

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.

“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 forever.”—DANIEL.

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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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JOHN THOMAS, Ed.]

NEW YORK, JANUARY, 1854.

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MAN IN SOCIETY.

BY THE EDITOR.

MAN, in the history of his race, presents himself to our notice in two states—the *social* and the *savage*. The social is his *original condition*; the savage, that into which he has sunk as a consequence of licentiousness. At his formation, Man, who was made male and female, was pronounced "very good;" and appointed to live in society, because it was "not good for him to be alone." The primeval society of Eden was constituted of divine and human elements—of God, the Elohim, man and woman: of God, "whom no man hath seen;" of the Elohim, whom he hath often seen; and of man and woman, the perfection of flesh and blood. This social state was *free* and devoid of evil; yet was its *liberty* not absolute, but restrained and regulated by law. Though "very good" and undefiled by sin, man was not permitted to do as he pleased without restriction. A law was given to him by his Creator, expressive of the divine sovereignty over society, and his position in the social state. Hence, society is a divine institution, originally characterized by intelligence, goodness, law, and liberty. Woman belonged to man, because she was his own flesh and bone, and given to him of God; and they both belonged to God, because He had formed them for himself. Society, therefore, belongs to God; so that whosoever hath the honor of membership therein is free to do whatever he pleases that is not contrary to the letter and spirit of His law. This is the liberty God permits in society, which is his. Beyond this man must not go if he would continue in the divine favor. Law is the boundary line between liberty and licentiousness. He that crosses it debolizes, and takes the first step in the de-

scient, which terminates in the anarchy of the savage state.

From the constitution of society, then, at the foundation of the world, we see that law was an essential element of the social state; and that social liberty is *freedom restrained by law*. Absolute liberty, or freedom unrestrained by law which defines "order" and "decency," has no place in the divine plan. Man aimed at this. He virtually asserted, that he had a right to do what he pleased with the Tree of Knowledge as with all other trees; but experience at length proved to him that he had no unconditional rights; but a right only to do according to the law. He did as he pleased, and in consequence lost the favor of God, as will all others who pursue a similar course.

The existence of society depending upon the maintenance of law, it behooves all intelligent and wise people to cooperate to that end. If flesh were not sinful, or if all men were wise and good, the knowledge of the requirements of the divine law would be sufficient. They would know and do. But flesh is sinful, very sinful; and all men in society have not intelligence, nor faith sufficient to walk by, nor wisdom, nor a love of order, nor a sense of decency; therefore, a simple knowledge of what God requires in society, or a simple reference to what the law says, is not enough to answer the necessities of the case. Law cannot apply itself, it must, therefore, be placed in the hands of an *administration*, that lawlessness may be restrained, and decency and order maintained in society.

The savage state is the opposite to the social in every particular. The "philosophy" of the Gentiles, "falsely so called," teaches that the savage is the original condition of man; and that society has grown up out of it as a result of necessity. One who believes the Bible, however, discards this as

mere foolishness. Divinely constituted society is the primeval state; and savage life the extreme consequence of a departure from its laws. It originated in transgression of God's law, or sin, which, before the flood, acquired such force as entirely to corrupt the way of the Lord, and to fill the whole earth with violence. Its career was similar after that catastrophe; and where it was not antagonized by divine interference, but allowed in its fleshly inworking and manifestation to acquire absolute sway in portions of the human race, it reduced them to the condition of the natives of New Holland and the Feejees. The "liberty" of these aborigines is absolute. They do what is right in their own eyes upon the principles of "*liberty and equality*" in the abstract. They are without law to God, and know no rule but the necessity of their own lusts. They are nature's freemen, democrats of the largest liberty, who, under the impulse of desire, edify themselves without regard to the sensibilities and wishes of the unfortunates who fall into their hands.

This is the extremity arrived at by the uncontrolled working of that principle called "*sin in the flesh*." Cannibalism, however, is but the extreme manifestation of that "*liberty*" contended for by some, which impels them to a gratification of their own selfishness and vanity at the expense of the order and decency of the social state. The latter is sin modified in its display by circumstances, which restrain it by present consequences from murder and theft; but leave it rampant in the manifestation of "*hatred, variance, jealousies, wraths, strifes, divisions, sects, envyings,*" which, though thought little of by the carnally-minded, as effectually exclude from the Kingdom of God.*

Now, by comparing the savage and social conditions of man, it will be perceived that, in his transition from the savage to the social state, he sacrifices, as he ascends the scale of being, more and more of what the natural man calls "*his liberty*." The nearer his approximation to primeval excellence, the more is the liberty of the flesh restrained, and reduced to a minimum. Between society divinely constituted, and the purely savage state, there are many intermediate social conditions. Greek, Mohammedan, Papal, and Protestant Socialisms, are sin, or the flesh, variously displayed—incorporations, in other words, of "*the lust of the flesh, the lust of the eye, and the pride of life,*" in which the works of the flesh are manifested with little rebuke. It is for this cause that they are glorified by the multitude which is religiously tolerant only of

that which condemns "*what they have no mind to*." Still we see in these barbarisms the liberty, or rather licentiousness of the savage state considerably retrenched. Law and legal administration are recognized and obeyed; for experience has proved that without these human society cannot exist.

