaven,' 'having seven heads and ten horns, and seven crowns upon its heads.' John saw this in vision, and styles it a *scemeion*, or 'sign in the heaven'; and therefore representative of something there. It was the Sign of a *destroying power*; for it sought to destroy a certain child about to be born, 'in the heaven' also. A war 'in the heaven' ensued between this destroying power and the partizans of the new born child. Its object was the expulsion of the great red dragon-power from the heaven. The enterprize succeeded, and no place was found any more for it and its adherents there.

This great red dragon power was of considerable antiquity. For 280 years antecedent to its expulsion, that is, from the crucifixion, it had been the *adversary*, and JUDICIAL ACCUSER (*ho kateegoros*) of those who 'kept the commandments of God, and the testimony of Jesus Christ,' styled by the partizans of the child who expelled him, 'our brethren.' His accusations were incessant, giving them no rest by day or by night. But 'stedfast in the faith,' they resisted him valiantly; yea, with a valor that ought to put to shame the downy, drowsy, narrow-souled, professors of our day. Their faith in the Lamb and the testimony overcame all the Dragon-power's endeavors to turn them after itself. Their constancy was victorious, 'for they loved not their souls (*teen psycheen autoon*) unto death.' Their Souls were tortured unto death, because they

\*.sai. xxvii. 1.

†Ps. lxxiv. 14.

‡Isai. xxxi. 8.

§Isai. lxvi. 15, 16.



'would not accept deliverance' at the price of apostasy, 'that they might obtain a better resurrection.\* This savage power, a principal element of which were the institutions of a cruel and debasing idolatry, 'deceived the whole habitable,' civilized, or Roman, world (*ho planoon teen oikoumenecn holecn.*) These things being affirmed of it; that is, its being the deceiving power of the world, and the adversary and judicial accuser of the Saints, and the enemy of Israel's Communion with God has surname it *ho Diabolos* and *ho Satanas*.

This apocalyptic sign probably suggested the notion elaborated in Paradise Lost by Milton, of Satap with his rebel hosts being once holy angels in heaven, whence before Adam's day they were expelled for impiety and insurrection against God!! But the conception is as wild and unscriptural as a poet's imagination can well be without actual insanity. It is true, that certain 'angels kept not their beginning, but deserted their own abode,' and that 'having tartarized,' or cast them down (*tartaroosas*) God 'committed them to perpetual bonds under intense darkness in accordance with a judgment of a great day.' But the judgment executed upon these angels has consigned them to destruction. They are all prisoners of death, none of them having liberty to roam over God's universe as the Devil is fabled to have done, seeking what portion of his glorious work they might throw into confusion in revenge for the overthrow they had received. This is a mere fiction of the poets. Jude does not say that they are 'reserved unto the judgment of the great day;' but *cis krisin megalees hecemerat*—'by, or in accordance with, a judgment of a great day—God hath consigned them to perpetual bonds under intense darkness.' There is no escape from this sentence; so that, wherever the gentile Devil, or Satan of the poets, hales from, he cannot trace his genealogy to the arch angel of the rebel host, whose fall was not from heaven, but a repression to his original sphere which it was unlawful for him to leave. Their bonds are *aidian* or perpetual; as existent now as when first imposed. 'The Devil and Satan' of the bible are yet unbound. They are in rampant liberty, and will continue free, until the earth-enlightening angel, the Messiah, shall descend, and bind their original for 1000 years.

This original, the great red dragon, surname the Devil and Satan, did not, like

\*Heb. xi. 35.

the pre-Adamite angels, voluntarily leave his place in the heaven, but was forcibly expelled. He was cast out of the Apocalyptic heaven into the apocalyptic earth by intestine war. He kept his place as long as he could; but being defeated by Constantine, he lost the throne of the habitable, called 'the throne of God,' because it was conquered from the dragon by his people. But, though defeated, he had not lost all power, though his time was short, as he well knew. The imperial Roman idolatry had lost the throne, but it still retained the provinces of 'the earth and sea.' These were still under his jurisdiction, which he exercised in 'great wrath,' especially upon those 'inhabitants' of them, who, by their devotion to Christ, were known to be in sympathy with the enemy that had expelled him from the heaven of the Roman world.\*

With these words, I think I may now dismiss the further consideration of the inquiries touching the tempter, without incurring the imputation of indefiniteness, or evasion. The subject of *diabolos* and *Satanas* is far from being exhausted. In leaving behind me Mr. Cook's queries, I shall not therefore turn my back upon the topic in hand; but, requesting the reader to correct for himself a few typographical errors that have escaped the eye of my compositor, not, however, affecting the sense at all, I propose to continue the investigation of the matter in the ordinary course of publication.

EDITOR.

\*Rev. xii. 3-12.

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Many strange things have been proved true in our day. An open mind is the best mark of a philosopher. But we regret to say that indications of a philosophic temper have been nowhere so rare as in connection with the question, *what is the truth, the great leading truth, of Moses and the Prophets?* The closest students of their writings have been denounced, the most honest men discredited, the plainest testimonies scouted, and a dogged determination as far as possible shown that the evidences should not be examined. Such is the infatuate devotion of blind attachment to "organized theology"—it fears to investigate lest its discoveries should reveal the worthlessness of the system by which its zeal is kindled and sustained.

## MODERN SERMONIZING.

## NUMBER II.

As a faithful chronicler of what is passing in the religious world, especially among those who claim to be *par excellence* Bible Christians, and to plant themselves on the Bible *alone*, as their exclusive rule of faith and practice, the '*Herald*,' may be expected to keep your readers informed of the kind of faith and preaching, the '*Reformers*' now serve up to the public in their stated ministrations. Tributary to this object, I ask space to say that about a week ago, I heard a '*sermon*' delivered in this town by Mr. R. L. Coleman—one of the authorised expositors of the Reformation creed—a brief sketch of which only, I propose to offer.

After reading portions of Luke's testimony in 18th and 19th chapters, stopping at the 11th verse of the latter chapter, *just in time*, it would seem, to save from utter confusion and contradiction, his cherished dogma of a Pentecostian Kingdom; the verses following, from the 11th to 16th inclusive, proving incontestibly that the kingdom could *not* be set up until the Lord (the 'nobleman' of the parable) should '*return*' (15 verse) from the right hand of God, where he now sits, he commenced his address by declaring that 'Matthew, Mark, Luke and John wrote to convince the world that Jesus Christ was the Messiah—the Son of God.' I marvel that one so well acquainted with the testimony in the case, should have *again* stopped short of giving the Evangelists' whole testimony as to the object of their biography, as stated by one of them. 'These are written that you might believe that Jesus is the Christ—the Son of God and believing ye might have life through his name.'—John 20 chap. 31. Was the omission to quote these last words of the verse occasioned by the Preacher's belief in the Pagan dogma of an 'immortal soul' already in man, which, of course, renders the having 'life through his name,' a matter of but little moment. If so, Mr. Coleman is consistent, for truly, if we have *life*—even eternal life—as we *must* have in our immortal souls, the mission of Jesus is among the Romish 'works of supererogation!' To that complexion, it must come at last. Truly, may we not ask, of what profit is it to us, to know that 'Jesus is the Son of God,' unless we learn *also*, that 'through him we may have life'—that He only 'hath the words of

eternal life' and that '*this life is in (not out of) God's Son.*'

Discarding all connexion between Jesus—his name and Mission and our having life through him—which his immortal soul creed obliges him to do—the preacher gave a loose rein to his fancy in setting forth the object of the Christ's Mission into this world. This he described comprehensively in these words, 'Jesus Christ came down from Heaven to carry men up to Heaven.' Alas! alas! what is become of the creed of 'this Reformation' which used to embrace this prominent item.—'If any man *speak* let him speak *as the oracles of God*'—i. Pet. 4, 11. Where, let us pause and ask, where, do 'the oracles of God' declare that *such* was any part of the Mission of Jesus? Is it in John 3 chapter 13 verse, where Jesus himself says 'No man hath ascended up to Heaven?' or in Acts 2 chapter 34 verse, where it is written, of a better man than this age can probably furnish, '*David is not ascended into the Heavens?*' or in Proverbs 11 chapter 31 verse, where it is written, '*The righteous shall be recompensed in the earth; much more the wicked and the sinner.*'

Is it not incumbent on Mr. Coleman to shew his authority for the assertion above quoted. He is of age that we may '*ask him.*' He is the editor of a paper, where he can be heard before the public and he is as all know, a gentleman of intelligence and independence—has been for many years a student and an expounder of the Scriptures, and there is no reason to doubt his sincerity and honesty in advocating the system he preaches. Let him shew himself a man of candor, and willing to bring his creed to the test of the written word, by presenting these objections to his readers and proving they are unfounded.—The Bible does not contradict itself, yet what is quoted above is directly and flatly contradictory to his assertion that Jesus came to carry men up to Heaven. If He came for this purpose, let him shew how men went to Heaven *before* Jesus came—such as Abraham, Noah, Moses, Job, &c., or does he mean to say that they have ascended *since* Jesus came. If so, where is the proof? If indeed good men go to Heaven at death, as he affirms, let him explain or account for Paul's *strange* sayings, on *that* hypothesis, in i. Cor. 15 chap. 16-18 verse, '*If the dead rise not, then they also which are fallen asleep in Christ are perished.*' How can the dead christian be said to have '*perished*,' if he be alive in Heaven, seeing that this is so, whether he be raised or not? Truly,

'wisdom is justified of all her children,' but confusion and every evil work attend the gloomy pathway of error.

A. B. MAGRUDER.

Charlottesville, Sept. 1852.

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## A GOD OF GUARDIANS.

*'In his estate shall the King honor a god of forces, even a god whom his predecessors knew not shall he honor with gold, and silver, and with precious stones, and things desired.'*—Dan. xi. 38.

The Old Testament name for the *Eyes and Mouth* of the Little Horn,\* which are commonly called the *Pope*, is in Hebrew ELOAH MAHUZZIM, rendered in the common version, '*a god of forces.*' He is also termed ELOAH NAIKAR, a *Strange or Foreign God.* The King or Little Horn was to honor him in his estate or kingdom, to acknowledge him, and to increase him with glory. All this has been literally accomplished as we have abundantly shown in Elpis Israel.

*Eloah Mahuzzim* is a very appropriate title for the Italian Overseer. *Eloah* is a passive participial noun, and used as a title to Christ as cursed by the law for his hanging upon a tree—*Meshiach eloh lim-mennoo*—Messiah cursed for us. Hence ELOAH signifies an *accursed one*, or a god, accursed because he would speak marvelous things against the God of gods—*Ail ailim*. Christ and Antichrist therefore are denominated '*cursed,*' but on different grounds—Christ, because he became a curse for us by hanging upon a tree;† and Antichrist, because of his blasphemy against God.

The *papal Eloah* is styled the *Accursed One of Mahuzzim*. This word signifies *protectors, defenders, guardians*. The Pope is the Head of these—the Chief on earth of the clan of Guardian Saints, therefore a *god of guardians*. These guardians are thus spoken of by Chrysostom in his Homily on the Martyrs of Egypt; 'The bodies of those saints fortify the city more effectually for us than impregnable walls of adamant, and like towering rocks placed around on every side, repel not only the assaults of enemies that are visible, but the insidious stratagems also of invisible demons, and counteract and defeat every artifice of the devil as easily as a strong man overturns the toys of children.' The Greeks and Latins made the

most of these wonderful martyrs. They sent their ghosts to heaven to act as mediators and intercessors, and kept their bones and dust on earth to guard them from the ills that flesh is heir to! They were a cheap fortification for a city, church, or country, requiring no rations, and more effective, if Chrysostom be believed, than a whole host of living warriors armed to the very teeth! St. Patrick of Erin, St. George of England, St. Andrew of Scotland, St. Denis of France, &c., with the reigning Pope, is the definition in fact of Daniel's ELOAH and his Mahuzzim.

EDITOR.

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## ELEGANT EXTRACT.

'Dr. Thomas, in his vainglorious speculations, terminating in his Elpis Israel, rather than in the discovery of some new world, on which to inscribe his fame, has covered himself with shame, and reduced his metropolitan church in Richmond to less than half the twelve apostles. In such cases, with a slight modification, we may say with the poet—

"O Sons of earth, attempt you still to rise,  
By fables piled on fables to the skies.  
Heaven still with laughter the vain toil surveys,  
And buries builders in the heaps they raise."  
A. Campbell, Mill. Harb. p. 329.

¶ There is a little defect in the above, and that is, its entire want of truth.—What our friend styles our '*speculations*' have very far from terminated in Elpis Israel, as every reader of that book and the Herald well knows, and as he knows too. Neither have we '*covered ourself with shame,*' save in the estimation of himself and satellites; which is an affair of little moment. We have never owned a '*church*' in Richmond, or elsewhere; and therefore could not reduce such an one. And as to the '*fables piled on fables to the skies,*' they are all on his side; and from hell beneath to kingdoms in the stars—presently threaten to overwhelm him and his '*reformation*' in the confusion of Babylon worse confounded. Our friend is in a pitiable plight. He would like to '*cover us with shame,*' indeed, by reducing Elpis Israel to an absurdity, if he could; but he dare not make the venture. His profound ignorance of Moses and the Prophets paralyzes him. His only alternative therefore is, to give currency to the gossip of lewd fellows of the baser sort.

EDITOR.

\*Dan. vii. 8.

†Gal. iii. 13r

## AN EYE-BEAM EXTRACTOR OF MOTES.

"We cannot," says our *hyper* (?) critical friend of Bethany, "but suspect any man's want of confidence in himself, or of candor, who will take up an evil report against his neighbour, and reproach his principles and character, and will neither give him a hearing, or make the amend honorable." *M. Harb. V. 2 No. 7. p. 413.* These are our sentiments exactly. In the same article, he says, "Mr. Anderson of the New York Recorder cannot defend himself, and therefore dare not allow his readers to hear us." This is, doubtless, the logical conclusion from the premiss.

In view, then, of this, and of our friend's own practice, we respectfully commend the following words of the Lord Jesus to his grave consideration—"Judge not, that ye be not judged. For with what judgment ye judge, ye shall ye be judged." \* \* \* And why beholdest *thou* the mote that is in thy brother's eye, and considerest not the *beam* that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." These are wholesome words which should be memorized by all Eye-Beams, great and small. The Eye-Motes never forget them; because the Eye-Beamers are continually at work upon them practising their spiritual chirurgery, with irritating, but unsanitary, effect.—Their unsuccessful practice is doubtless owing to their neglect of the Great Physician's prescription. They may be very dexterous mote-extractors, but then, unfortunately, the cataract in their own crystallines are so opaque that they are apt to mistake their own lesions for that of the wretched patient who happens to fall into their otherwise pretty skilful hands. The principles of our friend's symptomatology are quite accurate. We commend them to the favorable regard of all his fellow-craftsmen, for whose daily use we reduce them to the following convenient form:

1. A man who combats an opponent with any other weapons than testimony and right reason is utterly devoid of self confidence, and candor.

2. When an editor, preacher, or any other person refuses to permit audiences to hear in defence those they assail, it is proof that they *know* that their cause is too rotten to sustain without damage an

examination which truth always courts from its opponents. EDITOR.

## LUTHER'S CITADEL.

In addressing Charles V. and the great princes of the German Empire at Worms in 1521, Luther said, "since, great Cæsar and illustrious princes, you require a specific answer, this is my decision. Unless I am convinced by proof from the sacred writings or evident reason, I cannot recal anything that I have written, or taught, for I cannot do what would wound my conscience. On the other hand, I have no faith in the Roman Pontiff and mere councils, and do not regard them as of authority, for they have frequently erred and contradicted themselves in their decrees, and are liable to misjudge and be deceived."\* Strange that any one should ever have doubted so obvious a liability. Luther was right to yield only to *testimony and reason*. These were the citadel of his strength as they are ours. They were the apostolic weapons, as it is written, "Paul as his manner was, went into the Synagogue to the Jews, and *reasoned* with them out of the scripture, opening and alleging." Human authority, lay or clerical, is not to be regarded in an inquiry after truth. If all who profess to admire Luther would work by the rule he adopted, it would be more creditable to their understandings, and more profitable to their hearers, than the present mar-text expositions by which they stultify themselves.

EDITOR.

\*Stein and Comment. lib. iii. f. 41.

## LAMB.

A *lamb* in the Apocalypse does not represent a lamb, but a man whose name comprehends the attributes of innocence and sacrifice for sin. "A lamb as it *had been* slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth,"\* represents that same Man as once dead, but alive again; and henceforth the depostary of the unmeasured Spirit of God, by which (in the time of the vision) he is almighty and seeing over all. EDITOR.

\*Apoc. v. 6.

# HERALD

OF THE

## KINGDOM AND AGE TO COME.

*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

JOHN THOMAS, ED. RICHMOND, V.A., November, 1852. VOL. II.—No. 11.

### ISRAEL'S HOPE.

Mr. B. C. Carillon, minister of the Jewish Synagogue at St. Thomas', in a letter to the Occident, in which he repudiates the divine authority of the Talmud, and contends for the supremacy of the Law and the Prophets, says, '*The divine, pure, and perfect code of Moses is destined to be at a future period the code of all mankind.*' He concludes his letter to the editor by 'Hoping that the God of our fathers will soon reunite us with our blessed Palestine, under the sway of our King Messiah.'

There is more truth than fiction in Mr. Carillon's prediction concerning the Mosaic Law. The Feast of Tabernacles and Levitical Sacrifices are enjoined by the code of Moses; and Zechariah testifies that 'Every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.' \* \* \* And they that sacrifice shall come and take of them, and see the therein.\* The Mosaic Law amended so as to harmonize with the truth in Jesus, but not the entire original statutes, will become the code of all nations, in the time when 'it ('the Law') shall go forth from Zion, and the Word of the Lord from Jerusalem.†

The conclusion to his letter is one in which every one can heartily join who believes the Gospel of the Kingdom. Abraham, Isaac, and Jacob are his 'fathers,' in a higher sense than Mr. Carillon, as a natural Jew, can claim. Palestine is the land of the true believer's adoption, and he longs to be united to it, not simply to

be 'under the sway' as a mere subject, but to be associated with Messiah in his kingly and priestly offices, as joint-rulers with him of Israel and the nations of the earth.

EDITOR.

### ROMISH IDOLATRY DEFINED.

'The images of Christ, and of the Virgin Mother of God, and of other Saints,' saith the Council of Trent, 'are to be kept and continued in temples especially, and due honor and homage paid to them.' Not that it should be believed there is any divinity or virtue in them for which they should be worshipped, or that any thing is to be sought from them, or that trust is to be placed in them, as was formerly done by the pagans who put their hope in idols; but because the honor shown them is referred to the prototypes whom they represent: so that we adore Christ through the images which we kiss, and before which we uncover the head and kneel, and pay homage to the Saints whose similitude they bear.'

Such is the way in which the Council endeavors to relieve Papists of the charge of idolatry. But they may refine as much as they please about the distinction that exists between their views and the ideas of Pagans in the adoration of images, the acts still remain. Papists and Pagans, brethren of the same great synagogue, namely Satan's, both 'kiss,' 'uncover the head, and kneel' to idols. These are acts of adoration before the senseless stocks they hallow; and by these acts they constitute themselves idolators—payers of honor and homage to 'statues of gold, and

\* CH. XIV. 16, 21.

† ISAI. II. 3.

and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk,' which are due to God alone. The law which convicts them of idolatry is, 'Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.' Papists do all this. They have 'other gods,' they make graven images; and they make likenesses of Christ, of the Virgin, and of 'Saints,' whose ghosts they say are in heaven above. They bow down to them, and serve them in divers ways, celebrating days to their honor, making votive offerings on the shrines, and 'saying prayers' to them: and more besotted and stupid than the old pagans themselves, they do honor and homage to worm-eaten skull bones and shins of the dead! The ghosts of their deceased patrons are the 'other gods before Jehovah' whom they honor with worshipful fanaticism far above him.

Such is the idolatry, the soul-debasing superstition, blasphemously styled Christianity, against which a word is forbidden to be published by the jesuitical friends of 'Order and Religion,' as it is called, in the dark places of the earth! Even 'enlightened protestant Britain' endows Maynooth, a hot-bed of papal treason against its institutions and the freedom of its people, for the inculcation of its diabolism! And in the United States, the ugly monster that crushed the protestantism of Hungary, is flattered by intriguers of all parties for the sake of its votes. But we rejoice to know that 'Jehovah is a jealous God;' and that for the honor of his own name he will not permit such an outrage on truth and reason to curse the earth with its presence a single day beyond the appointed time of its destruction.

EDITOR.

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"It is not after all an unwholesome discipline which forces the supporters of new facts and opinions, in proportion as they are startling, to put forth their energies to battle against stubborn opposition, and to demonstrate repeatedly, and under all possible disadvantages, the truth of the things which they believe. Argue the matter as we may, in proportion to the strangeness of a set of statements will always be the incredulity with which they are received.

## ARGUMENT FOR ETERNAL TORTURE.

BY ALEXANDER CAMPBELL.

*President of Bethany College, Professor of "Sacred History," and "Supervisor of the Reformation."*

A Campbellite paper intitled the '*Christian Intelligencer*,' is republishing the speculations of the Reverend Alexander Campbell, issued some years ago in a pamphlet called an '*Extra*' to the Millennial Harbinger. The title of it was '*Life and Death*.' It exhibited his opinions on 'Eternal Punishment;' and his 'arguments' against 'Everlasting Destruction,' which he prefers to call *annihilation*; and in favor of the dogma of *Eternal Life in Torment by Fire* for all '*Spirits continuing impotent till their separation from their bodies at death*.' Thus in effect he defines the eternal punishment spoken of in scripture: and in his essay endeavors to prove that it is the '*Death*' which awaits those who do not attain to the '*Life*' promised to the righteous; and hence the title of his pamphlet, '*Life and Death*.' Our obliging friend says, he wrote it in honor of our theory—'I honored his theory,' says he, 'by an *Extra* on Life and Death, which as far as I know he has not attempted to answer.' I quote from memory, not having his paper at hand. He professes to think it an unanswerable performance; and it is so accepted by the 300,000 disciples, whose supervisor he claims to be. Seeing, then, that it is being reproduced in the columns of the *Intelligencer*, I have thought it might not be altogether unprofitable to present our readers with a specimen of this wonderful treatise—this *chef d'œuvre* of logic and criticism, with which its author plumes himself so fantastically, to the admiration of a multitude that cannot think, and will not learn.

He says, 'it is assumed by some of the advocates of destructionism that *an annihilation of personal existence is misery*.' For myself, I have never read or heard of such an assumption being entertained by any advocate of what Mr. C. styles '*destructionism*.' *Misery* implies consciousness; and is defined, 'Great unhappiness; extreme pain of body or mind.' Now, I cannot think, that any 'advocate' would use the word *misery* as descriptive of the state of a person whom he regards, when annihilated, as nonentity—mere dust with-

out consciousness. The assumption attributed to such advocates is convertible into the proposition that, *When persons are reduced to dust, and cease to know any thing, they are very unhappy, and suffer extreme pain of body and mind.* This is the assumption Mr. C. imputes to 'some of the advocates of destructionism!' But in this, he is too willing a witness against them, and renders his testimony incredible. He impeaches his own veracity by stultifying his own statements. In stating the views of his opponents, or of those from whom he differs, he is not worthy of belief. The assertion that destructionists assume any such thing, is so palpably false and ridiculous, that Mr. C. is at once convicted of untruth. Look at it! To make destructionists affirm that '*an annihilation of present existence is misery,*' is equivalent to saying that annihilation is torment, which is the punishment contended for by tormentists, which destructionists deny. If Mr. C. say that destructionists affirm that, '*the prospect of an annihilation of personal existence is misery,*' he is correct. They do affirm this. But Mr. C's words will not admit of this construction, though the context seems to intimate it. That '*an annihilation is misery,*' is tantamount to, *misery is an annihilation of existence,* or '*the state of not being is misery.*' 'An annihilation of personal existence' is the subject proposed; '*misery*' is the predicate affirmed of this subject; and '*is,*' which is a verb indicating a state of being, or what exists, is the copula: hence, *being in misery is an annihilation of personal existence,* is the unambiguous assumption charged upon some destructionists by Mr. C., which if justly affirmed of them would prove them to be fools; and if not, their accuser any thing but a reputable opponent.