The practices tolerated in the ecclesiastical organizations of the world, cannot be permitted in a society constituted of God. Variance, jealousies, strifes, envyings, and so forth, must be abstained from. No member of such a society is at liberty to indulge in these, or in any thing tending to them. The law of love that proceeds forth of Zion positively and absolutely forbids them. The savage, the barbarian, the Papist, the Protestant, are free to serve sin; but not so the Christian; he is free only to serve righteousness, as a humble and faithful servant to God, who esteems that man most highly who is the least subservient to the lusts, passions, and instincts of the flesh. Therefore it is written: "*Mortify [or put to death] your members which are upon the earth;*" "*present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service*". "*Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another.*" "*Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.*" "*Be ready to every good work; speak evil of no man; be no brawlers, but gentle, showing all meekness with all men;*" and "*Let all things be done unto edifying.*"

Absolute liberty, which is licentiousness, does not belong to God's society. The members of it surrender some of their individuality for the benefit of the whole, of which each person is a very small part. This is a first principle, and there can be no society without it. Now, that portion of individuality which each foregoes, he transfers from himself to the functionaries of society in assenting to their appointment, or in applying for admission, and in being received, into a community where they exist; so that he consents that he has no right to do individually what pertains to them officially. Functionaries, then, are the acting members of the body, administering to its social requirements—its eyes, ears, mouth, hands, and feet; while the body in which they are placed itself is constituted of the generality of its constituents.

These things being understood, there will be no difficulty in comprehending those which more especially pertain to what is commonly termed "*a church*."

A church is a society constituted upon

* Galatians v. 19-21.

principles divinely revealed. It is a company of believers organized for the worship of God, the support of the truth, and their mutual benefit. Union is strength; but there must be union in fact, or association is incorporate weakness. It is not good for Christians to be alone; therefore it is a privilege and a blessing for those who are partakers of the divine nature to be together in society. They afford the truth a local standing; they give it utterance, minister to its necessities, encourage one another, and assist the poor.

Baptism organizes believers of the gospel of the kingdom into the One Body of the Lord. In the beginning, this consisted of 120 persons, with the twelve apostles as their eyes, ears, mouth, hands and feet; their eldership, in short, which comprehended all their office-bearers, who attended to the ministry of the Word, and to the serving of tables. When the 3,000 were added to this Church, they continued under the apostles' sole administration of things spiritual and temporal, until the seven assistants were added to the twelve, to relieve them of the secular concerns. Deacons, therefore, were not essential to primitive church organization, seeing that they were only added to meet the exigences of the case which arose some time after the day of Pentecost. The apostolic eldership was infallible, having been imbued with the Spirit from on high, which guided them into all truth, and made them what they were. Their administration was, therefore, the "ministration of the Spirit," by which each of them was endowed with the "word of wisdom," "the word of knowledge," "faith," "the gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," "kinds of tongues," and "the interpretations of tongues." This was the Model Church, which was of one heart and one soul, and great grace was upon them all.

The churches among the Gentiles were formed after this model; that is, with an eldership or presbytery embodying the spiritual gifts. These gifts were not common to all the baptized, but to those only which constituted the eldership; and, perhaps, the deacons, who may be indicated as the "helps." Those who had the spiritual gifts were the spiritual men, or "members" of the body "in particular." The elderships of the churches, however, differed from the Jerusalem church, in that each particular elder did not possess all the nine gifts, as did each apostle; but only some of them. The gifts were distributed among several for the profit of the whole body. These supernaturally endowed persons, by the particular gifts they had received, were constituted "apostles" of

churches, "prophets," "evangelists," "pastors," and "teachers." They were all elders, but of different orders. Apostles ranked first; the prophets next; then the teachers; and after them, the helps and governors; so that the ruling elders occupied the lowest rank in the eldership, and acting, therefore, under the direction of the ministers of the word; yet, though these diversities obtained, they were exhorted to have the same care one for another.

It was the function of these elderships to edify the body of Christ. In other words, the body edified itself through these "members in particular," who constituted in each society the branched candlestick of the church. The unction of the Spirit burned in them, shining as lights, holding forth the "word of truth." All these gifts worked that one and the self-same Spirit, "dividing to every man severally as He willed." The gift most to be desired was that of "prophecy," or the faculty of speaking by inspiration to the edification, exhortation, and comfort of the hearers. The eldership had a plurality of prophets, who might all prophesy in the meeting, provided they did so without confusion. The Corinthians were desirous of "spirits," that is, of spiritual gifts, by which they might be distinguished. They appeared to have desired the gift of tongues above all others; but the Apostle exhorts them to desire that of prophecy: and whatever they acquired, to seek the acquisition of it, that they might excel to the edifying of the church.

From this brief outline, it is evident that democracy had no place in the apostolic churches of the saints. The Holy Spirit constituted certain of the saints overseers, that they might feed the flock of God, and minister to all its necessities, as the pillar and support of the truth. As the prophets and teachers were ministering in the church at Antioch, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." In this way the rulers and instructors of the body were appointed by the Spirit, and not by the brethren at large. The Father, the Son, the Holy Spirit, the eldership, and the brethren in general, were the elements of God's society in apostolic times. The Father and the Son, by the Holy Spirit, through the eldership, was the authority established in the church. Democratic republicanism would have been subversive of this; and, if tolerated, would have produced confusion and every evil work. The authority of the people and the authority of God cannot coëxist. All things of God, and as little as

possible of man, is a principle characteristic of the social state originating from heaven, in Eden, in Israel, and in the church. Decency and order can only be maintained by the authority divinely appointed and sustained by the wise and good. This coöperation suppressed turbulence, and put to silence the foolish talking of the wise in their own conceits, who thought more highly of themselves than they were entitled to.

The respect and consideration that was due to the elders is clearly set forth in the Epistles. "We beseech you, brethren," says Paul, "that ye know them which labor among you, and are over you in the Lord, and admonish you; and that ye esteem them very highly in love for their work's sake." "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Again: "Remember them which have the rule over you, who have spoken unto you the word of God. Obey them, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Salute them all."

On the other hand, the elders are exhorted to "feed the flock of God, taking the oversight thereof, not by constraint, but willingly; nor for filthy lucre, but of a ready mind; neither as being lords over the heritage, but being *examples* to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

After the manner of these exhortations were decency and order maintained in the churches of the saints; yet even with this divinely constituted authority, the heady and highminded could scarcely be restrained. It was the ministration of the Spirit, not in word only, but in power; yet evil found admission, and became "the Mystery of Iniquity, secretly working." The power could punish, and did punish, even unto the infliction of disease and death, and could also pardon and heal the penitent. It was evidently, however, not exercised to the full, but with considerable long-suffering and forbearance; though, in many instances, it was pushed to extremities, as a terror to the evilly disposed.

Now, to this point I have endeavored to show:

First, that the social was the original condition of man, on the principle that it is not good for him to be alone.

Second, that in this state he was free, yet

subject to law, which is an essential element of society.

Third, that social liberty is defined by law, by which it is prevented from degenerating into licentiousness, which is liberty unrestrained by law.

Fourth, that as law cannot apply itself, an administration must necessarily exist.

Fifth, that man in society must needs surrender some of his natural or individual liberty for social protection from those who may be stronger than he, and for the general good.

Sixth, that office-bearers constituting the administration are representative of that portion of each member's individuality surrendered for social need.

Seventh, that these principles were incorporated in the churches of the saints established by the apostles.

Eighth, that the churches of the primitive age were constituted by the apostles and evangelists, who, having gathered the baptized believers of the kingdom's gospel into distinct societies, ordained elders in them, who being qualified for the discharge of their several duties of teaching, feeding, ruling, and serving, by *spiritual gifts*, were therefore constituted by the Holy Spirit.

Ninth, that the elderships were the many branched lamps in which the holy oil, or spirit, burned for the illumination and well-being of the generality.

Tenth, that the existence of these spiritual elderships necessarily excluded from the church what, in modern times, is styled democratic republicanism.

Eleventh, that the principle upon which all church affairs were conducted is expressed in the sayings, "let all things be done to edifying;" and, "let all things be done decently and in order;" and "let all your things be done with love." And,

Twelfth, that the churches edified themselves through their elderships, which were composed of "members in particular;" that is, of members selected from the "multitude," according to specified conditions.

One thing, then, is evident, from a review of the premises before us, and that is, that *there is no ecclesiastical organization extant like that which we see existed in the apostolic age, and that of the elders who outlived the apostles.* And, furthermore, that however intelligent and excellent of purpose and character certain Christian professors may be, *they could not by any unanimity establish one.* The reason of this is, that the gift of the Holy Spirit is a wanting: *then*, the Spirit called believers, and qualified them for the eldership, and through it instructed and ruled the body; but now, the Holy Spirit is neither in elderships nor peo-

ple; at all events, neither of them afford any evidence of the fact, being more conspicuous for want of wisdom, and knowledge, and understanding, than for the possession of them.

But, because we cannot have the ancient order which existed in the infancy and childhood of Christianity, (for which, indeed, it was specially designed,) is that any reason why, when "a measure of an age of the fulness of Christ" has been attained, and the ancient order discontinued, believers in society should have no order at all; but that A. B. and C., however incompetent in the estimation of all but themselves, should be at unrestrained liberty to violate all the principles embodied in that ancient order, and to set all the rules of courtesy and good breeding at defiance? Certainly not. This is anarchy, and utterly disruptive and subversive of the social state. Men cannot live in society, literary, political, domestic, or Christian, where such licentiousness prevails. There must be system, and such an one, too, as shall be a restraint upon the presumptuous, and a praise to them that do well.