Mr. C's policy in argument is to impute something to his adversary palpably absurd, as above; and then to argue against the assumption as if he were reasoning against the real thing believed by his opponent, but not expressed or contained in the imputation. This diabolical procedure excites a prejudice against the adverse party, which in itself establishes a sympathy between the prejudicants and himself, which is half the victory, where the debate is to be decided by a vote. He proceeds in this *ad captandum vulgus* fashion, so peculiarly congenial to his phrenology, in the paper before us, where having uttered the imputation to prejudice the reader, he goes on to argue against the prospect of annihilation being misery,

which all (not some only, but all,) destructionists believe. By sophistry, which with him is logic, he makes the prospect happiness rather than misery! He works out this conclusion upon the principle that the prospect of falling down dead without warning is perfect enjoyment to the expectation of being skinned alive; so that a relative negation of suffering with him is positive enjoyment and felicity!

Having then presented the assumption to the reader, we may now introduce Mr. C., that he may speak to him in his own person. He proceeds as follows:

"In the fourth place, I argue against this assumption from the fact that it amounts to an annihilation of the sanctions of the gospel, and directly contradicts the positive declarations of the Saviour concerning eternal punishment. *With destructionists there can be no eternal punishment, for with them there is no eternal fire.*

"This is truly a very grave charge against any system of doctrine, and requires to be well sustained. What, then, let me inquire, is indicated by the term *punishment*? It is not mere animal suffering; for then the lamb would be punished for its innocence, and the dove for its meekness. Both these frequently endure great animal sufferings. There must, then, be some other pain than animal sufferings to constitute punishment. There is mental pain as well as physical pain. The martyr at the stake, though enduring much animal pain, suffers no mental agony. There must always be consciousness of guilt, or a sense of crime committed, in order to punishment.

"Punishment, it appears, begins and ends with the feeling of pain inflicted for the commission of crime. If, then, at any time consciousness of guilt, or the feeling of pain, mental or physical, because of sin, should cease, that moment punishment ceases. *Punishment begins and ends with the consciousness of pain inflicted because of guilt contracted through the violation of law or the neglect of duty.* Now as the destructionists assign an end to the endurance of pain because of sin, they of course incontrovertibly deny '*everlasting punishment.*' But Jesus Christ says, 'The wicked,' at the final judgment, '*shall go away into everlasting punishment,*' and the righteous '*into life eternal.*' The same word, *atonios, everlasting,* ascertains the continuance of the punishment and of the life. Can any thing, then, be more evident that the destructionists have formed a direct issue with

Jesus Christ on the subject of eternal punishment? The Messiah says it is everlasting; the destructionists say it will come to an end at the second death.

"For the sake of a few mere pretenders to sound argumentative discrimination and great logical acumen, I shall give this argument the regular form, that any one disposed to attack it may immediately perceive what he has to encounter! Logically expressed it stands thus:—

"No one dispossessed of conscious guilt can be punished. But persons annihilated are dispossessed of conscious guilt; therefore, no one annihilated can be punished.

"Annihilation, or personal extinction, may, indeed, be an end of punishment, but never the beginning of it. This single argument, unless fairly met and refuted, annihilates the whole theory of destructionism. We build this argument upon no ambiguous premises. We have the word of the Saviour and Judge of the world for it. In giving an account of the final judgment, he says all on his left hand shall depart 'into everlasting punishment.' He uses the word *kolasis* to indicate what sort of punishment he means. The word occurs but twice in the New Testament. In a passage found, 1 John iv. 18, it is translated '*torment*.' They all go into everlasting torment. How weak or how vicious the head that thence infers that torments are to end in a second death?

"It is worthy of remark that eternal life, as the reward of the righteous, is the contrast with eternal punishment, the reward of the wicked: and that this is infinitely greater than death, we learn from another passage, which we ought to regard as a distinct argument or evidence of the doctrine of everlasting punishment."

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#### ENDLESS TORMENT REFUTED, AND "EVERLASTING PUNISHMENT" EXPLAINED.

The preceding 'argument' is quite a flourish of trumpets; a very windy blast, full of uncertain sound, having no scriptural significance. If our valiant friend would talk less about logic and be more logical, he would pass for a better logician than he appears to be from his argument; but pluming himself so much upon his fancied proficiency in the syllogistic art, he tempts one to a scrutiny of his pre-

tensions, to ascertain if it be all gold that glitters in his sentences! The odor of the extract before us is very redolent of that species of logic styled sophistry by the professed. Its argument seems to be founded on a fallacy of that class styled 'material,' or non-logical, where the conclusion, indeed, follows from the premises, which, however, ought not to have been assumed.

Strange as it may appear, it is nevertheless manifest, that Mr. C. errs, *not knowing what the word punishment imports*. No man can reason correctly if he do not understand the signification of the terms he employs. These must be correctly defined, so that an accurate idea may be formed of what a man is talking about. The thing in dispute is that represented by 'punishment,' or *kolasis*. In what sense are these words used in English? A man who aspires to the renown of having given to his contemporaries a faithful and thorough translation of the scriptures, ought to be able to answer this question. It is evident, however, from the above, that Mr. C. is not. He 'errs not knowing the scriptures,' nor the words he employs; therefore his logic is but a non-logical fallacy, as I shall show.

He is evidently very partial to 'eternal fire,' and to *eternal consciousness* as indispensable elements of the thing represented by the word 'punishment.' Because, these ideas haunt his imagination like ghosts, or like the remembrance of the shade he saw when a dyspeptic student, that told him all that should befall him to the end, he therefore conceits they were as certainly a part of the Lord's mind when he spoke of 'eternal punishment!' But with our experience of Mr. C., we cannot admit that his mind and the Lord's are one upon a single important particular. A great change must come over us before we can admit that; to reject Mr. C.'s opinions is to 'annihilate the sanctions of the gospel, and directly to contradict the the positive declarations of the Saviour concerning eternal punishment.' With Mr. C. there can be no eternal punishment unless fire co-exist; if then it should turn out that the fire is not eternal, he denies eternal punishment, and therefore the doctrine of the Lord. Thus we throw back his 'very grave charge' against 'destructionists' upon himself; and in opposing assertion to mere assertion, we affirm that a *co-eternal fire is not necessary to eternal punishment such as it is represented to be in the scriptures of truth*.

Mr. C. undertakes to *sustain well* the



'truly very grave charge' he has made against those who reject his speculations. We like to see a thing 'well sustained'; and when we read his intimation to sustain his charge well, we were all on the *qui vive* to see how well he would do it! To accomplish this, the first thing he very properly inquires is, *What is indicated by the term punishment?* He asserts that it is not mere animal suffering. I, for one who believe in destruction, never imagined that it did. There is no dispute between Mr. C. and myself here. I believe with him that *punishment is not mere animal suffering*. Next he says, *there is mental pain as well as physical pain in punishment*. Here again we are agreed in part. There is, provided the offender be of sound mind and have time for reflection; but it is quite conceivable that a man may have inadvertently transgressed a law, and suffer instant death before he had time to reflect upon the penalty he had incurred by the act. In this case *there would be punishment without either physical or mental pain*. The case of Uzzah is in point here. He stretched forth his hand to steady the Ark with the seemingly good intention of preventing its fall. But it was contrary to law for any one to touch the Ark but a priest, under penalty of death. This was the law-punishment, which in Uzzah's case took instant effect. He sinned inadvertently, thinking, doubtless, of nothing less than the law and its penalty, and the punishment of death followed as a flash of lightning.

Again, a fool, idiot, or madman, may transgress a law whose penalty is death, but in their case commuted into imprisonment for life. Instead of suffering mental pain because deprived of liberty, they would probably enjoy themselves very much; and might conceit themselves to be kings and princes in a palace. Cases of this sort are numerous in asylums. They would be *suffering* the punishment of the law, being in the passive voice, but without pain of any sort, unless they should happen to fall sick of a painful disease; but in this case the pain would be no part of the legal infliction, but consequent upon the infraction of a law of health. These are obvious truths, and form the exception to our full acquiescence in the idea that there is always mental pain in punishment. It is self-evident that there is not.

But, I admit there may be mental pain sometimes. Thus, if a conscientious, or a conscious, person know the law, and the punishment which is sure to follow its

neglect or transgression, and nevertheless violate it, then his punishment begins with the transgression. He may be free from physical pain, but be crucified with mental agony by 'a certain looking for of judgment and fiery indignation, which shall devour the adversaries.' And when he comes to appear in that judgment, his anguish of mind will increase, not from apprehension of physical pain only, but from 'seeing Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God, and he himself cast out.' This will cause 'weeping and gnashing of teeth,' evincing great mental suffering. This is punishment, but not all the punishment. Physical pain follows mental, and for a time co-exists with it, until both end in death and corruption. But of this hereafter; the points admitted are, that *punishment is not mere animal suffering, or bodily pain; nor is it exclusively mental pain; nor always mental and physical pain combined, though it is sometimes; but it may exist without either*. And this harmonizes with the meaning of the word 'punishment' as given in the dictionary, though not with Mr. C's theory. It is defined by lexicographers as '*Anything inflicted on a person for a crime or offence, by the authority to which the offender is subject, either by the constitution of God, or of civil society.*' The person in this case is a *sufferer*, because he is in the passive voice, being a *person acted upon*. His being a sufferer does not necessitate that he should be conscious of what he is undergoing. Criminals have been hanged in unconsciousness from fainting; they were nevertheless sufferers in the true import of the term, and are therefore said to have 'suffered death,' or the punishment inflicted by the law they had transgressed. We use the word 'punishment' in the received sense, which Mr. C. and his brethren, the eternal-tormentists, do not. They say, 'there must always be consciousness of guilt, or a sense of crime committed, in order to punishment.' We have seen in the case of Uzzah that no such necessity exists—there may be punishment, and no co-existent consciousness.

From what has been said it is evident, that our friend Campbell is like a mariner who has lost his course, completely out of his reckoning in saying, that 'punishment begins and ends with the feeling of pain inflicted for the commission of crime;' so that *any time the feeling of mental or physical pain should cease that moment punishment ceases!* No pain no punishment, is the dogma of tormentists—a tradition of their fathers, so manifestly false and

ridiculous that, if it were not for the extraordinary kind of admiration we have for their brother Campbell, so 'profoundly skilled in analytic,' we should be tempted to class them among those 'foolish men' whose 'ignorance,' the learned Paul commanded his son Timothy to 'send to Coventry!'

Presuming that *no pain no punishment* is good logic, and a first principle of the oracles of God, but which I have shown to be a mere conceit, Mr. C. turns upon the 'destructionists,' and charges them with incontrovertibly denying the everlasting punishment taught by Jesus in rejecting his dogma! This is certainly quite presumptuous. Destructionists believe what Jesus says about punishment; but they do not believe the tormentist-interpretation of what he said on the subject: nor are they convinced that the opinions of the fire-and-brimstone men are entitled to the same respect as His teaching. In denying the *no pain no punishment* theory, they do not deny that the '*these*' referred to 'shall go away into everlasting punishment.\*' They believe they will; and that the punishment will be as permanent as the 'everlasting destruction,†' and 'second death,‡' threatened by Paul and John.

But to return to our logician. When shall we get him to stick to the text? He quotes Jesus as saying, 'the wicked' (at the final judgment) 'shall go away into everlasting punishment.' We beg leave to remark that Jesus says no such thing. His words are, '*these* shall depart into everlasting punishment.' Mr. C. has substituted '*the wicked*' for '*these*,' and thrown in parenthetic words fixing the time of going away into punishment at what he calls '*the final judgment*.' By *the wicked* is generally understood all who are not righteous. Though the wicked are unquestionably unrighteous; yet all that are not in a justified state, are not styled wicked in scripture. The '*these*' referred to by Jesus are doubtless wicked persons; but they are not '*the wicked*' in the popular Gentile sense of *all mankind who are not righteous*. Hence, the Lord Jesus was not speaking of the punishment of all 'the wicked,' or unrighteous; but only of *those who sustain a relation to him in being in some way related to his disciples, whom they allow to suffer from hunger, thirst, desolateness, nakedness, sickness and imprisonment, without attempting to relieve them*. They are in fact the 'many who shall say, in that day, Lord, Lord,

have we not prophesied (or preached) in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then I will profess unto them, 'I never knew you: *Depart from me.*'\*—Where to? Into the fire mentioned in the twenty-fifth chapter, 'prepared for the devil and his angels,' and why? Because 'ye work iniquity.' These are they who depart into the punishment; and not all the sons of Adam who die in sin, or being sinners.

But some one will say, 'if the '*these*' be unrighteous professors only, all '*the wicked*' in the Gentile sense are certainly comprehended with '*the Devil and his angels*' who suffer in the same fire? I answer, not so. '*The Devil and his Angels*' are *powers on earth*, incarnated in the goat-nations on the King's left hand. They are '*the Beast with the False Prophet*, and the Kings of the earth, and their armies, gathered together to make war' with Him.† Turn to this passage. The reader will there see, that *the powers* represented by the symbols of '*the Beast*' and '*False Prophet*,' are to be cast into the same place as '*the Devil and his Angels*'—*eis teen limneen tou pyros teen kaiomeneen*, 'into the lake of the fire being inflamed with brimstone.' That region of the earth where the Powers assemble to contend with the King in war, is the territory which will be converted into a fiery lake by the warfare which is to rage there until the Powers be consumed, with the armies that strengthen them. The Nations from which those armies are drawn, though subject to many calamities, will not be destroyed.‡ They will be subdued, when their kings can no more raise armies out of them for battle; and when their conquest is complete, they will joyfully accept the law of the victor, and become blessed in Abraham and his Seed. The horrors of the contest in the lake of fire, the great battle-field of the age—*AION*—will be awful. The fiery indignation of the Lord, by pestilence and famine, fire and sword,§ will there devour the adversaries; and thither, to share in 'the terror of the Lord,' will the cursed professors, but not doers, of the word, previously awakened from the dust of the earth, be exiled, and overwhelmed in the torment of the crisis.

The Eternal-tormentists err in assigning the period of the departure into the punishment into what they term '*the*'

\* Mat. xxv. 46.

† 2 Thess. i. 9.

‡ 2 Cor. ii. 15, 16; Rev. xx. 14; xxi. 8.

\* Mat. vii. 22.

† Rev. xix. 19, 20.

‡ Zech. xiv. 16.

§ Isai. lxvi. 15, 16; Zech.

xiv. 12.

final judgment.' By this they mean, a judgment to occur when Jesus comes with all the ghosts of the righteous, to reunite them with their bodies; also to rejoin the hell-bound spirits with their bodies, and to send them back to fire and brimstone to burn in pain, physical and mental, without end; and to conflagrate the earth and all the wicked upon it, immediately after he has separated the living righteous from among them, and added them to the newly embodied ghosts he brought with him from the skies:—a judgment which, when perfected, will have been a work of destruction of one of the fairest planets of the universe, leaving Jesus and his company no more to do with earth, nor earth with them: so that now all things being finished, nothing else remains, but that he should turn his back upon the smoking ruins, and the piercing shrieks of Hell's burning myriads, and 'escort his friends to a new paradise of God, in which the tree of life, in all its deathless beauties, shall bloom and fructify for ever!' O merciful God, what savages must they be who can trame, and earnestly plead for such a crisis of humanity; and how dishonoring to thy character, as thou hast revealed thyself in thy word, to attribute such diabolism to thee! It is the ferocity of wolves superadded to the folly and imbecility of creatures who are wise in their own conceit, and unsubdued to the spirit of thy truth! No wonder their enmity is so fierce against them that believe it.

Such is 'the final judgment' elaborated by the thinking of beclouded brains. They don't pretend to say exactly when it will come to pass; though taking the apocalyptic thousand years as symbolic time, to be estimated on the *day for a year principle*, some of them say, it may be 360,000 years to come! Precious interpreters are these! Well, whenever it is to be, they assign the scene predicted by the Lord to the epoch of 'the final judgment;' so little do they know of any thing to happen before then! Yet this assignment is vastly strange! The Lord himself says, that this going away into punishment and life, is 'When the Son of Man shall come in his glory, and all the holy angels with him.' And he tells us when this coming is to happen; for he continues, 'then shall he sit upon the throne of his glory.' But how do the spiritualizers get along with this? They say, that Jesus ascended to the throne of his glory before the Day of Pentecost, and has been sitting upon the throne of his kingdom for ages! If we

grant it, then the 'these' he speaks of went away into everlasting punishment then; which, perhaps, even they, who are accustomed to assent to the most fabulous incongruities with implicit credulity, would say is absurd. It is absurd, just as much so as to affirm, that the Son of Man ascended his throne of glory on the day of his ascension to heaven, or that he sits on it at the present time. Let the reader turn to Mat. xxv. 31, and study it. He does not *go from earth to sit thereon*, but He *comes* in his glory; not alone, but accompanied by his angels; He comes escorted by them to ascend the throne of his glory and to sit on it till, as Paul says, he shall have put down all enemies; for he must reign till he has accomplished that. Jesus was in Israel's land when he said he would *come to sit on the throne of his glory*. Mark that, ye sky-kingdomers! This text teaches, that the throne of glory which he is to sit upon is to be a throne in Israel's land; and that when he comes to sit upon that throne, the context further informs us, that the 'anathema maranatha,' the *accursed when the Lord comes\** (ver. 41,) are exiled from his presence into the age fire, which is, as already explained, the *punishment of the age*. It is clear, that the judgment referred to in this chapter is not a final judgment; but one introductory of the Kingdom, the preparation of which is then complete. This appears from the thirty-fourth verse, where the *Heirs of the Kingdom†* promised them, are told to come and take possession of it—*a kingdom prepared for them*. But the 'taking possession of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven,'‡ by the Heir and his associates, cannot be effected without judgment. It is therefore written in Daniel, 'the Ancient of Days came, and judgment was given to the Saints of the Most High; and the time came for the Saints to possess the kingdom.' This is the judgment of which Jesus speaks in the twenty-fifth of Matthew—not a final judgment; but the judgment on THE POWERS represented by Daniel's Fourth Beast with its Little Horn, and its Eyes and Mouth, and its Ten Horns; summarily designated by the Lord, 'the Devil and his Angels,' because what they represent constitutes SIN'S BODY POLITIC; and styled by John, 'the Beast, the False Prophet, and the Kings of the Earth'—the Little Horn being 'the Beast,' the Eyes and Mouth, 'the False Prophet';

\*1 Cor. xvi. 22.

†James ii. 5.

‡Dan. vii. 27.

and the Horns, 'the Kings of the Earth.' So long as these Fourth-Beast Powers retain their dominion, 'the blessed of Christ's Father' cannot inherit the kingdom; because its territory and people, the Twelve Tribes, are in their hands. Hence, 'the judgment' must first 'sit, to take away their dominion, to consume and to destroy it to the end.' When this is accomplished as represented by John,\* 'the Father's blessed Ones' are in possession of the kingdom, and thenceforth 'reign with Christ a thousand years' without any further change. In consuming Sin's Body Politic, and destroying it out of the way, scope is afforded for the punishment of individuals, who will be raised for this purpose. The rapidly approaching judgment which introduces the Age to Come, is 'a time of trouble, such as never was since there was a nation to that same time.†' When it is manifested, it will be 'the everlasting fire prepared for the Devil and his Angels,' in the lake or territory of the Fourth Beast. At this crisis, three things occur of joyful interest to the believer—Michael, who is Jesus, stands up for Israel; Israel is delivered; and many of the dead awake. Not all of them, but 'many;' they are the dead once constituted righteous, some of whom continued 'faithful unto death;' while others, who began to run well, were hindered; and returned like 'dogs to their vomit, and like washed hogs to their wallowing in the mire;' the former 'some,' awake from the dust in which they are sleeping, to everlasting life; while the latter, arise to be exiled from the King's presence with shame and contempt, to share in the punishment of the age.

The final judgment, scripturally considered, is the last to which the inhabitants of earth will ever be subjected. It occurs a thousand years after the judgment treated of in the twenty-fifth of Matthew. The territory on which the decision will be determined will be the arena of the pre-millennial judgment; for 'the devil' of that crisis, is to find his destruction where the Beast and the False Prophet encountered their's a thousand years before. The final judgment is the epoch of the destruction of the last enemy, death; so that thenceforth there shall be no more death upon the earth. The destruction of death is represented in the symbolographic sentence saying, that 'Death and the Grave were cast into the lake of fire,' that is, 'the rest of the dead' to be raised, but who had no part in the resurrection of the First Fruits, with the unjust who died

during the thousand years, these at the end of them are awaked, and driven into exile where they come to their end with the devil, who seduced from their allegiance the millennial nations at the end of that age. 'This is the Second Death.'

The words in which Matthew's Greek translators record the expression used by Jesus are *cis kolasin aionion*. Mr. C. says, 'the word *aionios*, everlasting, ascertains the continuance of the punishment, and of the life.' This is as much as we could expect from one who is ignorant of the gospel of the Aeon, or glad tidings concerning the blessedness of the nations in the Age to Come. I object, that it does not define the continuance of either; but indicates the epoch of the punishment and the life. The mind of Jesus, the apostles, and of the Jewish nation, was full of the Future Age, styled *Aioon Mellon* in the Greek. They were of one mind on this subject. Referring to the future *Aioon*, the prophet styles Messiah *Avi Ad*, the Father or founder of the Ad or age.\* Hence, when they wrote 'for ever and ever,' they expressed it by *LE-OLAHM WAH-ED*, or a long time even to the Age. If the words are affirmed of these things before the age, the long time is terminated at the age; but if of things established at its introduction, the long time ends at the introduction of the next, or succeeding age, which is an *Ad*, comprehending Ages of Ages without limitation. When Jesus offered to wash Peter's feet, he declined, and said, in the words of the English version, 'thou shalt never wash my feet.' But this is not the translation of Peter's words as recorded in the text. He said 'Ou mee nipsees tous podas mou eis ton Aioon,† thou mayest not have washed my feet unto the age. The age in this instance was the limit of Peter's 'never.' Again, the psalmist speaking of the continuance of the throne of the Mighty One says to him prophetically, *kisakah elohim olahm wah-ed*—'thy throne of the gods is a long time even to the age.' Paul applies this to Jesus and his brethren. The signification of it is, 'Thy throne, O mighty God, is a throne of the gods, thy brethren, a long time until the Ages of Ages;' which Paul styles 'the end, when the Son shall deliver up the kingdom to the Father, that God may be all and in all.‡

The Lord Jesus was well aware that he was to be the Founder of that Age; that all his glory pertained to it; and all the good things promised to man in the gospel

\*Rev. xix. 11--21; xx. 2, 3. †John. xiii. 1.

\*Is. ix. 6.

†Ps. xlv. 8.

‡Ps. xlv. 6; 1 Cor. xv. 24.

were inseparable from it. Even the gifts of the Spirit bestowed in the apostles' day Paul styles *dynamis mellontos aionos*, 'powers of the Future Age'—an earnest of the powers the saints shall then possess. Hence, Jesus said to Peter that a man who made sacrifices 'for the kingdom of God's sake, should receive in the Age to Come age-life' (*en too aionoi too erchomenoo zoeen aionion.*) Thus, it was Age-life and Age-punishment at the introduction of the Age to Come of which he treated in his discourse to the people.