Seeing, then, that the divinely constituted order of things is not attainable, and some organization must be established if believers are to cooperate in society, it evidently follows, that the God of wisdom, knowledge and love, has left it to the most intelligent wisest, and best dispositioned of His sons, to devise a system embodying the principles of His ancient order, through which may be carried out most effectually His benevolence to His children and the world. The case of Moses and his father-in-law establishes this. God had said nothing to Moses respecting the daily judging of the people, which all rested upon his shoulders, to the certain injury of his health. Jethro perceived this, and, though not an Israelite, suggested a division of labor, in the appointment of "*able men, such as fear God, men of truth, hating covetousness,*" who should be rulers with him, to judge the people at all seasons. "If thou do this thing, and God command thee so, then thou shalt be able to endure." Moses took the advice; and though it is not written that God approved it, yet, as Moses was faithful in all his house as a servant, we are justified in concluding that he did; for Moses would have established nothing contrary to His will, nor, if established, would it have been permitted to continue. We are in the wilderness state, and in a somewhat similar position. God has removed the divinely constituted elder-ships, or branched candlesticks, and permitted his heritages to be despoiled and scattered. We are endeavoring to gather the dispersed together in divers places; but,

in doing so, we find the times vastly changed. We are here and there companies, who profess to believe the same gospel as Paul preached, and, like him and his associates, to have obeyed it. We desire to be organized, but the Holy Spirit neither calls any of us to office, nor bestows on us any special gifts. If he prescribe to us no organization for modern times, and he have cut us off from access to the ancient one, it is manifest that, if we are to organize at all, we must do as Moses did at Jethro's suggestion, and organize ourselves, if God command us so; and we infer he does, as he has not told us how to organize, yet exhorts through the apostle "not to forsake the assembling of ourselves together, as the manner of some is."

It might be objected here that this reasoning would sanctify all the ecclesiastical organizations of Christendom. But I say, no; because, in the first place, *they are not organizations of Christians*, their members never having obeyed the gospel, so that they are not Christian organizations; and, in the next place, the organizations do not embody the principles of the apostolic one. *No organization can be acceptable to God which is not comprehensive of his children*; while, on the other hand, I believe he would not be displeased at any system of rule and order *they* might devise promotive of their own improvement of heart and understanding, and growth in faith, humbleness of mind, brotherly kindness and love; and which would enable them to support the truth, and sound it out effectively in the world; all of which premises that their system embody the principles inculcated in the word.

Who then should initiate the organization of unassociated believers? I should answer, in view of Paul's instructions to Titus, He or they who have been instrumental in opening their eyes, and in turning them from darkness to light, and from the power of Satan unto God. It is reasonable that he who has been able to do this, is more competent to "*set in order the things that are not done, and to ordain elders,*" than any one or all of the proselytes put together. He has in the nature of things more scriptural intelligence than they, seeing that they had been blind until he happily enabled them to see. The democratic mode of setting things in order, and ordaining elders, has been abundantly tried, and found wanting. It results in every evil work, and in all presumption and confusion. The vote of the majority puts men into office who are unqualified in every particular; and history shows that wherever this principle has rule in church or world, it invariably introduces turbulence, contempt of authority, and corruption; so that at

length reaction necessarily supervenes for the prevention of the disruption of society which would otherwise certainly ensue.

The things Titus had to "set in order" were the prophets, teachers, helps, governments, &c., which "God had set in the churches" according to a certain order. See 1 Cor. xii. 28. In doing this he constituted an eldership for the edifying of the body in love. If it were necessary that these men should have certain natural, social, domestic, logical, and doctrinal prerequisite qualifications, in addition to the gifts of the Spirit, to enable them to rule well, and to edify the body; how much more important in the absence of those gifts, as in these times, that the office-bearers now should be men of wisdom, knowledge, holiness of life and disposition, courteous, and well bred! Timothy was ordered "not to lay hands suddenly upon any man;" and to let the deacons be tried before they were made permanent. This must be attended to now. The best men and the wisest must form the Wittenagemot of the church; which indeed ought itself to be as a whole an assembly of wise men; but experience unhappily proves that such a condition is the rare exception to the rule. If all the members of a church were intelligent, wise, disinterested, and wholly devoted to the truth, the elder, overseer, or bishop's office would be a ruling and teaching sinecure; but this was not the case in the apostles' day, and it is much farther from being the case now. Men are more knowing than wise and prudent in all ages; and in proportion to their untempered knowledge and self-esteem, disposed to glorify and exalt themselves. The folly and turbulence and conceit of this class, which abounds in all communities, makes it particularly necessary that the very best men a church can afford should be appointed to its oversight.