AIONIOS, I have said, indicates the epoch of the substantive, not its continuance. In addition to what has been said illustrative of this, I may cite the words *euangelion aionion*, in the English version rendered *everlasting gospel*. Now, it is not to be conceived that *aionion* expresses continuance here. The proclamation called gospel is not to be an everlasting proclamation; for when it is rejected it will cease to be proclaimed; and when the kingdom of which it treats is set up, it will have ceased to be a matter of faith; it will be an accomplished fact, and consequently there will be no more good news to announce for faith concerning it. The *aionian gospel* is THE GOSPEL OF THE AION, or the Age-Gospel—the glad tidings of the coming Age, of which Jesus is the founder. The life promised to believers belongs to this age; it is therefore *aionian*. It does not belong to the Mosaic Age, nor to the Times of the Gentiles; so that men dying under the Law, and under the reign of Antichrist, even if they had 'spirits' capable of a disembodied existence, could not enter into the promised life at death. It belongs to the Age treated of in the gospel, and cannot be obtained till then; for it is not till the introducing of that Age that the dead are raised. It is the Age-Life of the Age-Gospel, and therefore *aionian*.

But, while I deny that *aionios* indicates the continuance of punishment, I admit that there are other words which note persistence in connexion with it. I adduce the following passage as an example. 'If any worship the Beast and his Image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth for ever and ever; and they have no rest day nor night.'† Thus the

passage stands in the English version. It is parallel with the text in Matthew which speaks of the Devil and his Angels, and giving us additional information respecting those who are to suffer with them in the torment. The first eleven verses of this chapter of Revelation enumerate the events in the order of their development, for which those 'who keep the commandments of God, and the faith of Jesus,' are waiting with all the patience they can exercise. *First*, the Lord appears in Zion with his angels, and resurrected brethren; *next*, a proclamation of the Gospel of the Age is made to the nations and their governments, the effect of which is to divide them into sheep-nations and goat-nations; *thirdly*, the Goat-nations having rejected it, their Great City Babylon, or Rome, is overthrown; and *fourthly*, the Goat-nations having prepared for battle, march against the Lamb and his army,\* by whom they are met at the seat of war and in this way they come into 'the presence of the holy angels, and the Lamb.' This seat of war is the place of their torment, which begins and ends with the war. The Goat-nation confederacy is represented by 'the Beast and his Image,' which are in essence, 'the Beast and the False Prophet.' As I have said before, these are powers, or dominions. They are the Imperial and Pontifical sovereignties, which exercise civil and ecclesiastical jurisdiction over those nations which do reverence to the emperor and the pope. These nations are characterized by a *sign*, or 'charagma,' impressed or signed upon them. Few individuals belonging to them are without the sign. Perhaps none. It is 'the Sign of the Cross,' or accursed tree,† which is signed upon the forehead of every subject of the Beast and his Image when he is sprinkled, or 'baptized,' as they absurdly style it; and upon the palm of the right hand of those of them, who may be afterwards ordained priests to buy and sell in the Bazaars of the Patron-Saints, or *Mahuzim*, of their superstition. These are 'the goats,' who, in their civil and ecclesiastical organization, are symbolized by 'the Beast and his Image,' 'the Beast and the False Prophet,' or by 'the Devil and his Angels.' The resurrected who are driven from the Lord's presence, commingle with the goats, and share with them in the torment prepared.

The armies of the goat-nations being

\*Rev. xix. 11—21. †Papists call it "Holy Cross;" but how can that be holy which makes him accursed who hangs upon it! See Gal. iii. 13,

\*Luk. xviii. 30.

†Rev. xiv. 9, 10.

gathered before Him, their torment (*basanismos*, not *kolasis*) begins. They are permitted to have no rest, or truce, day nor night. The war having commenced, is carried on unceasingly; so that no overtures of peace are listened to, and none will be granted, until the powers that threw down the gauntlet are exterminated. Finding every avenue closed, the conflict becomes, with them, the resistance of despair. Hail, pestilence, fire, and sword, inflict the 'physical pain,' or torment, of the *kolasis* or punishment. The 'mental pain' can more easily be imagined than described. It will be torment of mind and body to the goats and the exiles among them, unassuageable by art or man's device; and will continue till the war is ended by the extermination of them all, when death and corruption will have consummated their fate; for so it is written, 'He that soweth to his flesh shall of the flesh reap corruption;'<sup>\*</sup> which is made by the apostle, in this same text, the contrary to 'life everlasting.' Here is the passage complete. 'Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.' Here is age-life opposed to corruption; and *vice versa*. If then, the tormentists will have *aiōnios* to indicate continuance without end, here is *corruption* contrasted with *endless life*. I admit the age-life is endless; because it is life manifested through incorruptible body. The tormentists also claim that the punishment is as endless as the life, because *aiōnios* is associated with it as well as with life. Granted. What then? That *the corruption is endless*, and the subjects of it, consequently, *mere dust for ever*; for a resolution into dust is the consummation of the corrupting process. This is punishment everlasting in its effects.

But when does the torment of the age-punishment terminate? We have said at the end of the premillennial war. But it may be asked, when is that? When the Beast shall have been slain, and his body consumed by the burning flame; a memorial of which is predicted to continue in these words of the text before us—*Ho kapnos tou basanismou autou anabainē eis aionas aionoon*; 'the smoke of their torment ascends to ages of ages.' Now, previous to the commencement of the tormenting war, we have seen that Rome falls into the abyss like a millstone into the sea. In other words, she sinks like Sodom into the fiery chasm beneath

her. This is a cause of great rejoicing to the resurrected apostles and prophets, and other saints; because it is God's avengement of them upon her.\* They are represented as praising God on account of her overthrow, saying 'Alleluia!' It is then added, *ho kapnos auteos anabainē eis tous aionas ton aionoon*—'the smoke of her ascends to the ages of the ages.' Hence, I conclude, that the volcanic smoke mounting from the abyss in which Rome, the holy city of the goats, shall have been engulfed, is thenceforth regarded as the memorial of their judgment, as the Dead Sea has been hitherto of Sodom and Gomorrah, and the other cities of the plain. Rome's volcanic smoke is the smoke-memorial of their torment. The reader will observe that, it is not the torment that is said to continue to the *ages of the ages*, but the smoke thereof. The torment ceases with the war: but the memorial of it continues to the end of the Age; that is, for a thousand years, at the termination of which the *ages of the ages* will be introduced.

To this it may be objected that, 'in the twentieth of the Apocalypse it is said, 'they shall be tormented day and night for ever and ever,' and that this continuance is affirmed of the tormenting, and not of smoke.' True. But the text does not refer to the same event. It relates to what is to happen a thousand years after Rome's destruction, and the judgment of the goat-nations. It has reference to the time, called 'a little season,' during which Sin exalts itself among the nations. The text affirms concerning the fate of the *Sin-Power and its adherents*, summarily styled 'the devil,' and says that, 'the devil who deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet (were destroyed,) and they (the deceived) shall be tormented day and night to the ages of the ages.' From this we learn, that the last war that earth will ever know, is to be waged on the same territory, where the premillennial 'devil and his angels' encountered their fate; *secondly*, that the tormenting of the postmillennial *devil and adherents*, is to be concurrent with the alternations of day and night; *thirdly*, that it is to continue during 'the little season,' which terminates at the epoch when the *nightless Ages of the ages* begin. This postmillennial torment will probably be shorter than the premillennial one. The sulphurous fumes of Rome's catastrophe commingle with the torment of the postmillennial insurgents; and disappear in the same con-

\*Gal. vi. 8.

\*Rev. xviii. 20, 21, 24; xix. 2.

summation. The 'rest of the dead' awake to life and judgment in the 'little season'; and they who deserve the fate share in its torment; while the righteous inherit the renovated earth during 'the ages of the ages,' which begin when the torment ends, and are interminable. This 'little-season' judgment is the final judgment of scripture, and has nothing to do with the Age-punishment of Matthew twenty-fifth. It is the end of the Day of Christ which begins with the establishment of the 'great white throne,' and terminates in bringing forth from the grave the sleeping dead whose names are not written in the Book of Life, and casting them into the lake of fire where the devil is *destroyed*.\* The Age-punishment binds him; the final judgement annihilates him, and by consequence *death*.

Mr. C. remarks that the Lord in using the word *kolasis* indicated what sort of punishment he meant. This may be granted so far as this, that the punishment was not to be taken in the sense of *paideta*, which is the chastisement of a father for the correction and improvement of his children. There is no Age-*paideta*; *paideta* is now—the discipline God's accepted children are subjected to in the times of the Gentiles. They are not subjected to *kolasis*; because *kolasis* is for dogs, and swine, and goats, not to reform them, but to exterminate them. There is nothing reformatory in *kolasis*, because it is punishment unto death by violence, the apprehension of which is called *kolasis* in 1 John iv. 18, as well as the punishment itself.

But, the radical idea of *kolasis* is not *torment*, though so rendered in English in the text just quoted. It is repression, keeping within bounds, checking, curbing, restraining; as, *archei tou harmatos kai koladzei tas toon hippon hormas*, 'he guides the chariot, and curbs the impetuosity of the horses.' The Age-punishment is to repress the wickedness of the nations, and bind the Sin-Power; a process which affords scope for the recompensing of resurrected evil doers according to their deeds. If the Lord had said, 'these shall go away into endless *basanismos*,' that would have been delivering them over to eternal pain, or torment; and have implied their conscious existence in torment without end. But *kolasis* does not. The *kolasis* may even be endless, but consciousness is not therefore necessarily implied; because, as we have seen in Uzzah's case, there was punishment without probably the least bodily, or mental pain.

We learn, then, the peculiar fate of the subjects of Age-punishment, as far as it can be learned from a word, not from *kolasis*, but from *basanidzoo*, which indicates the kind of *kolasis*, or punishment, they shall endure. The text below\* says, 'he shall be tormented (*basanistheetai*) in fire and brimstone;' and 'the smoke of their torment (*basanismou*) shall ascend.' These words come from *basanos*, which signifies 'a species of stone from Lydia, which being applied to metals was thought to indicate any alloy that might be mixed with them, and therefore used in the trial of metals; hence examination by the Lapis Lydius, or *ty torture*.' Thus it came to stand for torture, torment, severe pain, &c., and is so used in the New Testament. The *basanism* of the goats and exiles is the examination of them by torture, so as to make the survivors of the goat-nations confess that Jesus is Lord.—To *basanize* nations (the verb which signifies to apply a touchstone; to inflict torment; and in the passive voice, to be tormented, pained, &c., by diseases, or any thing else) implies great loss of individual life, but not necessarily the extinction of the national polities themselves. This appears from the use of the word in the following text—'It was given to the Locusts that they should *not* kill the men who have not the seal of God in their foreheads, but that they should be tormented (*basanisthoosi*) five months: and their torment (*ho basanismos*) was as the torment (*basanismos*) of a scorpion when he striketh a man. And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.' This was *kolasis* by *basanismos*, or punishment by torment that lasted 'five months' of years without abatement.

Now it is well understood by the best interpreters of prophecy, that the Locusts represent the Saracen invaders of the Greco-Roman territory, styled 'the earth.' The history of their career illustrates the torment to which they subjected their enemies. They were not to kill, or extinguish the Greco-Roman dominion; that was reserved for their successors, the Euphratean Cavalry, or Turks; but they were to harass the *catholic idolators*† with all the calamities of a fierce tormenting war.—From this use of the word, then, in the Apocalypse, it is evident, that the torments, or *basanisms*, it predicts before and after the Future Age, with whose terrors the evil-workers who partake in the pre-millennial and postmillennial resurrec-

\*Heb. ii. 14.

\*Rev. xiv. 10.

†Rev. ix. 5.

†Rev. ix. 20, 21.

tions, are to be overwhelmed, are wars of the most terrific and destructive character, in which 'men shall seek death, and shall not find it,' until the purposes of God are fully accomplished upon them.

If the reader have read attentively what has gone before, it will be evident to him, that whatever 'destructionists' may have done in Mr. C's estimation, he is decidedly wrong in accusing me of having 'formed a direct issue with Jesus Christ on the subject of eternal punishment.'—*Jesus taught the torment of corruptible persons by war and pestilence, in the Age-punishment to be inflicted by himself and company.* I believe this. Mr. C., and most other sectarians teach, *the torment by material fire and mental anguish of disembodied ghosts in a spirit-world hell burning with brimstone to be inflicted by an immortal personal Devil eternally.* He calls these notions, 'the sanctions of the gospel,' and by help of his peculiar logic, would palm them upon his contemporaries as the doctrine of the Bible! 'Destructionists' do not believe a word of it; because it is mere pagan foolishness, and opposed to scripture and reason. Mr. C., the great modern champion of eternal ghost-torment, feels his weakness in regard to scripture. Hence, he makes very little use of it. Look at his '*Life and Death*' speculation, and indeed, at all his writings, and behold what '*a famine of the word*' they present. They are full of reasonings, but his dialogisms are not scriptural analyses of scripture; but speculations of his brain, styled by Paul, '*the thinking of the flesh*' (which '*divines*' say, cannot think; for with them it is what they call '*the soul*,' that is, '*the thinking I*' that cogitates;—the cogitations of a mind, darkened by tradition, and vaunting itself in its logic, philology, and science; so that, '*not having the Spirit*,'—'*not knowing the Scriptures*' which exhibit the mind of the Spirit—it brings forth nothing but sophistry and vain conclusions. And the worst of it is, that there is no cure for our unfortunate friend, the supervisor; at least so long as he continues to repudiate '*Moses and the Prophets*' as a sort of effete almanac of old Jewish times! This is the chief source of all his errors, he is ignorant of the Law and the Testimony; and therefore he cannot speak according to them; and as a necessary consequence, '*there is no light in him*,' and even that which may be supposed to be in him, becomes mere darkness visible. All the logic, Greek, Latin, and Hebrew, and all the science in the world, will not compensate an expounder of the New Testament

for ignorance of the meaning of the Old. He can neither understand the gospel, nor 'the sanctions of the gospel.' If Mr. C. would talk rationally about punishment, he must humble himself, and as a little child begin to learn what 'the Gospel of the Kingdom' is. There is no getting along in the work of interpretation without this. He is floundering up to his neck in the bogs of old paganism, in which he will be assuredly suffocated, if he accept not the friendly hand extended to him by those 'Destructionists' who understand 'the gospel promised through the prophets in the Holy Scriptures.' And what we say of Mr. C. we affirm of all eternal ghost-tormentists. We speak of him more particularly, because he is their *Magnus Apollo* in this country. If we make goose of him, they all become goslings of necessity; for he is the modern incubator of syllogisms for their noisy utterance against what Mr. C. designates, the weak and vicious heads that infer that torments cease in a second death!

Speaking of syllogisms, let us glance at that one Mr. C. has incubated out of his spermiology 'for the sake of a few mere pretenders to sound argumentative discrimination, and great logical acumen!' How condescending, and how polite! We shall see if Mr. C. is anything else than a 'mere pretender.' Hitherto we have seen nothing to the contrary; but rather that his weakness is that of pretending to things which are too high for him. But let this pass. We have got a syllogism here which condenses his argument into 'regular form:' and now, says he, look at it, ye Destructionist pretenders to reason; see what ye have got to encounter, and tremble!—Oh! what will become of us!

Behold the redoubtable syllogism:

"No one dispossessed of conscious guilt can be punished.  
But persons annihilated are dispossessed of conscious guilt;  
Therefore, no one annihilated can be punished."

The major premiss of this syllogism thrown into an interrogative form, is the question at issue between the eternal-tormentists and their opponents—*Can a person dispossessed of conscious guilt be punished?* The tormentists take the negative, and say that, *no person unconscious of guilt can be punished.* This is their syllogistic conclusion, as expressed in the above. Their major premiss and conclusion are '*No one dispossessed of conscious guilt can be punished; therefore, no one annihilated can be punished because he is dispossessed of conscious guilt: that is, no thing can be; therefore*



*nothing can be, because it can not be.* This is all that can be extracted from the major premiss and conclusion; that is, they are *mere assertion* which previous argument has failed to prove. The minor premiss affirms a truth admitted by 'destructionists' and eternal-tormentists, that 'persons annihilated are dispossessed of conscious guilt;' and, if there were no fallacy in the major premiss, they would be bound to admit the conclusion; which would involve them in the guilt of denying all punishment, which Mr. C. desires to convict them of.

But as I have abundantly proved in this article, there is an egregious and ridiculous fallacy in the major premiss. I have shown that, *persons dispossessed of conscious guilt can be punished by whatever law.* This having been proved, Mr. C's syllogism is converted into moonshine, or rather into visible darkness; and a better 'regular form' takes the place of it; thus:

Any one dispossessed of conscious guilt can be punished;  
Persons annihilated are dispossessed of conscious guilt;  
Therefore, any one annihilated by law is punished.

The ridiculousness of the fallacy which converts Mr. C's logic into sophistry, will be seen from the conversion of his syllogism into the following forms:

No one is punished who is dispossessed of conscious guilt;  
Uzzah, when breached upon, was dispossessed of conscious guilt;  
Therefore, though Uzzah was struck dead for transgressing the Law, he was not punished!

Again,

No one is punished who is dispossessed of conscious guilt;  
When a man is hanged he is dispossessed of conscious guilt;  
Therefore, hanging is no punishment!

But, whence comes it that so great a logician as my friend C. should be guilty of such an absurdity as to teach, in effect, that hanging is no punishment; or perhaps therefore, a very agreeable thing!—What crotchet has he got into his head that has so perverted his intellect! That makes him contend for eternal consciousness of guilt and pain as the 'everlasting punishment' of scripture? The crotchet that perverts him and all eternal tormentists is, the supposition that the 'natural man' is a compound of a mortal body and an immortal soul. They teach that this soul is the sinner, who lives after the body dies in heaven or hell; or according to certain, in some intermediate places in 'the spirit-world,' where it is happy or miserable short of the full degree it is ca-

pable of, according to the deeds it made the body do! They say that the gospel-salvation and damnation is for this soul; hence, *assuming that it is immortal*, they convert the 'everlasting life' of the gospel into eternal blessedness; and its 'everlasting punishment' into eternal torment. As they have assumed the existence of this sort of a soul in man; and assumed also that the good things of the scriptures whatever they be, are for that soul—they have *soulized* the words and sayings of God, and his messengers. Hence, they have converted 'death' into *life in misery*; 'destruction' into *always destroying*; 'perished' into *coming to nothing but never arriving there*; 'everlasting punishment' into *eternally punishing*, &c.; for the obvious reason that if death, destruction, perished, torment, &c., be affirmed of a thing which is essentially deathless, and indestructible, they can mean nothing else. It is this canker-eating assumption that is the crotchet of their bewitchment. While they hold on to this fiction of the flesh they can never understand the Bible, which is silent as the grave on the existence of an hereditary immortal soul in mortal man. The most logical immortal-soulists know they cannot prove its existence from the Bible. Hence, they fall to speculating upon their own consciousness, or fly for proof to animal magnetism! There, on the sensoria of clairvoyants are mesmerically reproduced, the thought-images of their own brains; and this is the highest evidence they can obtain. It is upon this shade of animal magnetism called 'the soul,' first observed by the idolaters of old Egypt, that the superstitious and theologies of our age, are founded. Expunge this fleshly conceit from the mind, and priestcraft with all its fooleries, against which the advocates of the punishment, the life, and Kingdom of the approaching Age, contend, become the contempt of him, whom the gospel has dispossessed, and endued with a hale and sober mind,

As the 'everlasting punishment' is supposed to be for 'an immortal soul,' eternal-tormentists can see nothing of it till after death. But this does not accord with the Lord's teaching. The 'these' of whom he was speaking were persons who had risen from the dead, and who were corporeal existences. They had been dead for ages, and from their own showing do not appear to have known their fate till they attempted to justify themselves in his presence. During all that time previous to their resurrection, it is clear, they had not been in a state of punishment; but being

sentenced, they are commanded to 'go away into age-punishment.' Now, as Jesus comes to Israel's land, and is there at the resurrection, when he shall say, 'Depart from me, ye cursed, into the Age-fire,' 'go away into Age-punishment,' *they are driven out of the country to a region afar off.* This is termed in another place, *being cast out of the Kingdom,* into outer darkness which is a cause of 'weeping and gnashing of teeth.\*' The 'punishment' occupies the interval between the resurrection and the commencement of the thousand years, a period of some forty years; and is the judicial torment of living men for the evil of their doings. It has nothing to do with ghosts, or 'separate spirits,' or 'disembodied souls;' but with men, flesh and blood, like ourselves. It is the appearing before the judgment seat of Christ, and the receiving *bodily* the things threatened for evil doing.†

Such is 'the Terror of the Lord'—resurrection to torment by hunger, thirst, pestilence, fire, and sword, until payment is made of all that is due.‡ The tormentors (*basanistai*) who are the Lord's messengers,§ will know how to execute judgment with due severity. The guilty rise from the dead full grown men and women, as Adam and Eve when they first breathed the vital air, with a life of forty years before them; to receive just such a retribution as they would have experienced had their offences when committed been immediately followed by the penalty due. The covetous, for example, though idolators, are not punished before death. The day of their calamity is when they rise from the dead. Being rich at death, they are 'sent empty away' into the country of the Beast and False Prophet; and as beggars there, suffer all the torments of poverty, and disease amid social disruption and distress, with all anguish of mind on account of their cursed folly in sacrificing life and glory, and honor in the Kingdom for the sake of their fleshly lusts; and with no prospect before them but unmitigated evil and death eternal. Men are horror stricken when such calamities seem to threaten them in the present state, and do all in their power to avoid them, or obtain deliverance. But now they have hope.—Then, however, the covetous wretch is hopeless. Though he worshipped his wealth, and looked upon the necessities of his brethren without sympathy, before his death; at his resurrection, he finds society

in dismay, and himself unknown, uncared for, a homeless outcast, cursed of God and man, with the words ever echoing in his ears, 'No covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God.\*' He will seek death, and shall not find it; and shall desire to die, but death will flee from him, until he has paid the last mite. Thus, while Lazarus and his friends are comforted in the kingdom, he is tormented† with the worshippers of the Beast.

But enough for the present. Who is there among the eternal tormentists, that assume the custody of the public conscience, dare publish this article in any of their papers for the information of their readers? The exposition is new to this generation; but amply sustained by scripture. Its novelty should command attention, as that is the attractive principle of the age; and its scripturality a minute examination. Will our friend, the supervisor, venture to republish it, and treat it to a reply! It will be pastime, surely, for so magical a logician to parade its fallacies, and prove our logic mere pretence! Come, ye 'wise and prudent,' take up the pen and try!

EDITOR.

\*Eph. v. 5; 1 Cor. vi. 9. †Luke xvi. 25.

## UNFAITHFUL SHEPHERDS REBUKED.

DEAR AND RESPECTED BROTHER:

Many thanks to you. I trust I may yet have it in my power to prove my attachment and love to you, as having been the means of showing me the way of life: and above all, as being the champion of the faith. Every day I feel stronger in the conviction that ours is the 'one faith'—'the truth,' which, when understood and believed in, makes a man 'free indeed,' free from all the superstition and priestcraft, doctrines of devils, &c., which enshroud in darkness and mystery the poor deluded creatures, who hope to inherit *they know not what.*

When I read some of the 'commentaries' on the scripture—'explanatory notes' of those who set themselves up as teachers and pastors, I am filled with something akin to indignation, seeing the manner in which the plain word of God is wrested, spiritualized, and made void, in order to suit their theories. Zeal for the truth, I trust it is, which causes this feeling to arise. '*The meek shall inherit the land,*' says our blessed Redeemer. He

\*Mat. viii. 12; Luke xiii. 28.

†2 Cor. v. 10.

‡Matt. xviii. 34.

§Matt. xiii. 41.

means any thing else but what he says, the learned commentator would have you to believe. Oh, I believe they will have much to answer for this on this score. I do not believe, but that in studying the scriptures, time and again, their judgment and conscience have protested against their so wilfully perverting the word of God to suit the doctrine they held and taught: and I am satisfied this is the secret of their abhorrence of controversy. They know their weakness; learned in the wisdom of this world as they may be.

I can imagine how that one who 'knows and understands the Law and the Testimony' would 'use them up,' if they would dare to try the rotten wooden swords of 'the fathers' and 'tradition,' with 'the two-edged sword of the Spirit, which is the word of God.' Catch them at it! Their ideas of 'earnestly contending for the faith,' seem to consist in denouncing every thing as heretical, soul-destroying, and awful doctrine, which clashes, or is opposed to, their theories; instead of proving them to be such from scripture.

You would be much pleased to read some portions of a book by Dr. Candlish, the great Presbyterian Free Church preacher of Edinburgh, on the Book of Genesis. It is wonderful how clear he is about 'the inheritance promised to Abraham.' If I thought he had never seen Elpis Israel, I would mail him a copy of it. Oh! that absurd, and vain conceit, immortal-soulism, what bright minds and noble intellects has it overshadowed and darkened! Were it not for this, how many would quickly see the truth! I am led to exclaim thus, when I perceive how the mind of Candlish is spoiled by this vain philosophical notion. The subjoined extracts I hope will please you if you can manage to decipher them, my only excuse for their hieroglyphical appearance being extreme haste—stolen time in fact.

Next Lord's day Mrs. H— becomes obedient to the faith. I believe I am to be privileged to assist her. I conceive it to be the duty, as well as a privilege, for a baptized believer of the gospel of the kingdom to assist another in rendering this indispensable obedience. Nor is it necessary, I judge, that a person should be 'set apart' by any body of believers, and retained as a minister, in order to qualify, or privilege, him to baptize.

Hoping soon to hear from you, I remain yours sincerely and affectionately for the truth's sake, as well as your own,

J. R. L.

HALIFAX, Nova Scotia, Aug. 17, 1852.

## "THE INHERITANCE PROMISED TO ABRAHAM."

BY ROBERT S. CANDLISH, D. D.

"The Lord appears to Abraham, and makes him expressly the Heir of the Land; saying, 'Lift up now thine eyes, and look from the place where thou art, northward and southward, eastward and westward; for all the land which thou seest; to thee will I give it, and to thy Seed FOR EVER.' And again still more pointedly, 'Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee.'—He is, we may say, enfeoffed in the land. It can scarcely be doubted that there is something more here than the promise of the earthly Canaan to Abraham's Seed after the flesh. Twice the Lord repeats the express personal assurance to Abraham individually—'To thee will I give it.' That the hope of an inheritance for himself individually did actually form a part of the faith of Abraham, as also of the faith of Isaac and Jacob, the apostle Paul most expressly testifies. 'He looked for a city which hath foundations, whose builder and maker is God;' and this was the promise of which he was the heir. And the same is said of Isaac and Jacob, of Sarah and of all the 'strangers and pilgrims' of that olden time. Such a city, and such a country, the apostle Paul distinctly assures us, Abraham looked for and desired at a time when, as Stephen says, 'God gave him none inheritance in Canaan, no, not so much as to set his foot on.' He died in the faith of that city and country being his. It is plain, therefore, from the apostle's statement, that Abraham had promises given to him of a country and a city, since he died in the faith of these promises. But no such promises are on record in the Old Testament, unless we hold such an assurance as this. *Nowhere does Abraham receive any promise whatever of future good, or of a future inheritance for himself, if it be not in the announcement, 'I will give thee this land.'* That this announcement does convey such a promise, may be argued from an expression used by the apostle when speaking of Abraham's call, he says, 'he was to go out into a place which he should after receive for an inheritance;' for it is to be remarked, the apostle makes no reference in this whole passage to Abraham's posterity as inheriting the land: he speaks throughout of Abraham as an individual. Abraham

'sojourned,' as he says, 'in the land of promise, as in a strange country, dwelling in tabernacles as did Isaac and Jacob; but it was in the land of promise still. He had been called to go out into a place which he should after receive for an inheritance; and this was that place. He knew and recognized it as such. On this ground alone he had to rest his personal and individual hope for eternity. This was his warrant for expecting and looking for a city which hath foundations, whose builder and maker is God. (The kingdom which the God of heaven shall set up in the land.—Editor.) Thus we learn to connect the promise of a heavenly city and a heavenly country, which Abraham undoubtedly had, with the declaration respecting the place to which he was called to go out, that it was the very place which he should afterwards receive for an inheritance. And with this inspired commentary, we cannot now hesitate to understand the words, 'I will give thee this land,' as conveying to himself, personally, the promise of a country and a city.

"Still further, the apostle's reasoning would lead us to place the fulfilment of the promise now before us after the resurrection: for he says, 'Wherefore,' by reason, or in consequence of this promise, 'God is not ashamed to be called their God.' When he consents and condescends to be called 'their God,' it is because he has some great things in store for them—something worthy of himself to bestow, something corresponding to so near a connection as is implied in his being 'their God,' and their being his people, his sons, and therefore, his heirs. But according to our Lord, this same title, 'God of Abraham, God of Isaac, and God of Jacob,' conveys also a promise of the resurrection. It is only of Abraham, Isaac, and Jacob, not dead, but living, that he is, or can be, the God. The promise, or preparation of a city, in respect of which he alone assumes that title, was secured to them, not as disembodied spirits, but as living men in the body. It was with Abraham in the body, that God graciously dealt in the way of becoming his God. Whatever privilege or whatever promise that relation or title implies, belongs to Abraham in the body: and hence, if the Lord is still his God, it must be with reference to his living again in the body; since 'God is not the God of the dead,' he never assumed this name, or gave any of the pledges or promises which it implies, in relation to the dead or disembodied spirits. 'He is the God of the living;' it is with the living, with men

alive in the body, that he has to do. Such is the import of our Lord's argument. God was not merely the God of Abraham while he sojourned as a pilgrim upon the land; he is his God still. But this cannot mean that he is the God of Abraham's disembodied soul only; for he never constituted himself the God of Abraham in that sense. It was of Abraham in the body that he condescended to become the God; that is, of Abraham in the body that he is the God still; and it is to Abraham in the body, that he is pledged to make good all that that name denotes. Abraham must therefore yet live in the body to receive the fulfilment of the promise which God gave him in the body, and in respect of which God says not I was, but 'I am the God of Abraham.'"

Dr. Candlish concludes thus, "there may be a risk of making the eternal state, in one conception of it, too gross and material; but there is danger also in the dreamy and ideal spiritualizing which would refine away all matter, and which ultimately comes very near the notion of absorption into the infinite spirit. The personal reality of hope, as well as the personal responsibility of sense, is turned into a dim abstraction. But the resurrection of the body, and the renewal of the earth, realized as events still to come, stamp a present value and importance upon both: and the reflection that the very body I now wear is to rise again, and the very earth on which I tread, is to be my habitation hereafter, arrests me when I am tempted to make my body the instrument, or the earth the scene of aught that would but ill accord with the glorious fashion of the one, or the renewed face of the other."

After reading this it might be inquired, 'what place is there in Dr. Candlish's system for immortal-soulism?' It is probable he would reply 'the intermediate state'—or, that soul-existence which is supposed to be mediate between the death of the body and its resurrection to life eternal. His reasoning, however, which is excellent, leads to the conclusion that God, on the supposition of Abraham's disembodied existence, in the spirit-world, is not now his God; and that consequently Abraham has been living 'without God' since he died, and will continue to do so, till he lives again in the body. Dr. Candlish truly says, It is only of Abraham living in the body that God is or can be God. And again, He never assumed the name, 'God of Abraham,' or gave any of the pledges or promises it implies, in relation to disembodied spirits. It is clear then, that between God,

and the ghosts called Abraham and so forth, by immortal-soulists, there exists no affinity or relationship whatever. Dr. Candlish's adhesion, therefore, to Platonism serves not to assist him in his interpretations, but rather to preserve his orthodoxy from being mobbed by craftsmen, whose zeal for their inventions is inflamed in proportion to the intensity of the selfism jeopardized by the prevalence of the truth.

EDITOR.

### THINGS IN THE ANGLO-BETHANIAN JERUSALEM.

DEAR BROTHER:

I am glad I can address you as such, in hope of a reunion in the general assembly of the saints, if not before. I cannot feel sufficiently thankful to you for your honest endeavours to enlighten us in the truly glorious things of the Spirit of God. I can say in sincerity with your other correspondent from this country, 'you hold a place in our hearts none else can ever occupy.' Thankful am I you ever came to England to proclaim 'the Gospel of the Kingdom.' It has not, nor will it be in vain. I delight to meditate on the glorious things spoken of Zion in the word, and to give myself wholly to them.

Many have read Elpis Israel, but by not studying it with the scripture references, and watching passing events, they often mistake your meaning. I am satisfied, however, it is the right exposition of the prophetic word in relation to the nations of the Latter Days. The *Heralds* are most interesting indeed. We devour them here with great avidity, and generally at one meal. Permit me to thank you for the '*Synopsis of the Kingdom*,' and your replies to queries respecting the '*Restoration of Sacrifices*,' &c., in the previous volume. '*Study the word*,' was your parting advice to me on leaving England. Yes, dear sir, the word is worth studying. I have found it so. The king, rulers, subjects, territory, throne, and service of the kingdom, are topics of the deepest interest; and the testimony of God abounds concerning them.

I hope the liberality of the friends of truth and independence will enable you to carry on the war through the *Herald*. It is, as you say, pastime to hew Agag in pieces; and it ought to be done. It is an honor to bear the burden and heat of the

battle; but it is an honor which the soldiers of the faith should be careful to see shared by them all, and not monopolized by one. If they be poor in houses and lands, they may be rich in faith, bearing fruit unto eternal life. But there are scarcely any of them so poor, but they can contribute something to sustain the advocacy of that truth through which alone they can inherit the kingdom of God. It is a good work, and affords them an opportunity of proving, in helping to sustain it, what they would do if the Lord himself were present and in need of their support as in the days of old.

Since you left here we have had some changes, as you know. The word, I think, has purged out nearly all the old leaven, and made us a new lump. Some have been made partakers of God's promise in Christ by the gospel. We number from twenty to thirty; and meet every Lord's day to read, and to endeavor to understand, and explain the scriptures. It has been proved to a great extent among us, that the truth can only dwell with those of an honest and good heart.

Madame Bethany's daughter in this place has some trouble. A division has taken place at Barker Gate. About thirty of the members refused to submit to Mr. Wallis' tyranny. Some time since, a colored evangelist came over from America\* with anti-slavery ideas. He found an opponent in James Wallis, which resulted in a division; the split-offs declaring they would not fellowship slavowners. So much for peace and union in "this reformation."

I perceive you have noticed Alexander the Great's attack upon you. Really he is scarcely worth noticing. It is sickening to read his libels, they are so mean and contemptible. He does not attack Elpis Israel in a fair and legitimate way, because he feels he cannot. There are some writers who copy after him in the *British Mill Harbinger*. The editor of this periodical has got the *tidbit* about David's throne and the 'big head' in his pages, as a matter of course. Any slander against Dr. Thomas, or the Hope of Israel, is most acceptable to this gentleman. Like his patron in America, he can denounce us as materialists, teaching soul-withering speculations; but, sir, he cannot reason. He declares that the Hope of Israel is all a humbug. He was very hot when he said this. But 'let God be true, and every man a liar,' says the apostle; and his sons and daughters may

\*Wonder if his name was Geary?

yet live to say, 'Surely our fathers in herited lies.' Mr. W. can find abundance of room for all sorts of vain speculation on Demonology, the Devil a fallen angel, Coronation of Christ in heaven, and so forth; but for any soberminded exposition of the divine testimony, he has no place. These are subjects on which Mr. Campbell's imagination runs riot. Had he not better write a few essays on the *sayings* as well as the *acts* of the Apostles. The Bethanists might then learn something beneficial. Philip preached *the things* of the kingdom; let Alexander tell his disciples what these are.

But I must conclude in offering you my best wishes; and in expressing the hope, that it may be our happiness to sit down with Abraham, Isaac, and Jacob in the kingdom of God.

WILLIAM OWEN.

Nottingham, England, May 1852.

✍ I am quite in the dark in regard to the onslaughts in the British Millennial Harbinger upon Elpis Israel and myself. I have not seen a number of the periodical since I left England. It is characteristic of the Knights of the Wooden Sword, that they flourish their weapon most stoutly when they imagine the enemy is out of sight! This is signally the case with the Knight-Commander, and Knight-Lieutenant of the Order. We like a little relaxation occasionally from more serious work; so that if we could only catch a glimpse of them now and then, when they were most valiantly hacking and hewing, and thrusting, *the air*; or doing the wonderful against windmills and flocks of sheep—we might just step in and, by way of recreation, run them off the field. Our knightly braves are desperate cowards when they see double-edged steel glancing in heaven's light. They have no armour that will stand it. Cloud-caps are their head gear; filthy rags their breasting; a flimsy gauze-stretching their shield; and a worm-eaten sap-stuck their weapon for a fight! Surely poor fellows were never in worse plight for combat with the truth. They know it, and feel keenly what they know. Hence they take care never to let us see what they say or do. Some of our friends, however, might just send us word when they are in *plukken* by transmitting their manifests; and we would do them the honor of a cut up for the simples, by way of illustrating the impregnability of our position, and the foolhardiness of those who after them would venture an attack. **EDITOR.**

## ANALECTA EPISTOLARIA.

### ELPIS ISRAEL APPRECIATED.

DEAR BROTHER :

I want you to send me another copy of Elpis Israel as I have parted with the one I had to a mutual friend. Do not unnecessarily delay sending it, as I feel quite at a loss without it. I prize it far more than gold or silver. I want to take the Herald of the Kingdom as long as I live and can raise two dollars to pay for it. I am a poor man, but if I had the funds your writings should never be suspended for want of means. Though you have many difficulties to contend with, I hope the truth in your hands will gain the day, and bring all its enemies and yours to naught. It is mighty and will prevail sooner or later; therefore you need not fear. I am single-handed here, but I hope I shall not stand so much longer; for Elpis Israel is gone out, and is able to confound, confute, and convert many. It will go into the hands of some of the learned, as they are esteemed. But I think after they have read that valuable book, if they would act according to honest conviction, they would give up their vain theories, or perversions which they preach for gospel.

I remain yours truly in Israel's Hope,  
J. D. DRAKE.

Sturgeonville, Va., Sept. 1, 1852.

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### ELPIS ISRAEL AMONG THE DOCTORS.

DEAR BROTHER :

My copy of Elpis Israel has been circulating nearly all the time since I received it several months ago. Not a few of the clergy here have had the perusal of it. It is not to be expected that Presbyterian, Baptist, and Methodist, preachers could read it, and have no objections to its contents. 'It is a smart work,' say they; or, 'on the whole an interesting book; *but* the Sabbath,' or 'the Devil,' or some other minor objection is suggested; all agree, however, that it is 'a most interesting work;' and several of them have got Dr. D——, of the First Presbyterian church, to send to Baltimore for one after reading mine. This gentleman has left this country for a year on a visit to Europe and the Holy Land. He is a whole-

souled Millenarian, and correct as far as a Presbyterian can be. I have frequent intercourse with him. He was much delighted with your letter to Kossuth. He sent for me to come and see him; and gave me a manuscript copy of a letter he addressed to the great Magyar about the same time. He was astonished at the similarity of sentiment. We have had a baptist preacher here for the last year or more, who has read my Elpis Israel twice. He has, for the time I mention, boldly and eloquently advocated the appearing of the Lord, and various other matters very much as Elpis Israel exhibits them. I supplied him with the Herald as I read it. He has gone to Hamilton, C. W. Go on brother Thomas. Care nothing about Mr. Campbell's spitefulness. He can't write so excellent a book. The spirit of blind party zeal unfits him for the enterprise. Notwithstanding the injustice of himself and friends, who condemn without reading, which is disgraceful, Elpis Israel is, and will be, a blessing to the world. A bitter party spirit is the spirit of Campbellism. As in Bethany, so is it in Detroit: The Campbellite disciple is like his master. Would that they knew the truth, and what a glorious thing it is to the impracticable and selfish schemes which distract and divert their attention from the word!

The last number of the Herald is most interesting, both as regards the Devil and Spirits. I feel anxious to see the next. Your views of Satan and the Devil, I think, are correct. Your articles on 'Odology' are splendid. They kill Spirit-Rappings completely; and explain many passages of scripture not easily understood. So say several that have read my Herald. The view of the book of life is grand. A gentleman who read the article on returning the paper said, 'I never read anything that pleased me more; it is first rate.' I hope you will elaborate the subject still more, as bearing on Spirit-Rappings, Swedenborgianism, &c. &c. Your exposition is the best, or rather, it is the antidote to these old delusions newly revived.

That your valuable life may be long spared to advocate the whole truth, and to correct public sentiment wherever it tends to make it of none effect; and that the truth's friends may do themselves the honor, and gladly avail themselves of the privilege of keeping the pen in your hand, by according to you the 'material aid' necessary to carry on the great and important work in which you are en-

gaged—is the earnest prayer of your brother in the hope of the Kingdom.

J. DONALDSON.

Detroit, Michigan, Aug. 22, 1852.

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### ELPIS ISRAEL LUCIFEROUS.

DEAR SIR:

Last April I left England on a visit to this country, where I have found Elpis Israel. I have begun to *study* it, and am fully convinced of that which I have studied.

I may be called home any day, so I write to ask if you will give me the address of some believer residing in Liverpool, of whom I may inquire concerning things I may not understand; because when I return, I shall have none to teach me, but all will be against me.

Previous to coming out here, I was a member of the Church of England; but thanks be to God that light has come in upon me, even the light of life.

Thinking you may desire to know something of my character before introducing me to any one I subjoin the copy of a letter I bear from my former pastor.

He writes—"I have much pleasure in certifying for the satisfaction of all whom it may concern, and especially any of the clergy in foreign parts, that Mr. James Whitehead, of this place, who is leaving England for America, is a young man of most exemplary character, a regular attendant and communicant at the parish church, and well reported of by his late employers, the Messrs. Akroyd & Son, the largest manufacturers in this large and populous parish—and that he carries with him the good opinion and best wishes of all with whom he has had to do.

Signed. "CHARLES MUSGRAVE, D.D.  
"Vicar of Halifax and Archdeacon of Craven."

HALIFAX VICARAGE, April 5, 1852.

A reply as soon as convenient will much oblige, as I may have to return to England in a few days.

I remain, yours truly,

JAMES WHITEHEAD.

Geneva, Illinois, Aug. 16, 1852.

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### ELPIS ISRAEL AMONG THE DIGGINGS.

DEAR SIR:

I have Elpis Israel with me here in the mountains of California. I have read it, and claim to be one of its greatest and

most devoted admirers. A person's realization of my attachment to the work, would be to him a sure commendation in its author's behalf, with the expressed wish that *all*, or *many* at least, might be no less favored than with the benefit it helps to bring in their way. Others may delight in what seems to them, 'good light reading,' but let me indulge in the substantial. This being only a slip I have not room for detail. What I have suggested is sufficient, I trust, to assure you of my hearty co-operation in the promulgation of that *only* good so much needed among mankind. I hope my friend and agent will send you full means to cover the expense of the volumes of the *Herald* for the past and future, &c., as also sufficient to prepay postage for some time to come, as I cannot leave California yet.

In conclusion allow me to say, that from the first of my acquaintance with your teachings, I was captivated with their coincidence with '*the word*,' and especially with the subject of '*the Future Age*.' This is to me of all absorbing interest; and engages my attention more than all other subjects whatever. You will hear from me again. In hope of the restitution of all things, spoken of by the prophets since Moses, I remain yours,

ALBERT H. OTIS.

Centerville, Grass Valley, California.

—o—

## THE SIMPLE MADE WISE IN THE WORD BY ELPIS ISRAEL.

DEAR BROTHER :

I feel it my duty to return you my thanks for the much trouble and pains you took in answering my inquiries concerning '*the gospel of the kingdom*' in our February *Herald*. The pamphlet you sent me intitled '*The Wisdom of the Clergy proved to be Folly*,' answered my purpose. I discovered as soon as I read it, that I had understood the gospel, and had been contending for it with the preachers here for twelve or eighteen months. I am happy to inform you, that I have not only understood and believed it, but I have obeyed from the heart that form of doctrine which has been delivered to me; and am now rejoicing in the hope, that when the Lord Jesus appears in power and great glory to re-establish Israel's kingdom, and ascend the throne of his father David, and in Mount Zion and Jerusalem to reign before his ancients

gloriously—he will raise me from the dead, (for I have no expectation of living to witness his descent, as I am old and very infirm) give me a body incorruptible and immortal, 'equal to the angels,' and honor me with a share in the kingdom, that I may live and reign with him a thousand years over the nations of the earth.

You intimate the probability of the *Herald of the Kingdom and Age to Come* being discontinued unless those who believe it advocates the truth sustain it better than they did last year. This will never do. We can't begin to think of its discontinuance so long as it sheds such a flood of light on the divine testimony of the Prophets and Apostles. I am not able to do as much as brother Lemon; but I will give *ten dollars*.

As for Elpis Israel, I do not know what estimate to place on it. It is valuable indeed; for since I have understood the gospel, and read Elpis Israel, the Bible is like another book; the prophecies of the old, and parables of the new, scriptures that were formerly mysterious and unintelligible, are now plain to me.

Old friend — is getting along in the faith of the kingdom. I think he will get straight after a while. I applied to him to immerse me. He sent out, and convened his brethren, and spoke beautifully on the Restoration of the Kingdom to Israel, and the subjugation of the nations to their king. He supposed some persons might blame him for immersing me as I had been immersed before; but he could not refuse to immerse a man, who had added more to his faith than he.

Wishing you health and length of days, I subscribe myself, in the hope of the speedy appearance of '*the King*,

Your Brother,

NATHANIEL ANTHONY.

Fayette County, Tennessee, Aug. 5, 1852.

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## TESTIMONY AGAINST METHODISM.

BY ONE WHO WAS A METHODIST.

September 29, 1852.

DEAR SIR :

I take the liberty of writing these few lines as an humble acknowledgment for the scriptural light and knowledge I have derived through you, both by your lectures in Birmingham, and by carefully perusing your talented writings. Truly I have found them what you designed they should be, '*Books to open the understand-*



ing that the scriptures may be understood ;' for before I heard you lecture and read your works, I was as profoundly ignorant of 'the Gospel of the Kingdom' as any infant sucking the Bishop of Exeter ever sprinkled for its *baptismal regeneration*. And yet, sir, enshrouded in *theological darkness* as I was, I laboured under the impression that I was basking in the bright sunshine of gospel light ; because I was a member of the Wesleyan Methodist Society, conforming to all their rules and usages in attending regularly to the preaching of *their gospel*, going regularly to class meeting, paying my penny per week and shilling per quarter, as well as to the numerous collections, &c., &c. ; and besides I had undergone their process of conversion in having been dragged up to the penitent bench, and there, with the assistance of some of the *pious brethren*, I was persuaded into the spurious belief that God had, for Christ's sake, pardoned all my sins ; and consequently, ready at death for my soul to wing its way to mansions in the skies, as preached from their sacred desks, and sung with pious strains by a willingly ignorant congregation, in such words as the following from Wesley's hymns :

" Beyond the bounds of time and space,  
Remove me to that heavenly place ;  
The Saints' secure abode."

Under this belief, teaching, and training, I continued three and a half years, and perhaps should have still continued ; for although I could perceive very great discrepancies between their teaching and the word of God, yet the '*ministers*' were, as I then considered, men called of God, and wholly set apart for the expounding of his word. I generally concluded that they ought, and did know better than I ; and as I was only a poor illiterate layman, I had no business to question their decisions ; in fact, such thoughts as doubting their teaching, or authority, I was led to believe to be nothing but suggestions of the *Devil*, and consequently a dangerous sin.