As all things, then, must have a beginning, it appears to me that the names of brethren of the class indicated by Paul might be unanimously inscribed on a list by the members of the church, and be handed to him who called them out of darkness, that he might acquaint himself with them, and see which of them it would be advisable to leave upon the list for election. If two elders were needed, four or more good, apostolically characterized men might be inscribed on the list presented, which might be reduced, or not, according to the judgment formed of their eligibility by the scrutator who enlightened them. He might perhaps reduce the list to three. Two pieces of paper might then be each labelled, "For Elder," and put into a receiver with a third piece which should be blank. The three brethren should then successively put in the hand, and take one, upon

which they of course who drew the tables would be elected, not by the people, nor by the scrutator, but *by the lot*. This appears to me to be as near as we can come to a scriptural election; and I cannot but think, that "able men, such as fear God, men of truth, hating covetousness," so elected, would be approved by the Lord himself if present; and would certainly be deserving of all that respect and consideration the Scriptures claim for those who supervise the church. Brethren who would not submit to such men in the Lord should seek society elsewhere. A congregation's spiritual affairs might be safely confided to them, for all their endeavors would be to promote the welfare of their brethren, to diffuse the knowledge of the truth, to maintain order and decency, and to glorify the Father who is in heaven. But, if any better mode could be devised, all reasonable and truthful men would be ready to adopt it.

In some churches there are few that can speak; in others, there are many. As a general rule, brethren should be "swift to hear, and slow to speak;" for there are very few who can speak to the edification of any besides themselves. Some mistake talking for prophesying or speaking to edification, exhortation, and comfort. They talk at their brethren, to the greatest annoyance of those who listen to them, who, after they have done, are thankful, and feel no disposition to say, "Amen." These are "unruly talkers, whose mouths must be stopped," and it is the duty of the elders to do it; and to see that the time and patience of their brethren and the public are not unprofitably consumed by such. There is no worship in talking; and it should be remembered that a church convenes for worship and instruction, not to listen to unprofitable and random talk. James says, "be not many teachers (*ὀδοσκαλοὶ*), knowing that we shall receive a severer scrutiny. For we the whole miss many things. If any man offend not in word, the same is a perfect man, able also to bridle the whole body." Let then those who desire to hear their own voices, read the exhortations of the apostles, and add few words, if any, of their own, unless they have prepared themselves as workmen rightly to divide the word of truth, when they who rejoice in the truth will hear them gladly. He is a wise man who, with a small intellectual and scriptural capital, speaks few words; but shallow waters make a great noise; and so it too often comes to pass, that they who have the least depth are the most prolific of wordiness and volubility. Speech seasoned with salt is excellent; but if it have no savor, it is fit only to be cast away as unprofitable and vain.

In a word, then, decency and order must be maintained; and, as far as I am individually concerned, I will identify myself with no organization of believers in contending for the faith once delivered to the saints that does not purge itself from the licentiousness which maintains the right of every man doing what is right in his own eyes, to the gratification of himself, at the expense of the inoffensive, and to the injury of the truth.

ADDITIONAL REMARKS.

In the preceding article I have shown, in the first place, what was the divine order of things in the heritages of God planted by the apostles, and ordained by them and the evangelists; and in the next place, how nearly this might be approximated in the Nineteenth Century. But it is much more easy to sketch out the plan of a solid, and substantial, and elegant fabric, than to build it; much depends upon the nature of the foundation, and the materials to be used. If the edifice be not laid in rock, and the materials be more effluent of the flesh than of the spirit, however admirable may be the plan, the structure will prove like the apples in Milton's hell, beautiful to the eye, but ashes between the teeth.

No organization, not even an apostolic one, can work well, that is, scripturally, which is not composed of elements more zealous for the advancement of the truth, and the promotion of the glory of its divine Author, than of their own notions and exaltation. The first necessary thing is, that the members shall have become as little children, having their old Adam subdued by faith, and Christ substituted in his place by the same principle. Without this disposition, which is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," no organization could work harmoniously and efficaciously, though framed and administered by the apostles themselves. Even a bad organization with good materials would work better than a good one with a self-willed, heady, factious, and self-glorifying people. The members must all respect the apostolic teaching if they would have an organization that would be scriptural and satisfactory to all good men. This teaching says, "By love serve one another." "Be not desirous of vainglory, provoking one another, envying one another." "Submit yourselves one to another in the fear of God." "Stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but

every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Let your moderation be known unto all men." "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a complaint against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which (peace) also ye are called in one body; and be thankful." "Be at peace among yourselves." "Be all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous." "Let love be without dissimulation. Be kindly affectioned one to another with brotherly love; in honor preferring one another." And the great teacher, even Christ, who, though the Lord of all, humbled himself, and became the servant of the least, enstamps this doctrine with the seal of his authority, saying, "He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

A people imbued with such doctrine as this would make almost any organization work well; and indeed would get along peaceably together without any written constitution at all; because peace, and righteousness, and the law of the spirit of life, would be written in their hearts and minds. A people so disposed is the great want of our age—a people who not only believe the gospel of the kingdom, but manifest the fruit of it in their walk and conversation, to wit, "righteousness, and peace, and joy in the Holy Spirit." It is the extreme scarcity of such that makes it almost impossible to plant heritages in the land with administrations even remotely approximating to the apostolic. An association of believers is better without an eldership, than to have one made up of persons destitute of the qualifications indicated in Paul's letters to Timothy and Titus. All who have obeyed the gospel are not "blameless," "watchful," "decorous," "given to hospitality," "apt to teach," "of a well regulated mind"—σωφρονα—"judicious rulers of their own house," and of good external report. These qualifications are as necessary as faith and obedience to the gospel; and in order that their aptness to teach may be beneficially exercised, it is necessary that "the word of Christ dwell in them richly in all wisdom." Persons thus qualified would preside over an association of believers with great advantage all to concerned. These were the sort of persons the apostles exhort us to obey; but before we can do what they