At length, one day as I was perusing a newspaper, I saw that a certain Dr. Thomas had come from America to England for the special purpose of denouncing the curses of God upon all Catholic and Protestant Europe ; but more especially on Ireland ; that the judgments of God would fall thick and heavy upon all these nations, and would end in the Advent of Christ ! So stated the Stamford Mercury. I had heard of Johanna Southcott, Joe Smith, and many other similar impostors,

and accordingly I only considered Dr. Thomas the latest edition of the fraternity. But as there was something novel in the newspaper paragraph, and as I had never yet heard any of the said fraternity, I resolved that for once I would go and hear one, if you should ever visit Birmingham. A short time after I saw a placard announcing that you would deliver a course of lectures at the British School Room, Ann street ; but by some means or other I was prevented from going to hear you at that time, but in June following you were again announced to deliver a course of lectures in the same room on the Great European Earthquake : accordingly I resolved to attend and hear what I considered would be the ravings of a fanatic ; but when you made your appearance, and began, with your calm and forcible manner, to explain and show the things of the Kingdom from the word of God, in such a way as I had never before been shown, I confess that I became riveted, and felt overwhelmed with shame and confusion ; for instead of hearing a wild fanatic as I had expected to do, I found a cool, calm, reasonable, and really a sensible man, expecting us to believe nothing but what the scriptures testified of ; and that, too, set before us with such force, eloquence, and reasonableness, that no man unspoiled with philosophy and vain deceit, could gainsay or resist. I soon perceived that instead of my having for three and a half years basked in the sunshine of gospel light, I had been overwhelmed in a fog of mysterious superstition and folly, groping in the mazes of error and delusion.

At length your *Elpis Israel* came out. I obtained a copy and read it carefully, comparing it with the scriptures to see if the teachings it contained 'were so,' and I soon found that instead of Wesleyan Methodism being a system of christianity, it was only one of the various forms of superstition constituting the aggregate of the strong delusion through which we believe a lie. As soon as I became thoroughly convinced of this, I renounced all connection with Wesleyanism, and endeavoured to find out a people whose teachings and practices were more in accordance with the teachings of scripture. Such a people I expected to find meeting together in the room you lectured in ; but alas ! I only found there a people like myself, just emerging from the labyrinth of error. They had broken up their little society, and had just formed what they called a class for the investigation of the scriptures ; this they did by commencing

with reading a chapter, each one reading a verse in rotation, and when any difficulty presented itself some explanation was endeavoured to be given by any one that considered himself competent to give it. This, instead of bringing about an acquaintance with the things of the kingdom, and an unity of the faith, only led to the development of each one's peculiar ideas, which ultimately ended in discord and disunion, and the breaking up of the class, through the lukewarmness and apathetic spirit displayed by those that took the most prominent part in its proceedings; and who ought to have been the very life and soul of it in keeping it together. Since its final break up, about half a dozen of us have met together on each Lord's day, in my house, to break bread, &c., and for our mutual instruction and edification; and four of us have been immersed into Israel's hope, for which Paul was in bonds; which with two that had been previously immersed, make up all that at present meet together in Birmingham.

Now, sir, the great stumbling-block to some of the friends is: they say we are not baptized into Israel's hope, because the brother that immersed us was himself immersed before he believed in the restoration of the tribes of Israel, and that we ought to have sent somewhere for some one duly qualified to immerse us, *i. e.*, some one that you yourself had immersed. Now, sir, would you please to state through the Herald, at some convenient time, whether you consider the legality of our immersion in any way affected by our brother officiating in immersing us into Israel's hope? My opinion is, that it is the faith which we who are immersed possess that justifies, independent of the faith that the officiating brother may possess; otherwise I cannot at present see any way of our being legally baptized save through apostolic succession; for if my salvation rests on another man's faith, (and as it is impossible for me to know the heart of any one but myself,) it must be by some one that is duly authorised and appointed by God; and as I cannot find that God has appointed any since the days of the apostles, then, as a matter of course, it must come through succession, and this is too much of a camel for me to get down at present.

Perhaps, sir, a few lines from your able pen may help us over the difficulty; in the meantime I shall do my best towards promulgating the truth, by endeavouring to obtain as many subscribers as possible

for the Herald, as I believe it to be the only true exponent of the truth, and herewith I annex a list of subscribers for the present volume as an earnest of what may come.

Hoping to meet you in the kingdom of God, I remain yours in Israel's Hope,

GEORGE HATFIELD.

23 Cherry Street, Birmingham, England.

#### ADMINISTRATORS OF IMMERSION.

*"By grace are ye saved through the faith."*

PAUL.

We who believe that 'the testimony of God' is truthfully expounded in this paper, and who desire that its voice shall not be silenced for want of adequate support, return brother Hatfield sincere thanks on its behalf for the encouragement his list affords. I trust that all, both in Britain and America, whose eyes have been opened by our humble endeavors, will follow his example; and thus, not only evince their own gratitude for benefit gratuitously conferred, but show their devotion to the truth they have confessed, in yielding to it their best services for its diffusion, and ascendancy in the world. The first thing is to enable the Herald 'to stand;' the next, to run to and fro to the ends of the earth 'preaching the kingdom of God.' '*Understandest thou what thou readest?*' said Philip to Candace's treasurer, whom he beheld reading in the prophets. '*How can I, except some man should guide me?*' This inability of the Ethiopian is the almost universal condition of the public mind at the present crisis. '*Moses and the prophets, &c.,*' are in their hands, but even if they read them, they understand not what they read; and though abounding with teachers, they have none to guide them to the saving comprehension of the purpose and promises of Jehovah therein revealed. Shall no effort be made to supply them with an interpreter? Shall Christ's sheep among them, if any there be in this cloudy and dark day, hear no voice of warning, or invitation to the coming kingdom and glory? Shall the still small voice of truth be overpowered by the senseless noises of surrounding chaos? We trust not. The believers of '*the gospel of the kingdom*' say that the Herald is an intelligent, faithful, and fearless preacher of this glorious truth; the enemy, of course, denies it: but then, we have not now to do with

Satan. We expect nothing else from him. It is to believers we speak, when we say, *res non verba quæso*—deeds, not mere words, I pray.

Mr. Hatfield is doubtless right. "It is," as he says, "the faith we who are immersed possessed that justifies." "By faith are ye justified," says Paul. It is desirable to have an unexceptionable administrator if possible; but if this cannot be obtained, the next best thing to be done is to get the least objectionable we can. Better be immersed by an unimmersed believer, or by one who turns out to be a Judas or a hypocrite, than not to be immersed at all. The great thing is to believe the gospel of the kingdom before immersion, that when immersed our belief of the truth may be "counted to us for righteousness." It is the subject's pre-immersional faith in the gospel preached by Peter and Paul, that constitutes immersion "the obedience of faith,"\* not the administrator's. If the subject be without that faith, his immersion is not the "obedience of the truth" which purifies the soul,† though the administrator himself may "believe all things." If then, the purity of the administrator compensates not for the imperfection of the subject's faith, it is not to be supposed that the soundness of the latter can be made of none effect by the administrator's short coming. Have an immersed believer of the gospel of the kingdom to baptize you, if you can; if he is not to be obtained, have an unimmersed believer of the same truth to do it: if you can get neither of these, request an immersed professor of good standing, who reveres the bible as the only book of God among men, and admits the claims of Jesus to the Messiahship, to do it after such a formula as this: *As a believer of the gospel, I immerse you in water at your request, that in that act you may be immersed into the name of the Father, and of the Son, and of the Holy Spirit, as the Lord Jesus hath enjoined upon all believers of the truth.* In these words the administrator appears in his real littleness, that is, simply as the dipper, or burier of the dead to sin—the faith, the act, and the name, are everything; but as you value the "great salvation" promised, see that you yourself believe "the things of the kingdom of God and the Name of Jesus Christ" before you apply for immersion; for it is only *your* faith in these can make your immersion anything else but "a form of godliness without the power."

\*Rom. xvi. 26.

†1 Pet. i. 22.

Immersion is the *uniting act* by which a believer in the Kingdom and Name is married to that name. None but such a believer can, in the nature of things, be so united; for the act is only made uniting where faith in the gospel of the kingdom in the name of Jesus is found in the subject. *Immersion once made uniting by the "one faith" must not be repeated.* It is only the spuriousness of the subject's previous faith, that is, of his faith at the time of his immersion, that makes its repetition necessary; and when repeated, it is equally powerless for union, if he be still ignorant or faithless of the kingdom of God. See to it then, that you be "in the faith," having a faith that works by love and purifies the heart: no administrator, however excellent, is a substitute for this.

From what has been said, Mr. Hatfield will see that I do not regard his immersion, and that of his friends, as vitiated by the administrator's want of faith in the restoration of Israel previous to his immersion. He believed the truth when he immersed his friends. His former denial of Israel's restoration vitiates his own baptism, not theirs; for he that denies that, denies the kingdom of God, for without their restoration there is no kingdom, because they are "the children of the kingdom," being its subjects in their land. But more of this anon. Let our friends in Birmingham be content. Having obeyed the truth in good faith, they will doubtless "inherit the kingdom," and "enter into the joy of the Lord," if they continue to walk worthy of the high exaltation set before them in the gospel, and devote themselves energetically to the truth they have believed.

EDITOR.

## WHERE IS THE EVIDENCE?

The individual experience of every thoughtful person, we are told, affords convincing evidence of mind working apart from matter. But where is the evidence? Who ever witnessed the phenomena of thought when no nervous matter was present? Name your authority, give a single instance, give a single argument. All we know of mind is in connexion with a living brain. Give us an instance of a brainless mind, and we will thankfully acknowledge it.—*Leader.*

## THE FATE OF AN IMPARTIAL WRITER.

"If I might give a short hint to an impartial writer, it would be to tell his fate. If he resolved to venture on the dangerous practice of telling unbiassed truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearlessly: and this is the course I take to myself."—*Author of Robinson Crusoe.*

To tell unbiassed truth, without respect to party or person, is our determination to the end of the chapter, as it has been our practice from the beginning; and our experience in the venture hitherto has convinced us of the verity of De Foe's prevision—it places one in antagonism with the devil and his angels, and with all his works. From these we ask no quarter, and intend to give none. Take from him the power of inflicting political pains and penalties, as in this country, and he is found to be a mean and contemptible coward; enticing to transgression for the sake of present advantage; but failing in this, instead of boldly meeting you in argument, he hypocritically charges you with "a bad spirit," "bitter severity," and "disrespect," and calumniates you with all manner of lies and evil reports. Whoever draws the sword against such antagonists, should throw away the scabbard; and, as De Foe intimates, be prepared for martyrdom on every hand, and in every shape. Such combatant need expect neither justice, mercy, nor real sympathy from any but the impartial and unbiassed freedmen of the truth. Advances from any other source, are but stratagems to make him fall.

EDITOR.

## THE HABITS, MISSION AND DESTINY, OF CAMPBELLISM.

"Our brethren," saith Mr. Walter Scott, "have a mission: they are a people

of principle. As such, their destiny is doubtless to convert the world: and in the prosecution of their mission, to suppress all sects and schisms, and finally tranquilize the Kingdom of God. This is awarding to our brethren high ground, but I believe it is their destiny." On reading this, the student of the prophets can but exclaim, what infatuation! What utter ignorance of the truth, and purposes of God!

EDITOR.

## HOW THE MILLENNIUM IS TO BE BROUGHT IN.

Speaking of those Baptists and Campbellites who go in for "union" and a new version of the scriptures, Mr. Walter Scott remarks, "God's seventh and last blessing on those who love the truth, may be to change the spirit of the age, and replace the spirit of schism by that of union: then christians will, on the original principles of the gospel, flow together like kindred drops, and the church become one in all the earth, and so bring the millennium." Alas! If the millennium come not till then, farewell to it forever!

## "POWER OVER THE NATIONS."

"To have power over the nations, and rule them with an iron sceptre, is to be made a king over them, and to reign with Christ, which is not granted till the commencement of his visible reign on earth after the first resurrection."—*Lord's Exp. Apoc.*

There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, and his judgment sharpened. If, then, it be profitable for him to read, why should it not, at least, be tolerable for his adversary to write?—*Milton.*

There is nothing so revolutionary, because there is nothing so unnatural and convulsive, as the strain to keep things fixed when all the world is by the very law of its creation in eternal progress.—*Dr. Arnold.*

## KINGDOM AND AGE TO COME.

*"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, 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 ever."*—DANIEL.

JOHN THOMAS, ED. RICHMOND, VA., December, 1852. VOL. II.—No. 12.

### INQUIRIES CONCERNING THE NATURE OF MAN AND OTHER MATTERS.

DEAR SIR :

I am very glad that you have given an opportunity for correspondence on the contents of your invaluable *Elpis Israel*. In common with many others, I heard your lectures in Glasgow; and although your hearers could not agree with you in all the views you expressed, I feel convinced that they universally hailed your visit to this country as an omen of better times—of times in the history of theological investigation in which common sense, instead of dogmatism, would be used in the examination of the best of volumes, that is, the Bible.

For years I have been a member of a strict Baptist church in this city. But, the union of pure principles with a lax practise, as well as a growing disregard to the institutions of Jesus, found in most of the churches of this sect, have induced a few of us, of kindred sentiments on these matters, to leave that communion, and to meet on the first day of the week, that by mutual reading and examination of the scriptures, we might divest ourselves of the traditions of our fathers, and learn, and practice the faith once delivered to the saints. We feel much indebted to you for your valuable hints on many subjects in which the 'christian world' is confessedly astray; for your lucid exposition of the Millenarianism of the New Testament; and, generally speaking, for the third part of *Elpis Israel*. Yet we cannot, really, get over the things contained in the first. Much of it is really new and startling to your Scottish readers; yet, in our ex-

perience, as well as that of others, it must lead to good results. We have gone over the entire Hebrew scriptures, and extracted the original words translated 'Lord God,' &c., in our version, in order that by a comparison of the various passages, we might find out the meaning of the word, '*Elohim*' as used by the Spirit. Judging scripture to be the best interpreter of itself, we resolved to put your opinions through their ordeal, and, if found scriptural, to adopt them. You will, I have no doubt, pardon us for this freedom of speech about your views. Indeed, as co-believers, striving for the faith, we feel that we have much in common with yourself. Believe us, brother, we have no sinister object in view in writing thus. Our simple, and undivided desire is to '*buy the truth*;' and having found it, to practise it, in order that we may have an abundant entrance administered to us into the everlasting kingdom of our Saviour at his appearing. We have individually and collectively been much maligned since we have seen it to be our duty to leave a baptist church for principle's sake, by those who bear the name of Christ. We say this, not in the language of boasting, but that you may be convinced of our honesty in writing to you for a clearer exposition to our apprehension of some parts of *Elpis Israel*. God knows, that in our hearts, we feel too much ignorance and prejudice, and depravity, to think of boasting in such a matter. We allude chiefly to your remarks on the *nature of man*.

We will, then, first reproduce here in brief a few passages from your work, as sources of information from which we gather your ideas of the constitution of man. In your view of the matter, animal life seems to be a combination of three

*elements*: first, the body formed of clay; second, the vitalizing principle, or *neshemel el*; and third, the *ruach*, or spirit, generally found in combination with the foregoing. With regard to the body, you say, on page 32:

"But at present we have to do with animal or natural life, which is all the life the fleshly sons of the first Adam can boast of. Enough, however, I think, has been advanced to show the scriptural import of the text already quoted, that 'the Lord God formed Man, the dust of the ground, and breathed into his nostrils the breath of lives; and Man became a living soul.' The simple, obvious, and undogmatic meaning of this is, that the dust was first formed into '*clay*,' which was then modelled by Jehovah Elohim into the form of the soul called '*man*,' as a potter shapes the substance of his vessels. Thus, Elihu said to Job, '*I also am formed out of the clay*;'\* and again, '*We are the clay, and thou our potter; and we all are the work of thy hand*.'† The fashioning of the clay being accomplished in all its component parts, which in the aggregate constitute man; that is, the dust being animalized, and then organically developed, the next thing was to set all the parts of this exquisite mechanism into motion."

With respect to the *neshemel el*, you say on page 33:

"This (the setting the parts into motion) was effected by the inrush of the air through his nostrils into his lungs according to the natural laws. This phenomenon was the *neshemel el*, or '*breath of God*,' breathing into him; and, as it was the pabulum of life to all creatures formed from the dust, it is very expressively styled, '*the breath of lives*' in the plural number. Some imagine that Jehovah Elohim placed his mouth to the nostrils of the yet clay-cold man-soul prostrate before him, and so breathed into them. Be this as it may; of this, however, we are without doubt, that God breathes into every man at his birth the breath of lives to this day; and I see no scriptural reason why we should deny that he breathed it into Adam as he hath done into the nostrils of his posterity, namely, by the operation of the natural, or pneumatic, laws. Hitherto man, though a soul formed from the ground, had been *inanimate*; but as soon as he began to respire, like the embryo passing from fetal to infant life, he '*became a living soul*,' not an *everliving*,

but simply *nephesh chayiah*, a living breathing frame."

With regard to the *ruach* or spirit, on page 30, you remark:

"From these testimonies it is manifest that the *ruach*, or spirit is all pervading. It is in heaven, in sheol, or the dust of the deepest hollow, in the uttermost depths of the sea, in the darkness, in the light, and in all things animate, and without life. It is an *universal* principle in the broadest, or rather in an illimitable sense. It is the substratum of all motion, whether manifested in the diurnal and ellipsoidal revolutions of the planets, in the flux and reflux of the sea, in the storms and tempests of the expanse, or in the organism of reptiles, cattle, beasts, fish, fowls, vegetables, or men. The atmospheric expanse is charged with it; but it is not the air: plants and animals of all species breathe it; but it is not their breath: yet without it, though filled with air, they would die."

"Thus from the centre of the earth, and extending throughout all space, in every direction, is the *Ruach Elohim*, the existence of which is demonstrable from the phenomena of the natural system of things. It penetrates where the *neshemel el*, or atmospheric air, cannot."

Such, we think, is man generically considered by you—first, made up of dust; second, vitalized by atmospheric air, combined with which is third, the *ruach* or Spirit, an unknown something existing everywhere, and in which is the source of all motion. As such, then, there is no difference between him and the inferior animals, *being all made of dust vitalized in the same way*. Proofs of this are found every where through your first part of *Elpis Israel*, particularly on pages 28, 33. But specifically there is an essential difference; in other words, you consider that specific difference is the *superior phenological development of man* above the inferior animal. The following extracts clearly show this: on page 33 you remark, that

"Man differs from other creatures in having been modelled after a divine type or pattern. In *form and capacity* he was made like to the angels, though in *nature* inferior to them."

Again, on page 34, "Seth was also '*in Adam's own likeness*.' While *image*, then, hath reference to form or shape, '*likeness*' hath regard to mental constitution, or *capacity*. From the shape of his head, as compared with other creatures, it

\*Job xxxiii. 6.

†Isai. lxiv. 8.

is evident that man has a mental capacity which distinguishes him above them all. Their *likeness* to him is faint. They can think; but their thoughts are only sensual. They have no moral sentiments, or high intellectual aspirations; but are grovelling in all their instincts, which incline only to the earth. In proportion as their heads assume the human form in the same ratio do they excel each other in sagacity; and as in the monkey tribe, display a greater likeness to man. But, let the case be reversed; let the human head degenerate from the godlike perfection of the Elohim, the standard of beauty in shape and feature; let it diverge to the image of an ape's, and the human animal no longer presents the image and likeness of the Elohim; but rather, the chattering imbecility of the creature most resembling it in form. Adam's mental capacity enabled him to comprehend and receive spiritual ideas, which moved him to veneration, hope, conscientiousness, the expression of his views, affections, and so-forth."

This view you further explain when speaking of the Serpent's qualities on page 72.

"And what use," you inquire, "should we naturally expect such a creature would make of this faculty? Such an one, certainly, as its cerebral constitution would enable it to manifest. It was an intellectual, but not a moral, creature. It had no 'moral sentiments.' No part of its brain was appropriated to the exercise of benevolence, veneration, conscientiousness, and so-forth. To speak phrenologically, it was destitute of these organs; having only 'intellectual faculties' and 'propensities.' Hence its cerebral mechanism, under the excitation of external phenomena, would only develope, what I would term, *an animal intellectuality*. Moral, or spiritual, ideas would make no impression upon its mental constitution; for it was incapable from its formation of responding to them. It would be physically impossible for it to reason in harmony with the mind of God; or with the mind of a man, whose reasoning was regulated by divinely enlightened moral sentiments. Its wisdom would be that of the untutored savage race, whose 'sentiments' by the desuetude of ages, had become as nothing."

Again, on page 79, you remark that,

"The Serpent had propensities and intellect, and so had the woman; but her mental constitution differed from his in having 'moral sentiments' superadded to her propensities and intellect. By the

sentiments she was made a morally accountable being; capable of believing, and able to control and direct her other faculties in their application. The propensities enabled a creature to propagate its species, take care of its young, defend itself against enemies, collect food, and so-forth: *intellect* enables it to do these things for the gratification of its sensations; but when, in addition to these, a being is endowed with the *sentiments* of Conscientiousness, Hope, Veneration, Benevolence, Wonder, &c., it possesses a spiritual or sentimental organization, which makes it capable of reflecting as from a mirror, the likeness and glory of God. The appropriate sphere of the propensities is on things sensual and fleshly; while that of spiritual, or sentimentalized, intellect is on 'the things of the Spirit of God.'"

Now, thus far, we think, we understand and agree with you, at least, that man's body, vitalized by the atmospheric air, &c., is mortal or subject to death; but we are at a loss what to say with regard to his thinking part, or what is usually called the mind. We earnestly hope that you will favor us anew with your views on this subject. We are, we confess, *immaterialists*; and we have ever considered that the scriptures countenance this doctrine. We are willing, however, to revise this as well as other things. We will state our difficulty as distinctly as we can.

To proceed then. The three elements which have been already referred to, are called by you '*the Flesh*.' Now when on page 114 you say that the flesh thinks, we are at a loss to know to which of the three elements you allude, since one of them must do so, seeing they are essentially different. Again, on page 80, you quote Paul's phrase to *phroneema tees sarkos*, 'the thinking of the flesh,' as proof that the brain thinks, or is the thinking substance. If we are to take this expression absolutely, there is an end to all reasoning in the matter. The brain truly is flesh or matter. Doubtless, then, the matter of the body thinks. But *motion* at least takes place in thinking. Now in treating of the *ruach* (which is certainly not the brain) you say, on page 30, that it is 'the substratum of all motion' whether in animate or inanimate creations. Now we are anxious to know, how these two statements can be reconciled. Besides we would like to know also, what you would make of the next clause of the same verse, to *phroneema ton pneumatos*,

'the thinking of the Spirit.' If the apostle's *sarx*, or flesh, be a substance, so must his *pneuma*, or spirit, be; for they are contrasted as causes of certain results. Here then are two thinking substances in man. We apprehend, however, that the apostle is here speaking, not so much of the thinking substance, as of the channels or media through which thoughts are effected. His idea may be paraphrased thus;—just as water takes its qualities from the bed it flows over, so are the affections and thoughts tinged by the fleshly or by the spiritual medium through which they must proceed before they are represented by the action, which action always depends for its moral nature on the state of the affections, &c. In another place,\* it is said, *ho luchnos tou soomatos estin ophthalmos*, 'the light of the body is the eye.' Is not this a passage of similar construction to the one you quote? If so, does it prove any thing else than that the eye is the medium through which we see? But, must not your next clause on page 80, modify your absolute expression 'the brain thinks.' The brain, you say, is termed by Paul, *the fleshly tablet of the heart*. So indeed it is. We know, however, that the tablets to which Paul referred, served the same purpose as our slates, or sheets of paper, do now. It was on them that the ancients wrote. In the same way the heart's tablet is written upon by the heart, and therefore cannot be the heart itself; but only the medium through which the heart acts.

But again, we are at a loss to know why you fix upon the brain in particular as a corresponding expression for the apostle's *sarx*, or flesh. The only proof you allege, as far as we can see, is that contained on page 114, where you say, quoting the same language, to wit, "The apostle says that the flesh thinks, *to phroneema tees sarkos*, that is, the brain thinks, as all who think are well assured from their own consciousness." Now we would inquire, Is not this abandoning your own principles of reasoning, and resorting to the wooden swords of the schools, against the use of which you caution your reviewers? Assuredly I am conscious of thinking; but I am far from being conscious of the thinking of my brain. Besides, we would like to know if there be not in the New Testament a corresponding expression for the Old Testament word *ruach*? One would think that if 'life and immortality were brought to light in the New Testa-

ment, some discoveries might be made there in things which are mysterious in the Old. Are the *ruach* and the *pneuma* not identical? They are certainly both similarly translated, and for any thing that we can see, they are synonymous in their meaning. Thus in 2 Kings iii. 17, and in Jonah iv. 8, the word *ruach* is translated 'wind.' Now, I need not quote the passages in the New Testament where *pneuma* is thus rendered. From testimonies of this kind are we not intitled to say, that they both denote the same agent? We must confess that we do not like your definition of the word *spirit*. You appear to us to confound it with *spiritual body*. The Swedenborgians pursue an opposite course, and with the most unblushing effrontery, declare that the immaterial part of man is what Paul means by 'spiritual body!' Does the truth not lie between you? I must, however, acknowledge that your notions of the *ruach* have shed a flood of light on many passages of the scriptures, which hitherto were an enigma. Yet, I think you will see cause to modify them. In such passages as 'Holy men of God spake as they were moved by the Holy Spirit.' What are we to make of the Spirit's individuality?

Your views, too, of the Elohim are worthy of all praise. There is only one passage on which we would like to hear your opinion—Deut. vi. 4. Is the word *Elohim* dual or plural? We certainly can see no objection to translate the phrase *Jehovah Elohim* by the corresponding one in English *Lord of the Rulers*, understanding by the *rulers*, the angels or spirits into whose hands are committed the affairs of this present world during the current ages.

By-the-bye, one good christian brother is much displeased because you say on page 114 that "the body of Jesus was as unclean as the bodies of those he died for." He cannot see how the texts you quote as proof can have any connexion with the body of Jesus, namely, John iii. 6, and particularly, Ps. li. 5. Perhaps you would drop a hint on this matter.

The same brother requests me to ask you if any reviewers of *Elpis Israel* have made their appearance; and what magazines they may be found in?

And now for the present we say, adieu. When this evil age is passed away, we trust we may have an opportunity of conversing about these matters, if not before. In the mean time, it is ours to fight the

\*Mat. vi. 22.



good fight of faith, laying hold of eternal life. Then we shall have rest. We wish you more and more success in your present enterprise; and hoping that you are well, we unaffectedly subscribe ourselves, yours in the hope of eternal life,

GAVIN GREENLEES.

3 Greenhill Street, Anderston, Glasgow,  
N. B., March 14, 1850.

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“ELEMENTS”—“SOUL”—“VITALIZING PRINCIPLE”—“IMMATERIALISM”—“THE THINKING OF THE FLESH”—“THE THINKING OF THE SPIRIT”—HOW IT WRITES UPON THE HEART.

Although the foregoing epistle is three years old in March '53, the matter it contains is as fresh and timely as when originally conceived. Other affairs, which wholly occupied me, left me no leisure for a reply as early as desired. I therefore put it aside for a more convenient season. Since then, however, I had lost sight of it, until looking over some old letters recently, it unexpectedly turned up; and, on being re-read, seemed to merit a respectful and serious attention.

The writer, who speaks for others as well as himself, has very fairly stated what he and his friends conceive to be the views set forth in Elpis Israel on the constitution of man. He speaks of his being regarded there as a compound of three elements. I should allow this to pass as admitted, if I did not apprehend that the reader might misconstrue the sense in which I admitted the use of the word *element* as expressive of the views I hold. I do not admit the use of the word in its chemical sense. I do not mean by *element* that which cannot be reduced to any thing more simple than itself. I admit that the *ruach* is strictly elementary—a principle that, however it may be diluted, or modified in its manifestations, cannot be resolved by analysis into more simple or elementary matter. But this cannot be said of the body of man, and the *neshe-met el*. The apostle styles the former ‘vile body,’ which is strictly true; and this villanousness is attributable to its non-elementary, or composite nature; its constituents being incompatible when the combining influence of the *ruach* is withdrawn. The *neshe-met el*, or atmospheric air, styled in scripture ‘the breath of

God,’ is also compound, consisting of oxygen, nitrogen, and some carbon. It is evident, therefore, that a living man cannot be scientifically said to be compounded of three elements; nor can animal life be said to result from a combination of only three *Elements*, then, must be taken with grains of allowance. The subject is animal life, or the life of an animal. Without the animal, of course, there can be no animal life. In this sense, therefore, we may admit that the animal is a constituent or element of the life, or existence. But drain from it its *blood*, and though the body remain undecomposed, there will be no life, though *neshe-met el*, or air, and *ruach* or spirit, may abound. Blood, air, and spirit are the elements, or constituents, by whose affinities alone *motion* is produced in the organs of the body, through their operation upon the nervous system, which is composed of the brain, spinal chord, and sympathetic, and other nerves. This *motion* is so subtle as to be almost imperceptible, perhaps quite so in the matter of thought where no lesion exists; at other times very obvious. Motion is the effect of the operation of two forces. It is therefore a duodynamic effect, and in common parlance, called *life*; which, more strictly speaking, should be applied to the forces, or to that which develops or sets the forces free, than to the ordinary phenomena so styled. *Nephesh habbabsahr baddahm hiv*, ‘the soul of the body (is) in the blood itself.’ *Nephesh* is the Hebrew word for *soul*; and *babsahr* for *body* or *flesh*: *dahm* is *blood*, and *bud-dahm*, in the blood. There can be no mistake, therefore, about the above rendering. Theologians may speculate about the body’s soul till they lose themselves in immaterialism beyond the skies; we believe Moses, who was God’s interpreter of truth, that the soul of man is in his blood. Jehovah, speaking to him, is very explicit upon the subject—*nephesh*, says he, *kol-babsahr dahmo be-naphsho hoo*, ‘the soul of all flesh (is) its blood for the soul thereof.’ And again in the same verse, *nephesh kol-babsahr dahmo hiv*, ‘the soul of all flesh (is) its blood itself.’ It is soul makes atonement for soul; hence, it is written in the law, *haddahm hoo bannephesh yekaphpair*, ‘the blood it expiates for the soul.’\* When, therefore, the blood of Jesus was poured out from his cross-suspended *babsahr*, or body of flesh, the words of the prophet were fulfilled, *he-*

\*Lev. xvii. 11—14.

*erak lamnahveth naphsho*, 'he poured out his soul unto death; and again, *im-tahsim ahshahm naphsho*, 'verily, his soul thou shalt cause to made an expiation.\* *Soul* is sometimes used for *body* or *flesh*, as well as the sense above written; as, *lo-thaazov naphshi le-sheol*, 'thou wilt not leave my soul in the grave.† But to return.

It is manifest that the corporeal element of animal life is blood; and that consequently it may be received as an axiom in psychology that *where there is no blood there is no living soul*. This compound fluid it is, which, acted upon by the air and electricity of our atmosphere, and permeating the minutest tissues, and diffusing itself every where throughout the body, is the divinely appointed source of human life. It matters not how much 'immortal soul' may be imagined to exist in the body—yea, it may be saturated with it—yet, unless the brain be duly supplied with arterial blood, there can be no 'thinking of the flesh,' nor can any thing be inscribed on the tablet of the heart; and if withheld a sufficient length of time, motion would cease in all the organs, which would be death. Blood, air, and electricity, then, are the matters from which life is kindled in 'all flesh.' They are necessary to constitute life; hence they are the *elements* of life, and in this sense I am willing to tolerate the word in the statement of what I am supposed to teach is revealed in the scriptures concerning the constitution of man.

I am supposed to say that the *neshemet el*, or air, is 'the vitalizing principle.' This is not an exact representation of my view of the matter. I regard no one natural simple element as the principle of life. Oxygen alone, diluted or undiluted with nitrogen; nor *ruach* or pure spirit; nor blood, separately considered, is the principle of life. It requires all three to vitalize flesh such as sin's body is composed of. Chemical decomposition is the beginning of life, as observed in the phenomena of digestion. By this process, added to respiration, living blood is generated; and becomes the soul or life of the heart, liver, lungs, brain, and all other parts of the body, which are collectively styled 'sin's flesh,' and sometimes simply 'flesh.' It is the immortal-soul theory that vitalizes the body by a single principle—a physiology well befitting the science of old Egypt, but worthy of no respect since many have run to and fro,

and knowledge has been increased.\* A child lives by the life-development of its maternal flesh; an existence which is continued after birth, not by being born with an immortal vital principle hereditarily derived, or by the inrush of an immortal spirit with its first breath, but by the same process that continues in being 'the soul of all flesh,' from man to a mouse. Let the reader take the following remarkable phenomenon as an illustration of *creature-formation, and animal life, the result of a due combination of principles according to some unknown existing law to which matter has been subjected in the wisdom of God*. I extract the notice from the *Tribune*, where it appeared recently under the caption of

#### MR. CROSSE'S INSECTS.

"A great deal of discussion has lately taken place in the scientific world in reference to certain experiments of Mr. Crosse, an amateur philosopher of Somersetshire, England, who was said to have created insects called the *Acarus Crossei*. It was a mistake, however, to suppose that Mr. Crosse claimed the creation of the insects, for he only alleges that he has been enabled to develop insects under the most singular circumstances. Our Consul at Liverpool, Mr. F. F. Ogden, has recently visited the house of the philosopher, and, in a letter to *The National Intelligencer*, gives this account of what he saw :

"I own to utter incredulity until I had the opportunity of a thorough examination of the process and a full explanation of the means. No room was left for doubt. No delusion, no self-deception, no favorite hypothesis to be carried out, had any influence in the result. On first witnessing the result, Mr. Crosse would not believe his own senses. He locked up his laboratory and took a long walk in the open air to assure himself that he was not laboring under some illusion. On his return he beheld the actual living insect in various stages of its formation. The apparatus was prepared for the purpose of producing crystals from the silicate of potash.

"A tubulated retort, with its long end plunged in a glass dish of mercury, has a platina wire passing through it, connected with a negative pole of a weak galvanic battery. Through a neck in the retort, hermetically sealed, another platina wire, immersed in the caustic solution, commu-

\*Isai. liii. 10, 12.

†Ps. xvi. 10.

\*Dan. xii. 4.

nicates with the positive pole. The bulb of the retort is two-thirds filled with a most carefully prepared caustic solution of silic and potash. Pure black flints and caustic soda, after being subjected to a white heat, are pulverized and melted into a glass, which is soluble in distilled water. In this solution no animal life can possibly exist, nor can there in the mercury. The whole was then placed upon a shelf for constant inspection. A gelatinous substance was first observed to have formed around the bottom of the positive wire. Then No. 1 made its appearance, gradually expanding into Nos. 2 and 3, when flexible filaments were observed. No. 4 began to show *animal life*, and, after one hundred and forty days' watching through all its changes, *the perfect living insect crawled up the wire!*—not singly, but in sufficient numbers to dispel all doubt, if any could have existed, and prepared for another stage of life. Like our mosquitoes, that merge from the element in which they are produced, and are drowned in it if they return, any unfortunate straggler that missed his hold immediately perished. The *Acarus Crossei* is now known as a distinct species."

Here is *the formation of living animals* from materials in which animal life could have by no possibility previously existed. A great outcry was raised against Mr. Crosse by the religious when the phenomenon was first announced in the British journals. He was denounced for an atheist for revealing the fact that a physical law existed by which living creatures were producible by galvanism. Mr. Crosse did not affirm that galvanism was the creator; nor did he claim to be the contriver of the law, but simply the discoverer of its existence. But superstition and fanaticism are without reason as they are regardless of scripture. Mr. Crosse has doubtless stumbled on the verge of a great fact—on the principle according to which Jehovah Elohim form living souls from the dust, and waters of the sea. The *ruach*, like the galvanism in the above process, directed by superhuman intelligence, is *formative and life enkindling*, no matter what the substance operated upon may be; so that, as John observed, 'God is able of these stones to raise up children to Abraham.' He employs means in all he does by himself and others. These means are laws to a vast extent completely hidden from his creatures. The law of soul-creation from the dust is known only to Jesus of all the sons of men. The law

exists though hidden; and awaits its application by him for the resurrection of the dead. Jesus, as God's representative, will re-create their souls from their original dust by God's spirit.\* 'God,' says Paul, 'shall make alive your mortal bodies by his *ruach*,' *pneuma*, or spirit.† He will not require the mechanical contrivance used by Mr. Crosse to bring the formative *ruach* or spirit into formative and life-enkindling contact with their dust. His spirit-directing finger, is enough for this. He wills it, and it is done; not without law, or contrary thereto, but in harmony with latent physical principles whose *modus operandi* is known only to Him that appointed them, and is prepared and authorized to apply them. The formation of a living soul from dust, called Adam; and the reproduction of everliving souls from mortal dust, by resurrection, is demonstrated to the infidel to be *possible* by Mr. Crosse's insects. He admits the formation of these *by the positive and negative forces of galvanism* applied to a solution of calcined silicate of potash and soda in condensed steam, or distilled water.—This is wonderful; and the resurrection of the dead is but a similar wonder on a grander scale. That the dead will rise is a matter of testimony; that they can be raised, is demonstration; and how? no one is stumbled at who can trace the 'worm Jacob' to his manhood, the *Acarus Crossei* from animal nonentity, and believes that 'all things are possible with God.'

Our intelligent correspondent confesses that he and his brethren are '*Immaterialists*,' and believes that *immaterialism* is taught, or countenanced by the scriptures. But they are not like immaterialists in general; for they mix candor and teachableness of mind with their immaterialism, 'being willing to revise it as well as other things.' They do not assume that they are infallibly right, and that all who do not assent to their system are mere disciples of French materialism, which recognizes neither God, a future state, nor rewards and punishments to come. This is the antipodes of their theory, though it recognizes all these things, 'the truth of the gospel' has no affinity with either.

This will appear when we consider what the nonentity is, if I may so speak, that passes current under the term '*immaterialism*.' As defined by Webster, it signifies 'the doctrine of the existence or state of immaterial substances or spiritual beings.' Now if any one can comprehend this, it is more than I can. '*Imma-*

\*2 Cor. iv. 14.

†Rom. viii. 11.

*terial* is defined to signify, 'not consisting of matter;' and 'substance,' 'something material, real, solid, body, corporeal nature or matter.' 'Immaterial substance,' therefore, must be a phrase signifying no matter matter, unsolid solid, incorporeal body, &c. Now, this is a fair specimen of 'words without knowledge,' or positive absurdity. And such 'immaterial substances' form the idea entertained by immaterialism of 'spiritual beings!' It begs all speech to give expression to immaterialistic conceptions. 'Beings!'—What sort of beings are immaterial substances? Nonentity entities! And these are the spirits of immateriality! The immortal souls of metaphysics! From this the reader will perceive that it is only necessary to define the terms of the hypothesis to show what absolute nothingness is wrapped up in the conceit. Most assuredly, the scriptures countenance nothing so palpably absurd; and I doubt not, that, if so sensible a writer as our correspondent were to reconsider the matter, he would hasten to disclaim all affinity with an hypothesis whose vocables are so indefinite, and manifestly foolish.

I come now to 'the difficulty of our friends the Immaterialists. They assume that I call 'the three elements' *the flesh*: and that as I affirm that Paul says *the flesh thinks* (which is indeed evident to all) they want to know to which of the three elements I allude as the thinking principle of the flesh—whether to the brain, the *neshemet el*, or to the *ruach*. This difficulty would very naturally arise in the mind of an Immaterialist, whose hypothesis regards *life* and *mind* as a single principle capable of incorporeal existence and intellectual operations. A difficulty of this sort, however, would not occur to one unpurged by the notion. He would answer, that abstractly considered neither of them thinks—neither the brain alone, nor the *neshemet*, nor *ruach* at all, alone or combined, with the brain or without it. Brain or flesh alone is mere dead matter. Neither Paul, nor I after him, ever hinted that inanimate flesh thinks. To say this would be like saying that a locomotive is self moving independently of fire and steam. The brain-flesh is the machinery of thought, the thinking apparatus, the intellectual locomotive, which 'goes ahead' only under the forces generated by the mutual affinities of blood, air, and electricity. Man has formed the railway locomotive from crude unsightly iron ore, that it can move forward or backward, with the slowness of the ox, or the

velocity of the wind. Show an ancient man of a thousand years ago a mass of ore, and tell him that a moving machine could be constructed from it capable of running at the rate of sixty miles an hour with a burden two hundred horses could not move on a common road, and he would conclude you were either in jest, practising on his credulity, or beside yourself.—'What! that iron ore move itself at sixty miles an hour!' This would be as astonishing to him as it is to immaterialists to say that God has constructed a thinking machine from the dust of the ground.—'What!' they exclaim, 'tell us that matter thinks!'—that that dust which the wind can blow away with a puff can compose the Principia, Milton's *Paradise Lost*, or Shakespeare's plays! And why not?—Is that more surprising than the raising up of children to Abraham from stones; or the production of living animals by the galvanic forces from calcined silicate of soda and potash dissolved in distilled water? 'All things are possible with God.' It is much more reasonable that solid matter should think, than that *neshemet el*, or air, or *ruach*, electrical spirit, should.—But unorganized matter is as incapable of thought as unorganized iron ore is of moving sixty miles an hour. When Paul speaks of 'the thinking of the flesh,' it is of organized matter in living action he affirms the thinking. And so do I. When I use the phrase 'the flesh,' in speaking of mind, I mean the brain, the thinking apparatus, set in motion by the vital forces. The brain does not originate its own power to think, any more than the railway locomotive its own power to move; but they are both so formed that under an appropriate stimulus, the one can think, and the other run sixty miles an hour. The locomotive, however, cannot regulate its own movements. It requires a hand directed by intelligence. Once started, and it would run till its forces were exhausted, or it was arrested by an obstacle it could not overcome. So the brain requires guidance in *right* thinking by some other influence than the vital forces. Under the mere impulse of these its thinking is *instinctive*, in other words, the actions of the creature are generated by physical impulses spontaneously arising in the organs of the brain. Brain, whose fibres vibrate only under the excitation of natural forces, is incapable of right thinking. Worked after this manner it is brutish. Its thinking is wrong, and without the admixture of a single spiritual idea; and manifested in the actions of the creature, exhibits to view

man in the savage state. This is 'the thinking of the flesh' in genuine physical manifestation. Left to itself, it runs like the unguided locomotive, into headlong excess. This is seen in the savage varieties of our race, among whom Paul's *to phroneema tou pneumatos*, or thinking of the spirit, cannot be found. The spirit referred to in that phrase does not exist in them in the sense in which it is so used.—If by 'the spirit' we are to understand 'the immortal soul,' which immaterialism plants in all human beings, then there would be no savage, or semi-barbarous, or unenlightened, ungodly, people on earth; for under that hypothesis, the thoughts of all men, women, and children would be 'the thinking of the Spirit,' which Paul says 'is life and peace,' as opposed to 'the thinking of the flesh,' which is 'enmity against God.' Immaterialism teaches that what it terms 'the immortal soul' is '*a particle of the divine essence*,' and the originator of human thoughts and actions; for with this *ism* it is the thinking principle, and principle of life! Hence, it elevates every man, Indian, Hottentot, New Hollander, and Thug, into an incarnation of the deity, which is mere God-blaspheming Pantheism. The phrase 'immortal soul' imports a *deathless soul*. Now, for a soul to be deathless it must be incorruptible; and the living thing that is incorruptible is essentially pure, holy, and undefiled. Does the reader imagine that such a soul or 'Spirit' in savage, semi-barbarian, or civilized man, presiding over his thoughts and actions, could coexist in them with the characters they are known to possess? Their diabolism triumphantly refutes the immaterialistic notion of men being in any sense immortality incarnate.—No; the principle in his flesh is not a deathless one, but *mortal sin*; and hence all the enmity against God, and wickedness in the world from 'the thinking of the flesh.'

Our correspondent says truly, 'If we are to take this expression absolutely, there is an end to all reasoning in the matter.' By 'absolutely' he means *without limitation*; that is, if we are to interpret the phrase, 'the thinking of the flesh,' as meaning simply what it says. And why should we not? Because, says Mr. Greenlees, in thinking there is motion; and you say that the *ruach*, or spirit, is the substratum of all motion: therefore, as the *ruach* produces the motion, it must do the thinking. This seems to be his argument as deduced from what he says.—The *ruach* doing the thinking through the

flesh, is the immaterialist interpretation of 'the thinking of the flesh;' but if so, then what do they mean by 'the thinking of the spirit?' These too thinkings are antithetic; but immaterialism makes them the same; therefore their results must be identical, which, according to Paul, is not the fact. Immaterialism has no taste for absolute significations; because they leave no scope for speculation, or 'thinking of the flesh'; I am, however, particularly partial to them, because in the thinkings of the Spirit of God they remarkably abound.

I have indeed said that 'the *ruach* is the substratum of all motion.' But by 'substratum' is meant 'that which supplies the basis in which are inherent the qualities from which motion results under certain conditions. But without the blood and the air, the *ruach* would not cause a single fibre of the brain to vibrate a thought; nor would the blood and the air without the *ruach*. The substratum of motion in flesh is, indeed, made up of these three; and under the influence of their resultant the liver secretes bile, the stomach gastric juice, and the brain thinks. The resultant does not perform the thinking any more than it does the secreting of bile and gastric juice; yet without it all three operations would cease. From this it will be seen that there are no diversities of statement to reconsider.

'The thinking of the spirit' is a divine superaddition to the 'thinking of the flesh.' The latter is common to all men and beasts, in a greater or less degree of perfection; while the former is peculiar to the prophets and apostles; and the saints of the living God. This is the reason why there is so much diversity between true believers and the world. The world's mind is the *unenlightened thinking of Sin's flesh*, the propensities being *ascendant*; while that of the true believer is *thinking which results from the understanding and earnest belief of the things of the Spirit of God*. In this case, the intellect is enlightened, the sentiments elevated, and God's truth enthroned. The thinking is then in harmony with that truth; and as the truth is the Spirit's, the thinking is the Spirit's likewise. This explanation, I hope, will remove Mr. Greenlees' supposition, that I teach that there are two thinking substances in man, unless by substance we are to understand *the truth* as well as *the brain*. The apostle is certainly not speaking of *channels* of thought, but of the *sources* of thought in the believer, on the one hand, and in the unenlightened man subject to his propen-

sities, on the other. The Spirit-truth is the light, the eye of the brain body in things divine, as the eye is the light of the same organ in regard to things without.—When a man is indoctrinated with it, it is the true light within which restrains him from running off into wild excess of thought, word, and deed; and conforms his thinking to the mind of God.

Mr. Greenlees is manifestly mistaken in saying, that 'the heart's tablet is written upon *by the heart*; and therefore cannot be the heart itself; but only the medium through which *the heart acts*.' Paul speaks of two kinds of tablets—stone tables, and fleshy tables of the heart. On the former, the Mosaic law was written; on the latter 'the epistle of Christ.' It is worthy of remark here, that the scripture divides heart-tablets into two kinds—stony heart tablets, and fleshy heart tables. The former are like the tables of the law, *hard and insensible*; the latter, soft and sensible as flesh. Israel now, and of old time, seeking a justification by the law, is an illustration of the old stony heart in the flesh; being unbelieving, perverse, and stiffnecked—'uncircumcised of heart, and ears.' The Gentiles are like them. God, however, has promised to give Israel 'a new heart,' which he styles 'a heart of flesh,'\* upon which he will write his law,† that they may fear him forever.‡ This new heart was given to the apostles, and to those, both Jews and Gentiles, who believe the gospel of the kingdom, and in Jesus as the king, through their word.—There was a congregation of these new hearts of flesh in Corinth. In the second letter which the apostle wrote to them, he tells them they 'are the epistle of Christ written with the Spirit of the living God on fleshy tables of the heart.'§ It was not the heart, then, of each disciple that wrote upon his fleshy table, as our ingenuous correspondent supposes; but the Spirit of the living God that inscribed upon it 'the law of the spirit of life.'¶ Does the reader inquire, How did the Spirit write the epistle of Christ upon the Corinthian heart? Paul says, he did it *by him and Timothy*. They were the Spirit's amanuenses or secretaries. 'Ye are the epistle of Christ,' says he, '*ministered by us*' The way they wrote the letter at the dictation of the Spirit is set forth in the narrative of the introduction of the gospel of the kingdom into Corinth. 'He reasoned in the synagogue every Sabbath, and persuaded

the Jews and the Greeks.' He went to them 'declaring the testimony of God,' 'teaching His word among them,' and 'testifying that Jesus is the Christ'\* (or king) 'in demonstration of Spirit and of power.†' He did not bring them to the acknowledgment of a theory by eloquence or a display of worldly wisdom. Their reception of the truth was the work of the Spirit through him and Timothy. The *testimony* was God's, the power was God's, and the demonstration his Spirit's; the reasoning alone was the apostle's, who testified also that he had seen Jesus and conversed with him, since his crucifixion, and that consequently he was indeed risen from the dead.‡ 'Many of the Corinthians hearing, believed, and were baptised.' Their heart tablet, stony before, became fleshy, and inscribed so notably with Spirit-truth, that they were known and read of all men as Christ's in whose hearts he dwelt by faith.