require in the premises, the right persons must be manifested. They do not exhort us to obey the incarnations of accident, or of majorities, or of party feeling; but only such as the Holy Spirit makes overseers—"able men, such as fear God; men of truth, hating covetousness." They should be wise, not in their own conceits; this the apostle forbids: but wise in the estimation of those that be wise, and disposed to avail themselves of their services. The greatest amount of the knowledge of divine things possessed in these days is but little at best. How very minute, then, that which is little compared with this! and how little ability is there to use this small amount aright! A little knowledge is a dangerous thing. It puffs up, and "lifts up with pride," or inordinate self-esteem. It is expedient, therefore, that a newly-formed ecclesiastical association should enter upon such an arrangement as would give expression probationally to the principles set forth; that being taught by experience they may be the better able to judge of measures and of the fitness of individuals to carry them into effect with permanence.

Now, a necessity, forced by circumstances upon certain believers of the gospel, has compelled them to initiate an organization which shall favor, as they believe, the congregational worship of God in spirit and in truth, and the dissemination of "the word of the kingdom" in the city of New York. They have entered upon this arduous enterprise without conference with flesh and blood. They have seen and felt the necessity that exists, and have responded to it in the fearlessness of faith, the love of peace, the admonition of the truth, and the fear of God. It is an olive branch to all who love the truth better than themselves, but affords no scope for the unhalloved ambitions of the flesh. Approbating the principles set forth in the article entitled "*Man in Society*" and these "*Additional Remarks*," they have agreed to the following constitution, as meeting the demands of the probational situation in which they are placed. It is published here for the benefit of all who may be interested in the subject of "Church Organization," which has been for many years a cause of much trouble to the professed friends of truth both in Britain and America. Unhappily, in modern times, about the first thing neophytes begin to do is to join battle with somebody about church government, instead of adding to their faith "goodness, and knowledge" of the divine testimony, that they may grow thereby, and become men, able to con-

tend earnestly and valiantly for the faith once for all delivered to the saints. Infinitely more scriptural would it be for such to do this, than to consume their time and energies in striving against each other about place and power. A man thoroughly imbued with the truth would rather avoid these in this age than seek them. The least intrinsically deserving and qualified are, for the most part, those who aspire after the petty distinction of place, being rarely capable of illustrating their position by the fruit of faith. They forget that we are placed here to learn obedience by the things we are called to suffer; not to "learn how to rule;" though to obey with a good grace is the first step to the commanding righteously the obedience of others. But, not to dilate more upon this point, which ought to be obvious to all, I proceed without further comment to lay before the reader the

CONSTITUTION

OF THE

ROYAL ASSOCIATION OF BELIEVERS

IN NEW YORK.

1.—THE NAME OF THE ASSOCIATION.

In the age contemporary with the apostles "Christian" was a name unappropriated by any religionists, other than the true believers who were "first called Christians at Antioch." But in the nineteenth century, this is not the case. Every ecclesiastical association in "Christendom," from "the Mother of Harlots" to Mormonism, the most recent of her Babylonish and adulterous generation, now appropriates the *once* distinctive and unblemished appellation to itself. For this reason, we conclude not to attempt to distinguish our Association by a name so universally misapplied; differing also, as we do, so essentially in faith and hope from all modern "Christian" names, sects, and denominations.

The "one faith" and "hope" we confess as "*the children of the kingdom*," are *royal*. We believe in a Messiah, even Jesus, who shall subdue unto himself, and for his brethren, a *royalty*, bounded only by "the uttermost parts of the earth;" in which royalty we hope to participate, when, as Micah testifies, The first dominion shall come to the stronghold of the daughter of Zion; and *the kingdom* to the daughter of Jerusalem." The apostle Peter, in writing to his Christian brethren dispersed through the provinces of Asia Minor, who also believed in this royalty, saith, "Ye are a chosen generation, a *royal priesthood*, a holy nation, a purchased people; that ye should publish the goodness of him that hath called you out of darkness into his wonderful light." Besides this, the Apoc-

alypse affirms that the Lord Jesus has made such "kings and priests, for God to reign upon the earth;" and adds in another place, "They sat upon thrones, and judgment was given unto them: and they lived, * * * and they shall be the priests of God and of Christ, and shall reign with him a thousand years."

Seeing then that it is fit that a society, or association, of whatever kind, should have a designation; and deprecating strongly the imposition of a name by which we should be characterized as the adherents of any person, however esteemed; we agree that the title of our confederacy shall express the great subject-matter of the gospel, *i. e.* ROYALTY. Our decision, therefore, is that our ecclesiastical union shall be entitled "THE ROYAL ASSOCIATION OF BELIEVERS"* in New-York.