When a man thinks, and at the same time his brain is in an aching state, he is conscious of thinking with that organ.—Observation also proves that the brain is the thinking substance of the body; for pressure upon it suspends all thought and sensation.

The scriptures do not say that 'life and immortality are brought to light in the New Testament,' but that Jesus Christ has brought them to light '*through the Gospel*;' which, the same apostle whose words these are, says, 'God promised before *by his prophets* in the holy scriptures.'

Strange that any one should say that I confound 'spirit' with 'spiritual body.' Spirit has many meanings in the scriptures, and one of these meanings is *spiritual body*; as *apo kyriou pneumatos*, 'from the Lord the Spirit,' and 'that which is born of the Spirit is Spirit;' and again, 'the last Adam was made into a life-imparting Spirit.' But these texts are not immaterialistic; hence confusion arises in the minds of immaterialists, whose idea of spirit is mere incorporeal invisibility.—Swedenborgianism is mere mesmerism bewitched—a contemptible crotchet, unworthy of a scripturally-wise man's consideration for five minutes. It is as absurd for them to style 'the immaterial part of man' *the spiritual body*, as it is for immaterialists to affirm that there is any *part* of man that is *immaterial*! The only differ-

\* Acts. xviii. 4; 1 Cor. ii. 5.

† 1 Cor. ii. 1-4.

‡ Acts xxii. 17-21; xxvi. 15-18; 1 Cor. xv. 8, 20.

¶ Acts. xviii. 8.

\* Ezek. xxxvi. 26.

† Jer. xxxi. 33.

‡ Jer. xxxii. 39.

§ 2 Cor. iii. 3.

¶ Rom. viii. 2.

ence I can see is that they synonymize *nothing with something*, while the others leave *something* out of their system altogether. I find the word *spirit* used in the Bible for what science styles electricity, galvanism, magnetism, &c.; for mind, natural courage, natural force, life, instinct, ambition, apparition, demon, breath, disposition, a disease, words of truth, God, teaching-unction, angels, the gospel, conscience, &c. Any one may see that *spirit* is not to be rendered by one meaning in all the texts where it occurs. Its signification must be determined by the subject in text and context. This is the rule I work by; and by its aid I find no difficulty in making sense of all the passages where it is found.

'What are we to make of the Spirit's individuality?' Why, just what the Bible makes of it. It is as inseparable from God himself as his wisdom, knowledge, life, and power. It is the medium of connection between Him and all his works; so that by it he is everywhere present, though corporeally a million of years removed from some parts of his universe. By it He is cognizant of the fall of a sparrow upon earth, and at the same instant, of events in the stars billions of leagues remote. 'There is nothing hid from him.' No man hath seen God at any time; but by his spirit he makes himself known, as to his 'holy men' of ancient time.

*Elohai* in the sentence, *Shema yisrah-ail Yehowah elohainoo Yehowah echahd*, 'Hear, O Israel, Jehovah our God is one Being,' is neither dual nor plural.—*Eloah* is singular with the plural pronoun *ainoo*, our, affixed—'our God,' not our gods, two or more. The plural would have a *Yod* between *ai* and *noo*. *Yehowah ail elohim*, Jehovah, God of gods, is the God of Israel; not God of idols, but of angels, the provisional superintendents of human affairs.

The 'christian brother' is 'unnecessarily' 'displeased.' Paul says the body of Jesus was 'the nature of Abraham's seed.' I have said no more. Was this clean or unclean? Jesus was 'born of the flesh,' and was therefore flesh, whatever that may be. This is the connexion of John iii. 6 with his body. Ps. li. 5 is prophetic of his being so born.

I am not aware of any reviews of *Elpis Israel* having appeared. There have been occasional notices showing that it is a book the reviewers don't like to meddle with. Prudence is sometimes the better part of valor.

EDITOR.

## THE ADVENT HARBINGER'S "REMARKS" ON OUR "REPLY."\*

'We have delayed publishing this reply, hoping to find time to give that attention to it which the magnitude of the questions under investigation demands; but in this we have been disappointed, and as our time will be all taken up in making necessary preparations for our eastern tour, and as we desire to have our readers see the article, all we can do now is to give it to them with the following brief remarks:

1. We very highly prize the spirit of christian kindness manifested in this 'reply.' It is a rare grace among religious disputants in these degenerate times: may it more and more abound in us and our worthy friend of the *Herald*, so that we may be enabled to 'keep the unity of the Spirit,' though on some minor points we may differ in sentiment.

2. We profess to be 'grounded and settled' in the great fundamental doctrines of christiannity, for they are plainly taught in the inspired Word; we therefore expect to make no essential changes in reference to them. But relative to unfulfilled prophecy, we freely confess that we are a learner, and as a matter of course are not perfect in knowledge in this respect—and should be willing to be taught more perfectly by any one; and we are happy to be assured that the editor of the *Herald* possesses this teachable disposition; and we would that we could say the same of the editors of other *Heralds*. Were they willing to learn of Christ, they would become wiser and much better qualified to teach others than they now are.

3. Bro. Thomas is mistaken in saying that we hold that the 'Twelve Tribes will be restored to the land promised to their fathers . . . immediately subsequent to the battle of Armageddon,' for we have supposed they would be gathered *previous* to that battle. We have viewed the order of events thus, 1. The personal advent of Christ and the resurrection of the saints, &c. 2. The gathering of Israel to their Messiah at Jerusalem, [whom they would not know at first, any more than Joseph's brethren at first knew him.] 3. The kings of the earth, or Gog and his confederates, make war with the Lamb, or the battle of Armageddon is fought, on the mountains of Israel, and the Lord and his people are victorious. 4. Christ, or the anti-typical Joseph, then reveals him-

\*See *Herald* page 195.

self to his brethren according to the flesh, and they mourn, &c.

4. Bro. Thomas agrees with us that the general gathering of Israel, &c., will not be perfected until after the advent, but thinks it will be sufficiently *commenced* previous to that event, to have a colony of Israelites in Jerusalem and Palestine when the Lord shall come; 'two-thirds' of which (the people in the country) will be cut off—and the city will be taken, &c., by the invading army of Russia, and at this time of sore trouble of the Jewish colony, the Lord will come to their deliverance, and to the destruction of the army of Gog. At this crisis Gentile times will terminate, and the 'times of restitution' begin.

We will, when we shall have time to do so, compare these views more thoroughly if possible, than we hitherto have done, with the sure word of prophecy, and endeavor to follow its light wherever it may lead us, for every other way is dark, and ends in disappointment. We would not be too sanguine on these great matters, which are yet in the future. We may be mistaken, and Bro. Thomas in the right, on certain points, and *vice versa*; or both may be incorrect in some respects, and the truth may lie between us. The order of events may stand thus:

1. The advent of Christ into the atmospheric heavens.

2. The resurrection of the righteous, who with the living saints, will be caught up to meet the Lord in the air.

3. The gathering of Israel to their own land, &c.

4. The indignation of the Lord, or vials of wrath on his enemies, while his saints are secure with the Lord in their 'chambers.'

5. The gathering of the army of Gog on the mountains of Israel, by which Jerusalem will be taken, sacked, &c., two-thirds of the inhabitants of the land be cut off, as predicted in Zech. xiii., xiv.

6. At this time of trouble of Israel, the Lord with all his saints, (who were caught up to meet him in the air, at his first manifestation) will descend to Mount Olivet, destroy the hosts of Gog and deliver Israel, who will then acknowledge him to be their Messiah, and mourn on account of their sins, &c.

Let us candidly compare these different views with the revealed word, with a child like disposition, willing to receive the truth, however much it may cross our most dearly cherished opinions, and the true light on these important matters will

so shine upon the eye of our understanding as to enable us, beyond all doubt, to decide which is the right way.'

#### COMMENTS.

It will be seen from the above that our friend of the A. H. does not expect the battle of Armageddon to be fought at the appearing of the Lord of hosts; but subsequently to that event, and 'the gathering of Israel to their Messiah at Jerusalem.' His difficulty in the case, I think, may be referred to his regarding the phrase 'the battle of Armageddon' as a single fight, instead of a series of bloody campaigns. The apocalyptic words are *eis ton polemon tees heemeras ekeinees tees megalces tou Theou tou pantokratoros*, that is, 'unto the war of that great day of the almighty God.'† The kings of the Roman territory are gathered by the agency of the Frog like spirits, not to a *machee* or pitched battle, but to a *polemos* or war; and this war is styled 'the war of Armageddon,' because the symbolic angel of the sixth vial through the Frog-Spirits 'gathers them into the place (or country) called Hebraistically Armageddon.' The Armageddon war begins with the striking of Nebuchadnezzar's image on the clayey feet at the appearing of Christ; it continues during the comminuting of its fragments to dust; and ends with the utter destruction of the Powers which now rule the goat-nations of the earth. A war precedes the Armageddon war which is being prepared for the world by the ambition of Napoleon. This Napoleon war will ultimate in the gathering of all the goat-nations' armies against Jerusalem under the Russo-Assyrian Gog, who will take possession of the city, as predicted by 'Zechariah.'‡ Thus the crisis is formed which necessitates the coming of Michael, or Jesus, to deliver Daniel's countrymen and their city, which deliverance of the city begins the Armageddon war, which is Christ's and his Saints' war against Israel's foes. During this war the work of Israel's restoration under Elijah as Christ's forerunner to the Ten Tribes, progresses to its consummation—a work which will have been accomplished when peace is granted to the world.

The sacking of Jerusalem after the Lord's appearing in the air, the fifth thing in the order of our friend's theory, cannot by any means be admitted. The enemy will be in the possession of the city when the Lord appears. He comes to drive him out. But to permit him to sack

†Rev. xvi. 14, 10.

‡Zech. xvi. 1, 2.



the city in his very presence, would be to inflict a discomfiture on Israel's king, which would fill the hearts of his followers with dismay.

In reasoning upon all these events it must not be forgotten, that Jesus is to be 'a stone of stumbling and rock of offence to both the Houses of Israel.\* This has been fulfilled in relation to the House of Judah; but as yet he has never been so to the Ten Tribes. Scope must therefore be afforded for this work; so that any theory that leaves it unprovided for must be defective in some important element of interpretation.

EDITOR.

\*Isai. viii. 14.

### REMOVAL TO NEW YORK CITY.

This number closes our engagement with our subscribers for 1852; yet renewable, we trust, from year to year until the King of Israel comes to his own in power and great glory; when the instruction and warning of the press will be required of us no more; and we shall exchange the pen for the two edged sword of judgment,\* when 'judgment shall be given to the Saints of the Most High.'

Circumstances beyond our control, (through which, we take it, God gives expression to his providence concerning us) render it expedient that we transfer the publication of the *Herald of the Kingdom and Age to Come* from Richmond to New York City. Whether the move will be for the better, we cannot say. We are not hypersanguine, seeing that the fortunes of the truth will not be materially benefited until 'the time comes for the Saints to possess the kingdom.' There will be there, however, more ample scope for our well meant endeavors. In Richmond, we have been long convinced, there is none; and have therefore ceased for years to make it other than a place of publication, our post office, and a sort of caravanseral abode. We spend, however, necessarily many Lord's days in the year in one place, being detained there writing, and superintending the Herald. These days require to be more profitably employed than they can be here in the nature of things. We have advised with our friends in Eastern Virginia and elsewhere on this subject; and though they express regret at our removal farther off, yet con-

sidering the cheap and rapid facilities for locomotion, they say they doubt not the change will be for the better in every respect. We hope it will. Here there are only 16,000 whites out of a population of 32 000 to operate upon. These are subdivided into papists, episcopalians, presbyterians, methodists, baptists, universalists, campbellites, politicians indifferent to all sects and principles, and 'the baser sort,' styled by Jesus, 'dogs and swine.' In New York there are all these in proportionately greater numbers; but then there are more abounding 'odds and ends,' who believe that truth is more precious than gold and popularity, and who are willing in a Berean spirit to 'search and see.'—The population of New York and its suburbs is over half a million, with great facilities for divergence to all points of the compass. The Jews also are concentrated there in considerable numbers; and printing is cheaper than in this city. The field presenting these attractions is not to be neglected. Its cultivation is worth a trial, we have therefore concluded to go, and sow 'the word of the Kingdom' in hope of some fruit springing up to everlasting life. By this change, however, expenses will be considerably increased. We trust, therefore, that the friends of the Herald, both in America and Britain, who profess themselves to be under great obligation to Elpis Israel, for the knowledge they have obtained of the 'great salvation,' will redouble their diligence, in its behalf; and remember that the press cannot be kept in operation without money to pay the expenses of the work. The friends of truth are few, and fewer still the friends who believe and love 'the truth.' It is necessary therefore for them to do more, to devise more liberal things, and that spontaneously as cheerful contributors, than if their numbers were of a large amount.—We are reproached by the Adversary because we are few, as if that were an evidence against the truth of the things we plead! We accept the reproach, and follow Jesus, who is 'the truth,' without the camp forsaken of all his friends. He died for that truth, and maintained it by his single testimony. We are not yet reduced to one; but are hundreds. Will it not be to our eternal disgrace, if we allow our public testimony in the face of the scoffing world to be suppressed for the want of funds, seeing that many of us have enough and plenty to spare? Let not this be our reproach, whatever else may come. Let us all put our shoulder to the wheel with cheerfulness. The truth has nothing to

\*Ps. cxlix. 6; Dan. vii. 22.

tear from the enemy. Let its friends be true, and it defies the world.

To New York, then, we remove after the issue of the present number. Our correspondents after its receipt are therefore respectfully requested to direct their *letters and papers* for us to the care of Mr. Stacy, 234 Wooster street, N. Y., until further notice. The January number will be issued thence; and when received will be a hint, tendered in the most respectful manner possible, that the season has returned for sending on subscriptions *in advance* according to the usual terms.

EDITOR.

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 Subscribers in Britain and the Provinces will receive their papers for 1853, when their names are forwarded to us by Mr. R. Robertson, 89 Grange Road, Bermondsey, London; and by our other agents, according to our 'Timely Notice' on page 215.

EDITOR.

### "THE LOVER OF ZION."

The *Lover of Zion* is the title of a paper just issued at Hartford, Connecticut, by Henry Heyes, at 50 cents per 12 numbers, payable in advance. The word 'Zion' in the above title is not used by the editor in the sectarian sense, for a gentile denomination of religionists who fancy themselves to be the church of God; but in its genuine import as the name of 'the city where David dwelt,' and where Jehovah has decreed\* the Son of David shall reign as his King over Israel and the Nations for a thousand years.

The number before us, which is the first number, abounds in intelligence from the Holy Land, and goes to establish the fact, that that highly interesting country is being colonized; an event which no one can be indifferent to who believes 'the Gospel of the Kingdom.' The way is preparing for the return of the kings of the east to the land promised to Abraham and Christ for an everlasting possession. The *Lover of Zion*, we presume, will glean all the information available upon this subject, that his readers may see how events are striding onwards to the political resurrection of the great nation of the east; which, under the Lord of hosts and his associate kings, as his sharp two-edged sword will smite the nations, and overturn the kingdoms of the world. But we will

let the editor state his object in his own words:

'Our object in publishing the *Lover of Zion* is—to exhibit the true hope of the Christian Church; to maintain the *literal* principle of Bible interpretation; to set forth the bearing of passing events upon the *near* crisis of nations, and the certain and speedy *advent of Messiah* to take the throne of his father David, and to rule the world in righteousness; to urge the disciple of Christ by every meet consideration, to take heed that the *day* come not upon him *unawares*; to warn against the dangers of the present hour, especially the *rapping spirit* delusions, 'clairvoyance' and the soul-poisoning instructions often conveyed through 'Phrenological' lectures and publications; to expose and rebuke the sins of the age: in short, to testify to the *Truth*, according to our ability, wholly and thoroughly.'

The *Lover of Zion* is to be issued monthly. All remittances of money, letters and communications must be directed *post-paid* to Henry Heyes, Hartford, Connecticut.

We wish the editor all possible success in the accomplishment of the object proposed.

EDITOR.

### "CONTRAST BETWEEN PROTESTANTISM AND THE GOSPEL."

—o—  
 This is the title of a pamphlet of 82 small duodecimo pages written by Mr. N. M. Catlin of Smith's Basin, New York, and issued from the Advent Harbinger office, at Rochester, N. Y., by its editor, Mr. Joseph Marsh, who will furnish it at \$9 per hundred copies.

We have read it, and can commend it to our readers as setting forth the kingdom's gospel in lively contrast with that incongruous affair current by the name of Protestantism—a thing which, while it protests against Popery, and is more favorable to civil and religious liberty than that hateful 'Mystery of Iniquity,' is equally gospel-nullifying in its traditions, and powerless for the salvation of the soul, and the redemption of the world.

In a letter accompanying the copy transmitted to us, Mr. Catlin says: 'It was your writings led me to the consideration of the subject, and which finally resulted in my totally repudiating *protestant faith*; in fact, so many ideas gathered from you

\*Ps. li. 6-9.

were in my mind at the time I was writing '*The Contrast*,' that I hesitated lest I might be guilty of plagiarism: and it was a query with me whether to give you credit by quotations, or otherwise. I finally determined to make my reference to the matter in the preface, and so save the cumbrance of quotations, especially as I had reason to believe you were not a sensitive man about small matters.' Our brother has well judged in this. So that the truth finds circulation we rejoice, even though stolen from our treasury without acknowledgment; still we would prefer to see it credited, that we may be able to note the result of our endeavor to illustrate it to the conviction of the public mind.—Bro. Catlin has satisfactorily acquitted himself of all discourtesy in the case in saying, 'I have been materially aided by the writings of Dr. Thomas, editor of the Herald of the Future Age.' *Preface*.

The author of *The Contrast* is evidently sound in the faith of the gospel, both in theory and in practice. The following extracts may afford some clue to his doctrine and position relative to the truth:

'It is evident, that to believe the gospel a man's faith must embrace *the hope* contained in 'the Word of the Truth of the Gospel.' In another form, he must believe the *unfulfilled promises* relating to the Kingdom of God; that believing he may 'wait for the hope of righteousness by faith.'

'And if a man would successfully preach the gospel, he must understand 'the things concerning the kingdom of God.'

'Now, reader, mark the contrast. Protestantism makes the belief of the doctrine of Christ crucified, and freedom from sin and perdition through his sacrifice, the standard of gospel faith. It knows nothing of the 'glad tidings' of the kingdom of which we speak, and have many things yet to say. We admit, that the man who believes the gospel, necessarily believes the things concerning the Lord Jesus; but one may believe these facts as taught by Protestantism, and yet be as ignorant of the doctrine of the kingdom of God as an uninstructed heathen, having his mind blinded by the popular belief of going up to heaven.' p. 49.

His relation to the kingdom's gospel appears from what follows:

'Let those that can afford it get along with a *baptism into a false hope* received before being enlightened in 'the Gospel of the Kingdom of God.' The writer, and many

others have felt it a privilege to correct a mistake in this respect; and thus, as it were, exchange a bad title for one that reads in harmony with the divine plan.—It is right at any time to do right.' p. 82.

'Baptism into a false hope' is *immersion into the hope of the soul's ascent to heaven at death there to inherit kingdoms beyond the skies*. This is not only an unfounded, unscriptural, and false hope, but subversive also of the one true hope of the calling. It is 'another gospel,' for *it is the hope that defines the character or nature of the gospel believed*. A false hope makes a false gospel; for 'gospel' is *glad tidings* of or concerning a hope: if therefore the hope believed be a false hope, and therefore 'no hope,' its gospel is false, or in fact, no gospel at all. 'Baptism into a false hope' is consequently baptism into a false gospel, which is equivalent to no baptism at all. This is Mr. Catlin's conclusion, and a perfectly logical and correct one it is. He could not afford to get along with such a baptism, and therefore corrected the mistake he had made in submitting to it, by being immersed again into the 'one hope of the calling' to the kingdom and glory of God.

We are very much astonished at many good and honest people, who believe 'the gospel of the kingdom,' not being able to see into this matter. They have faith, now, but they are so tenacious of the doings of their old 'piety' and sincerity, that they cannot see their insufficiency. Their cherished notion is, that belief of the truth, *after an immersion predicated upon ignorance of it, will amend all its defects*.—This belief may not take possession of them until twenty or twenty five years after their immersion into a false hope; yet so enamoured are they of piety, sincerity, and dipping, that they will tell you that had they died in their ignorance of the kingdom's gospel they would have risen from the dead to inherit it! From this, it is clear, that 'the truth' is less esteemed by them than their piety, sincerity, and immersion into a false hope. Surely, they must possess some talisman, or charm, or open-sesame, some private interest in the king's court, by which they can gain admission into the kingdom upon other terms than those granted to the apostles and their contemporaries! Mr. Catlin cannot afford to get along through this world on such a presumption. He is wise to make his calling and election sure, and to leave nothing to a mere hypothesis. He has done right in being baptised into the true

hope, and so putting off his false one.—Scripture and reason say, 'Seek first the kingdom of God and his righteousness,' and then the addition of the 'all things' shall follow. But the fashion is to invert the king's order, and seek first God's righteousness and then his kingdom; not understanding that '*the righteousness of God is accessible only to those who believe the word of the kingdom*'; and without that righteousness no flesh living can be saved. We therefore congratulate Mr. Catlin and all others who have purged out the old leaves, and become a new lump. First believe the gospel of the kingdom, and then obey it. This is the order laid down by Jehovah's king; for it is the belief of that gospel that justifies the immersed, and not immersion into piety and misbelief.

Let those, however, who have 'become obedient to the faith' remember that baptism into the one hope of the calling to the kingdom and glory promised, is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that 'Ye see how that by works man is justified, and not by faith only.\*' It is these postbaptismal works by which the saints are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well doing, through evil and good report, for acceptance and exaltation in the Day of Christ. The way, therefore, to the kingdom is plain, though beset with suffering, difficulties, and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's king appears. The straight gate will then be closed; and the glory and honor, the incorruptibility and life, of the kingdom, will be inaccessible to the sons of man for a thousand years. Their principle is to 'work while it is called to day.' It is the duty of them all to work, for 'he that will

not work, shall not eat.' They must all therefore work in some way. He that can neither write nor speak in behalf of the faith must enable those to do it who can. And it must be done cheerfully too; for 'the Lord loves a cheerful giver;' and what is done, must be done as *to the Lord*, and not to man. It is the Lord's truth, and the Lord's people must sustain it; or be condemned for covetousness, and consequent exclusion from his kingdom.—'Buy the truth,' then, 'and sell it not;' that is, don't part with it for any present advantage; and do your utmost to disseminate it, for by so doing, you prove that were He in your midst who has styled himself 'THE TRUTH,' you would be indeed devoted to his cause. But he who in Christ's absence leaves the truth to eke out a feeble, lingering, existence, would leave Him to pine away in a common gaol without relief.