2.—THE ASSOCIATION DEFINED.

The Association is an aggregation of persons who believe "the things" covenanted to Abraham and to David, "concerning the kingdom of God and the Name of Jesus Christ," and have therefore been "immersed into the name of the Father, and of the Son, and of the Holy Spirit."

3.—OBJECTS OF THE ASSOCIATION.

WE, THE UNDERSIGNED, whose scriptural position is defined in No. 2, DO HEREBY confederate ourselves into a visible association, for the weekly remembrance of the Lord Jesus in the breaking of bread; for the celebration of the high praises of God; for the reading of the Scriptures; for the support and proclamation of the gospel of the kingdom; and for mutual assistance in time of need.

4.—WHO ARE INVITED TO MEMBERSHIP.

"The wisdom from above being first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"—we cordially invite all immersed believers of the gospel preached to Abraham, Israel, and the Gentiles, by the Angel of Jehovah, Moses, Jesus, and the apostles, who are disposed to illustrate this "wisdom from above" in word and deed, to unite with the undersigned for the purposes set forth in No. 3.

* This title is nearly equivalent to the Scripture phrase "ROYAL PRIESTHOOD," used by Peter; that is, a *Royal Order of Priests*. "Royal" is a French word, from *roi*, a king. Any thing pertaining to a king is royal. Hence an Association composed of "children of the kingdom," who are "sons of God," and therefore brethren of Jesus Christ, Jehovah's first born and Israel's King, believing also the glad tidings of the kingdom, is royal; and therefore named as in the text above.

5.—WHO HAVE THE PRIVILEGE OF CHRISTIAN WORSHIP WITHOUT MEMBERSHIP.

Being the Lord's table, and not the table of the Association, all of good report within the city or without it, who, believing the gospel of the kingdom, have been immersed, are cordially invited to worship with us; the only privileges withheld being a participation in the direction of our affairs, and speech without previous invitation.

6. WHO ARE INADMISSIBLE TO MEMBERSHIP.

"The kingdom of God" believed being "righteousness, peace, and joy in the Holy Spirit," we hereby disallow the membership of our Association to any immersed believers who cannot prove that they walk as becomes the kingdom of God and of Christ.

7.—ADMISSION TO MEMBERSHIP.

Immersed believers of the gospel of the kingdom are admissible to membership by the unanimous consent of the Association, the absence of any objection *privately* stated in the presence of the applicant, who will make his application for admission to a presiding brother, or silence, being taken for consent.

The immersion of a believer of the gospel of the kingdom by a brother of our society, appointed to administer it, of itself constitutes the baptized person a member of our Association.

8.—THE EXECUTIVE OF THE ASSOCIATION.

Our Executive is for the maintenance of decency and order in the meetings of the Association; the administration of the Supper and Baptism; attending to the admission of applicants to membership; the removal of any misunderstandings or difficulties that may arise to the hindrance of the objects of the Association; the disbursement of its contributions; and for whatever else needs to be attended to in behalf of the society.

In the heritages of God, planted by the apostles — *κληροι του θεου* — these functions, with teaching, were distributed to "apostles, prophets, evangelists, pastors, teachers," "helps and directors," endowed with certain specified natural qualifications, and appropriate spiritual gifts, "for the perfecting of them for the work of the ministry, and the edifying of the body of Christ." These *perfected* saints, or holy ones *perfected for the work*, were the many-branched candlestick of the heritage to which they belonged. They were, collectively, the *elder*ship or *presbytery* of the association, and classified by Paul, in his letter to the Philippians, as "*the bishops and deacons*," or, in

another place, "*members in particular.*" We acknowledge the desirableness of an exactly similar institution as the Executive of the Association; and could we avail ourselves of brethren possessed of the natural qualifications, specified by Paul to Timothy and Titus, in whom "*the word of Christ dwelt richly in all wisdom,*" we should be disposed to submit ourselves to them as "over us in the Lord;" but, seeing that at present such are not available, we agree that the executive functions of our Association shall be discharged as follows:—

Three, four, or more, as the necessity of circumstances may demand in the unanimous estimation of the brethren, shall be selected because of their scriptural intelligence, good qualities and report. These select brethren shall not be regarded as "officers," but simply as brethren in particular, *specially interested in promoting the objects and welfare of the Association.* After speaking of elders, called *ἐπίσκοποι*—*episcopoi*, or bishops, i.e., overseers—Paul then proceeds to speak of others, called *διάκονοι*—*diakonoi*, or deacons, i.e., overseers of the poor, and of secular affairs, almoners, &c.

Of the latter, he says: "Let these **ALSO** first be proved," implying by "also" that the *episcopoi*, or overlookers of the flock, should be proved as well as the *diakonoi*, or superintendents of secular affairs. These select brethren of our Association may therefore be considered, not as "bishops and deacons," but as *probationers*, who may or may not become official.