Bro. Catlin's brochure is one of the few things issuing from the press that we can commend to the patronage of our readers. The copy sent to us is a defective one, being deficient of sixteen pages; but judging from the sixty six we have read, we feel able to trust him for the goodness of the rest. It is his testimony for the gospel of the kingdom. Let those who have the means give it a circulation; and however, extensively they may do it, after they have done all, let them say from the heart, 'O Lord, we are unprofitable servants!'

EDITOR.

## THE ADVENT AND THE VIALS.

I see it stated in the Advent Harbinger of Oct. 30, over the signature of 'J. B. C.,' that 'many fix on the event at the Fifth Vial as the Advent—I refer to Dr. Thomas and others.' If by this is to be understood that I refer the appearing of the Lord Jesus to the opening of the fifth vial, I would say that the supposition is altogether erroneous. I consider the third, fourth, and fifth vials as being poured out through the agency of the French under Napoleon I. The throne and kingdom of the Two-Horned Beast were the Germano-Papal, which suffered so severely that for several years previous to the battle of Waterloo, this dominion, styled the *Holy Roman Empire*, was darkened; and its dignitaries, spiritual and temporal, the blasphemers of God and his saints, truly

\*James ii. 20-26.

'gnawed their tongues for pain,' but 'repented not for their deeds.'

Between the fifth and sixth vials was an interval of six years; that is, from Napoleon's last battle to the breaking out of the Greek revolution, which culminated in bringing out the ninth horn of the Ten Horned Beast. This sixth vial has been emptying its contents upon the Ottoman dominion from that time to this; and will continue to do so until it is blotted out from the dynasties of nations. The Seventh Vial began to pour out in 1830, and was marked by the fall of the elder branch of the Bourbons, and the establishment of Belgium as the tenth horn of 'the Scarlet Colored Beast.' I consider the Sixth as the vial of judgment or wrath upon the eastern Roman territory; and the Seventh, that on the western. They have been dropping upon these two divisions of the prophetic earth collaterally since 1830; and will so continue to do until the East and West coalesce into the dominion represented by Nebuchadnezzar's Image, when the Seventh vial affects the whole territory indiscriminately till the crowning victory of the Faithful and True One over the kings of the earth, and their armies, by which the wrath of God is stayed against the nations.

The mission of the Frog Power headed up in the embryo emperor of the French, is to commingle the streams of these two vials that the manifestation of Nebuchadnezzar's Image may result. They are the last vial, or wrathful periods of the Seventh Trumpet, which is subdivided into seven such. That is, when the First Vial commenced, the Seventh and Last Trumpet began to sound; and when the Seventh vial shall be exhausted, the sounding of the trumpet will cease: so that from 1793 to the conquest of the kings by Him 'who doth judge and make war in righteousness' are 'the days of the voice of the seventh angel—*ho! an mellee salpazein*—when he shall sound (not 'begin to sound,' as in the English version) in which the mystery of God is finished, as he hath declared to his servants the prophets.' In these days, not in the Fifth Period of them, however, nor at the beginning of the Sixth, but when the Sixth and Seventh have commingled, and Gog, the Russo-Assyrian Head of Nebuchadnezzar's Image, shall be in possession of the Holy City, will the Advent, or appearing of the Lord Jesus Christ in his kingdom, become manifest to the armies of the Gog-nations encamped upon the mountains of Israel's land. His power indicative of his presence will be manifested in the plagues of their over-

throw. Only one sixth part shall escape to proclaim their, to them, unaccountable discomfiture; while the third part of the Jewish residents in the land (all that remain of the colonists now beginning to settle the country in hope of a speedy national restoration) will rejoice in the Deliverer, saying, 'Blessed be He that cometh in the name of the Lord.'

I shall esteem it a favor if my friend of the Advent Harbinger will insert this correction in his paper. What 'others' may say of the synchronism of the Advent and Fifth Vial, may be as brother 'J. B. C.' affirms; it is not so, however, as to my view of the matter. Though the Fifth Vial's effects are still felt, it has a long time since ceased to flow, and Christ has not yet appeared. He stands, however, 'knocking at the door,' saying to the children of light, 'Behold I come as a thief,' open unto me; 'Blessed is he that watcheth and keeps his garments.' The working of the Frog-Power is the loud-sounding reverberation of the Sixth Vial period indicative of the manifestation of Israel's King in the Seventh. 'Keep your garments, then, if you have on the garments of salvation; if not, O Reader, lay not to divest yourself of your 'filthy rags' by not only 'believing' the things of the Kingdom of God and the Name of Jesus Christ, but by obeying that kingdom's gospel, that oil may be found in your lamp when the cry is heard 'Go ye out to meet him!' Make ready, then, for 'the time is at hand.'

EDITOR.

Nov. 8th, 1852.

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## ANALECTA EPISTOLARIA.

CANADA ASLEEP.

DEAR SIR:

Having made up a small subscription list for a dozen copies of *Elpis Israel*, I hasten to send it to you. The parties belong to nearly all denominations in this place.

The people of Canada generally, that is, so far as I have observed them, are very much priest-ridden. Their whole time is consumed in gathering wealth; and they seem to think that it pays them better to get their thinking done by the minister.—The 'disciples' are much under Bethany influence, and many of them cold as icicles—they have all much need to be aroused, from their lethargy. I had some thought of sending a copy of *Elpis Israel* for

view to the editor of the — — —,\* the most popular reform journal in Canada West. He is a 'disciple,' and professes to be very liberal; perhaps he might give it a candid reading.

Yours, very truly,

G. L. SCOTT.

Paris, C. W., July 3, 1852.

\*We suppress the name of the paper, as 'Bethany influence' might be exerted upon its editor; as that of Bar-Jesus the sorcerer on Sergius Paulus, to turn him away from a candid examination of the faith; or indeed, to prevent an examination of Elpis Israel at all.—*Editor*.

ELPIS ISRAEL A PIONEER.

DEAR BROTHER :

I consider Elpis Israel to be the most valuable book, except the Bible, I have ever read. It has been instrumental in removing many difficulties that laid in the way of my understanding many portions of the scriptures, especially the prophecies.

It would afford me much pleasure to see you, and to have your company at my house; if you ever find it convenient, be sure and call on me. I pray that the good Lord may preserve you in body and mind unto his appearing in His kingdom and glory; and that you may be instrumental in his hand of accomplishing much good, that may redound to the glory and honor of his great name.

In hope of the Kingdom and Age to Come, I remain very respectfully yours,

NELSON WALTON.

Louisa, Virginia.

I'LL READ AND JUDGE FOR MYSELF.

DEAR BROTHER :

When I commenced reading the Millennial Harbinger, &c., some of my Baptist brethren told me, if I wanted to be bitten with the frost of infidelity to continue reading A. Campbell's writings. I have continued to do so to the present time, and I am inclined to believe I have been greatly benefitted. I am now told that the Herald is a paper of the like kind by brother Campbell and his friends. I mean such a paper as the Baptists used to tell me his was. When I read his, I had to read and judge for myself. I am only doing so by yours. I am now an old man, and have behaved myself tolerably well. I hope yet to be a worthy man and a christian; and so far as I may gain information, I am willing to impart it to

others; and I hope you and brother Campbell will indulge me in reading what each of you write; and that so long as I behave well, you will give me credit for so doing; and if I should understand some things different from both of you, I hope I shall not be the less worthy. I have always been sorry that you and he have differed so much, and that such hard feelings have been indulged in, as it seems to me, by both of you. Now it may seem strange that while you and he love each other so little, that I should love both of you; I fear, however, sometimes lest some day I may lose the love of both of you, because I love you both. But, be it so — I want to do right; and I have no good reason for not highly esteeming you both.

I remain yours in the Redeemer,

MATTHEW W. WEBBER.

Shelby, Tennessee.

§3—Our good friend was a young man when he began to read Mr. C's writings, and he has read them till he has become old. If he had read them exclusively, however, it is much to be feared, from thousands of cases extant, that he would not now in his senility have much love or esteem for us or our works. He sees that we are not what our opponents evilly represent us to be; therefore, being of an honest and good heart, he cannot hate us as they do. But, however much he may love them, he may depend upon it they entertain no real love for him after avowing his love for us. The world hated the apostles because it hated their Lord. And so it is now. Men hate the champions of the faith, and all that sympathize with them, because they hate the truth.—Mr. C. hates what we contend for, that is, 'the gospel of the kingdom,' and does all in his feebleness he can to destroy it. Because he hates the gospel of the kingdom and its principles, he hates us; and would crucify us to-morrow if he could, as the Sin-power crucified 'the truth,' when it nailed the King of Israel to the cross.—Nevertheless, our friend does well to love him, in the sense of loving his enemies.—We love him in this sense likewise; and therefore do all in our power to convince him of his errors, and to 'turn him from darkness to light, and from the power of Satan to God.' This we conceive is the best way possible of proving our love to our greatest enemy. This love, however, he has never reciprocated; but leaves us to perish without the least effort to snatch us as a brand from the eternal burnings in which he believes! We believe that the truth is so intelligibly exhibited in

Herald, that 'the ordained to eternal life' may easily come to the comprehension of it. Not knowing whether he be of that number or not, we send it to him, that running he may read it. It is to be supposed, that he thinks the truth is more intelligibly set forth in the Millennial Harbinger than in the Herald, where he would deny that it can be found at all. But, alas for his philosophy, he leaves our 'never dying, immortal soul' in hopeless ignorance, *refusing to send his paper in exchange for ours.* This editorial discourtesy of his, though a small affair in itself, shows that his spirit is not so loving towards us as ours is to him. We desire his salvation, and therefore treat him as we do. We pry not into his private affairs or relations. This is the function of lewd fellows of the baser sort; with us the domestic economies of our adversaries are tabooed. We care not, nor inquire about them and their parents, their wives, their children, their debts, and their profits. In argument, these things are no concern of ours. If they killed their parents, divorced their wives, starved their children, and cheated their creditors, the truth or falsity of their opinions would not be at all affected thereby. We inquire *what* is said, not *who* says it. We war against the thing; not against the person; but so long as the latter sticks to the thing, he becomes an Agag against the truth, and must be hewed in pieces.—There is no help for it. There is no mercy for the truth's enemies until they sue for quarter, which will readily and lovingly be granted when they confess and yield obedience to the faith.

Our worthy friend in Shelby ought not to be sorry for the difference that has developed itself between us and Mr. C.—That difference has been the means of elaborating 'the gospel of the kingdom,' which could only have been brought out by the kind of warfare that has prevailed between us. 'Hard feelings' are inseparable from war of every kind. The war has been carried on by our opponents in a cowardly and dishonorable manner. Sin always fights in this way. We have protested against it, but to no purpose. We have *felt hard* while suffering Sin's injustice and malevolence; and have done the best we could under the circumstances to show up the enemy in his true colors, and to expose the sophistry and shallowness of his pretences. We have put him to silence as far as argument and testimony go; though he still occasionally gnashes his teeth and growls in wrath against us. His feelings no doubt are hard, very hard. But we can't help that. It is the fate of

the mortally wounded. Truth and Error have had a battle, a series of combats.—Truth, though crushed to earth, and over and over again declared to be dead, has risen again; and Error is dying amidst its worshippers. Can these things be, and 'hard feelings' have no place? The gospel of the kingdom stands strong in the name of the Lord; while Immortal Soulism, Sky-kingdomism, and Spirit-worldism, have received a deadly wound, and their advocates cut up hip and thigh. If our beloved friend; love the combatants on both sides, what ground does he himself occupy? Suppose the controversy had to be decided by vote, and the casting vote were with him, into which urn would he put the lot? We are glad he has resolved to read and judge for himself. We always rejoice in this; because truth must by this process be the gainer in some way. We shall never quarrel with him, or any other person, for pursuing this course.—Read, mark, learn, and inwardly digest, if you would rejoice in the truth. It is only sin that is opposed to investigation; for it is by ignorance he keeps his slaves in bondage. Our friend will never lose our regard by thinking independently, and judging for himself.

EDITOR.

—  
"A WILD, CRAZY, VISIONARY."

DEAR SIR:

I forget whether I paid up last year's subscription, or not. Please inform me, for I want to keep even with my dues, if possible, though I hardly have money enough to defray the necessary expenses of my family. Yet I want your Herald, and will pay for it, if nothing prevents.—I commenced my subscription during your absence in England and the Continent, merely as a trial; thinking, very probably, you were but a wild, crazy, visionary, the depths of whose imagination I had a great desire to fathom. Hence, I have continued my subscription to the present time. But please to accept my confession. There was 'more in your philosophy than I dreamed of' in mine. Hence with much gratitude, and with great pleasure, I remain your subscriber still, if you will accept me; and also yours very truly in this glorious Hope,

J. J. D.

Batavia, N. Y., March 26, 1852.

We insert the above as an example of honesty, due appreciation of the truth, and nobleness of mind and disposition. Surely brother D. is, a man of 'honest and good

heart.' Would that all who regard us as 'wild, crazy, and visionary,' would do likewise! They would, we doubt not, benefit *themselves* greatly by the effort.—They would perhaps find, as he has done, that we are 'not mad, but speak forth the words of truth and soberness,' and that the wild, crazy, and visionary, mentality is on the side of our traducers. What can be more wild and visionary than immortal-soulism in all its principles and details!—What more truthful, reasonable, and demonstrative, than 'the gospel of the kingdom,' and all its consequents! This is 'the wisdom of God in a mystery;' that, the merest foolish thinking of proud, conceited, ignorance—the foolishness on which is based all the superstition of this evil world.

We thankfully accept brother D., and all like him. A paper sustained by such subscribers would have no valuable space consumed in dunning; and no cause of complaint against 'pat-*ons*,' who read, approve, and pay the postage, but nothing more!

EDITOR.

CANDOR.

ADALINE, ILLINOIS, Oct. 25, 1852.

DOCTOR THOMAS,

Dear Sir:—Enclosed you will find five dollars which you will apply on my subscription to the 'Herald.' This is all that I have paid you with the exception of one dollar and fifty cents for the first volume of the 'Herald of the Future Age.' The balance due you I shall send you this winter, and sooner than the 'Herald' shall be discontinued, I will give at least ten dollars a year towards its support. The cause of my delinquency has not been my not being able to pay, for I am abundantly able; but the fact is, I never took much interest in the matter; I merely received your paper, paid the postage, and skimmed over the contents, and filed them away, until with in the last year I began to study them a little, (I have each number of each volume since 1844.) and I begin to see, as far as I understand, that you have been advocating the truth, and that truth appears to be your whole aim; not what this man believes, or that man holds forth; but what do Moses and the Prophets, Christ and his Apostles, teach. You are the only man that I know of who is devoting his whole time and energies to spread God's truth through this benighted, bewildered, and ignorant world. I notice when you get an idea from the Scriptures

you give it as your knowledge of the matter; and if any person can produce a more scriptural one, you are ready and willing to receive it. Such is not the case with your opponents; they first get an idea from Plato, Calvin, or Wesley, then bend the Scriptures in support of it.

Go on in the good cause, truth is mighty and will prevail some day.

Your sincere friend and well-wisher,  
J. A. E.

## EUROPEAN PROSPECT.

DEAR SIR:

Your article entitled the '*European Prospect*,' in Vol. i. p. 223 is very interesting. I expect to get it inserted in one of our principal newspapers. I fear, however, we are all here, politically, so enthusiastic in our sympathy with the leaders of the democratic portion of the European world, that it will be difficult to get the public to believe that the cause of despotism (alias the *Czar*) will ultimately triumph.—However, truth will be found to outlive all error. God in the end will not only be justified in his deeds, but in his words, or 'sayings' also; as it is written, 'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.'

Glasgow, Scotland. \* \*

SHALL CONSTITUTIONALISM, DEMOCRACY,  
OR ABSOLUTISM, PREVAIL?

The universal public will not believe, nor is it expedient that it should. If the European public believed that the democracy would be eventually and finally defeated, it would not enter into combat with the enemy. In this event the purposes of God could not be carried out according to the plan he has devised and revealed in the Bible. The blindness and perverseness of the people and their leaders is a condition that guarantees the execution of his will. Would not the Socialists rather be content with things as they are in France, imperio-republican as it is, and despotic too, than seek to unfurl the banner of Red-republicanism as the national ensign, if they understood that the temporary triumph of their policy would ultimately in the annexation of France to the Autocrat's domain? Why then seek to enlighten mankind on the destiny that awaits them? *Eis martyrion utois* 'for a testimony to them' who believe not, and for the salvation of the '*few*' who have ears to hear, and hearts to understand.—We have nothing to do with consequences.



'The pleasant duty imposed upon 'the wise' is to 'contend earnestly for the faith.' There may still be some of Christ's sheep among the people yet to be man-fested -- The truth must therefore be forced upon public attention that all the members of his flock not yet separated from the goats may hear his voice, and be saved. For this cause, it is well to attack public foolishness in all its departments, and to show its subversiveness of the 'testimony of God' and 'the faith of Jesus.' It has been customary hitherto for men to confine their disputations to mere abstractions in theology, as though 'the faith' had nothing to do with the politics of the world. Hence the insipidity of theological disputes, and the careless indifference of the majority to their verity or falseness. Next to the worship of Mammon, speculations in politics are most absorbingly interesting to the people. 'What's the news?' Is the Athenian characteristic of the Nineteenth Century; so that newspapers are vastly more interesting to mankind than the Bible, which they regard as an unintelligible mystery about souls in fire and brimstone, or singing psalms beyond the skies! Now we should avail ourselves of this condition of things as far as practicable in order to attract public attention to the Gospel of the Kingdom. It is a great political as well as religious question—a key in fact to the right understanding and solution of all the movements of the age, and the consequences that must necessarily follow. We are glad that our friend intends to get 'the European Prospect' before the news-loving public in Glasgow. If we could afford it, we would purchase the right to a column in the most extensively circulated newspaper in New York, in which we would keep the politics of God's Kingdom as opposed to popular political theories, and the political purposes of the world's rulers, constantly before the public. But the parsimony of professors cripples all enterprise, so that the testimony can only be declared in a very limited degree. We cannot therefore do what we would, glad are we then when we find one here and there co-operating in this direction. Truth, like murder, will out at last, and then those who have labored and made sacrifices in its interests will have reason to rejoice.

Absolutism will certainly triumph, and the propagandism of the leaders of the democracy in both worlds, will expedite the crisis. The scribe well instructed for the kingdom of heaven will desire all speedy success to their efforts, and the as speedy subjugation of the democracy

to absolutism; not however because he loves despotism, but because he loves truth and righteousness, and sighs for its permanent establishment over the nations. But, is Russian despotism a truthful and righteous incorporation? The very reverse. In its full manifestation it is 'the Dragon, the old Serpent, the surnamed Devil and the Satan,\*—a hideous tyranny, more terrible than any that hath yet calumniated the truth and played the adversary against all righteousness. But 'the wise who understand' know that 'the kingdom,' which they pray 'may come' that 'God's will may be done upon the earth as it is in heaven,' cannot be established until that despotism—the absolutism of Goguet—shall be revealed in all its magnitude and power; and, possessing the city of Jerusalem, shall prepare to grasp the sceptre of the farther Ind. Upon this ground it is, and upon this alone, they say, 'Down with the Democracy and success to Absolutism for a little time.' The amputation of a limb is a severe operation, but sometimes necessary to the life of the patient; even so the trouble coming upon this generation is terrible, but it is an element in the regeneration of society, and its future blessedness in Abraham and his Seed, that cannot be dispensed with: if therefore the cure of the world's maladies be 'a consummation devoutly to be wished,' in the same ratio is it desirable that Democracy and Absolutism should come to blows, and that the latter should prevail.

EDITOR.

March 1852.

\*Rev. xx. 2. †Dan. xii. 10. ‡Ezek. xxxviii.

## CLERICAL WRATH AGAINST ELPIS ISRAEL.

Halifax, N. S., Nov. 1st., 1852.

DEAR SIR:

It is with mingled feelings of pleasure and admiration that I now take the liberty of addressing you, and I hope you will pardon the same. I have purchased a copy of 'Elpis Israel,' and although I have received a scriptural baptism by being immersed for the remission of sins, and I trust, a believer in the faith once delivered unto the saints, I was very much in the dark respecting some of the most important portions of the law and testimony, especially the prophecies; but since I have perused your invaluable work I have received more perfect knowledge

that way. I heard you every time you lectured in our city last autumn, and I rejoice at the news that we shall soon have the pleasure of hearing you again. Our Doctors of *Modern Divinity* are quite alarmed at the circulation of 'E'lpis Israel; one of them has anathematized the work, forbidding it to be read by his congregation; another has declared that it contains 'damnable doctrines.' My object for addressing you is to inform you that I have reduced your advice to practice, by making a whole burnt-offering of all my books of curious theological arts, creeds, and confessions, of my former faith. When Hogan quitted the church of Rome, he committed all his creeds, and confessions of faith, to a good warm hickory fire; I have done the same with mine to a good warm coal one. 'E'lpis Israel' and 'the law and testimony' alone now constitute my library. The grand reason why our Doctors of *Modern Divinity* are so wrathful is, they are afraid their craft is in danger, the silver shrines being much more an object with them than 'the truth as it is in Jesus.' At the opening of Salem Chapel, the Rev. Mr. Geikee informed his congregation, that the Church of Christ was made up of all the sectarian parties of the day, four excepted, which he enumerated as follows, viz: Roman Catholics, Universalists, Mormons, and Adventists. These, he said, could not be saved for the following reasons, viz: Roman Catholics were priest-ridden, their clergy would prevent them from coming to a knowledge of the truth. Secondly, Universalists, because hell was too warm a climate. Thirdly, Mormons, for they resided at too great a distance to be reached. Lastly, Adventists, because they entertain wrong views of the scriptures. This pretended successor to the faith of the Apostles, denies that which was their hope, joy, and glory, and brands all with heresy, who now advocate these views, the second appearing of Christ and the re-establishment of David's throne and kingdom. But we do not allow the Rev. Mr. Geikee to be a judge in these matters, seeing that judgment belongs to the day of Christ, which is so rapidly approaching; and as he is connected with that branch of the Apostacy, styled Congregationalists, we leave him to that day, when there will be a howling among the false shepherds of the deceived flocks. If one doctrine stands forth more prominently than another in the scriptures, it is the clearly revealed second appearing of Christ our Lord from heaven, to rule the world in righteousness, and administer justice amongst the nations

of the earth. It was this grand doctrine which made our forefathers in the faith endure the loss of all things, defy the tyrants' zeal and bigots' rage, and seal the testimony with their blood. What our Lord said of the Scribes of his day is perfectly applicable to the Doctors of ours, 'ye have made my father's house a den of thieves.' It was this great truth which animated the apostle to the Gentiles in all his labors, sustained him in all his adversity, and inspired him with the most sublime hopes, and soothed him in his expiring hour. We would advise the Rev. gentleman to study more minutely the following text. 'Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time, without sin unto salvation.' May we be followers of them who, through faith and patience, will yet inherit the promises. That you may be instrumental in adding many jewels to the crown of Christ, in the day of his appearing, is the sincere prayer of your brother; and may the Lord grant us all a glorious resurrection from among the dead, or a translation from among the living, according to whatever state we shall be found in at his coming, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Yours in the hope of the gospel, and the Lord's appearing and kingdom,

LUCAS.

#### IMMORTAL-SOULISM AN EGYPTIAN SUPERSTITION.

The Egyptians conceded immortality to souls in general—this is evident, in part, from their mythology even. As among most other heathen nations, so also among the Egyptians, Polytheism originated chiefly from the notion, that meritorious persons are gifted with a divine principle, and that their soul, after its separation from the body, actually becomes endowed with divinity. So were *Ostirs* and *Isis*, according to Plutarch,\* transformed only into gods out of good spirits. Herodotus calls the Egyptians the first who recognized the human soul as immortal† Egyptian superstition the parent of the dogma! Moses was well acquainted with the idea, being learned in all the wisdom of the Egyptians, yet he gives not the remotest hint concerning it from Genesis to the end of Deuteronomy. He had evidently no faith in it.

EDITOR.

\*Plut. de Isid. et Osir. cap. xxix.

†Herod. lib. ii. c. cxxiii.

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