¶4. One of these brethren shall preside in rotation at the meetings of the Association for the breaking of bread and mutual edification. He will regulate the meeting for breaking of bread, according to No. 11, and will be careful to see that "all things be done decently and in order," as there prescribed. If any applications for admission to membership, or for baptism, be made upon his day, or during the ensuing week, it will be his duty to ascertain the candidates' fitness in the presence of one or more. He will then make report of such fitness to the Association at its ordinary session, and during the "contribution;" and, if there be no objection, admission to membership shall be expressed on the following Lord's day, by the presiding brother extending to the accepted the right hand of fellowship for the whole. If the application be for baptism, then the subject's fitness being ascertained, the presiding brother shall administer it, or provide for its administration. At the conclusion of the meeting, he will announce the brother whose turn it will be to preside at the next assembly.

9.—EXPOSITION OF THE WORD TO THE EDIFICATION OF THE ASSOCIATION.

In Ecclesiastes it is written, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven and thou upon earth; therefore *let thy words be few.*"

The Apostle James also saith: "Be swift to hear, and slow to speak, slow to wrath." Yet it was said to certain of old time "*perfected for the work*" by the Spirit: "Ye may all prophesy, one by one, that all may learn, and all may be comforted." "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." Exhortation is, therefore, a part of prophesying, and, in being attempted, must be done without debate "to the edifying of the Church," or not at all. Hence, the Apostle saith, speaking to the prophesiers, "Seek that ye may excel to the edifying of the Church;" and to all members in particular, "Let all things be done unto edifying."

We understand from these and other portions of the Word, "that it inculcates *much thought and few words.*" Exhortation is hortatory instruction of a consoling character, founded on the testimony of God. We expect therefore, that those who "exhort" will first call our attention to some portion of Scripture by reading it, then show us the interpretation of what he has read, and afterwards bring it home to us in words of kindness, for our edification and comfort. To open a masked battery upon brethren is not "exhortation," and, being neither courteous nor christian, will not be allowed; but will be the duty of the presiding brother to stop it immediately, by rising and politely inviting such offender against good man to take a seat. "Let thy words be few." In consenting, therefore, to suffer prophesying from uninspired men of ordinary talents and information, brethren will be expected to restrict themselves to fifteen minutes at most, unless at the discretion of the brother who presides.

10.—OF DIFFICULTIES AMONG MEMBERS.

If "Christ dwell in our hearts by faith," the Spirit of Christ will be there; and "where the Spirit of the Lord is, there is liberty," or freedom from the dominion of the flesh, which is sin. Difficulties arise from the absence of this Spirit in one or both. It is the duty of brethren not to burden others with their misunderstandings, but to settle them before sundown by themselves. But if this cannot be effected, let them invite a brother to as-

sist them in a return to oneness of mind. If the matter can by no means be reconciled, the case may then be referred to one of the select brethren, who, alone, or assisted by the other select brethren, shall labor to restore harmony without laying it before the Association. If this cannot be effected, the case may be reported to the Church, and we agree to withdraw the privileges of our society from the party who shall be manifestly in the wrong.

11.—THE ORDER OF WORSHIP.

After the custom of those instructed by the Apostles, the Association will convene for worship on the first day of the week. The members being assembled, the brother whose turn it is to preside will take the chair, and invite us to unite with him in invoking the blessing of the “Father of Lights,” and his acceptance of our spiritual sacrifices in the name of Jesus Christ, the Apostle and High Priest of our confession. After this the presiding brother will invite us to sing a portion selected from the Psalms of David or the “Paraphrases,” which may be proposed by himself, or by some other of the brethren, as he may prefer. The singing being ended, Scripture-reading will commence. A portion should be read from each of these four divisions: *First division*, from Genesis to Job, inclusive; *second*, from Psalms to Malachi, inclusive; *third*, from Matthew to Acts, inclusive; and *fourth*, from Romans to Revelation, inclusive. The presiding brother may distribute the reading among the best readers, reading a portion also himself according to his discretion. The four divisions are each to be read continuously to the end, beginning with the first chapter of Genesis, the first Psalm, the first chapter of Matthew, and the first chapter of Romans. After the reading, singing as before. A contribution will then be taken up, to defray whatever expenses may be incurred in carrying out the objects of the Association. The admission of members will be attended to at this juncture, according to Nos. 7, 8, & 4.

The presiding brother will then proceed to the breaking of bread, any brother he may call upon being the medium of its distribution. He will remind the brethren of what it celebrates—as, the love of God, the self-sacrifice of Jehovah’s King for the saints, and for the world of which Abraham and He, and we with them, are all the heirs, &c. He will then give thanks for the things memorialized by the bread, or invite some other so to do. After its distribution, he will proceed in like manner with the wine.

When the wine is returned to the table, he will state how much time remains for the continuance of the session, and that it can

now be occupied by expositions of the Word to edification according to No. 9. When these are finished, the meeting may be concluded with singing and prayer. This order may be succinctly stated as follows:

1. Prayer by the presiding brother.
2. Singing.
3. Scripture-Reading :
 - a. From Genesis to Job.
 - b. From Psalms to Malachi.
 - c. From Matthew to Acts.
 - d. From Romans to Revelation.
4. Singing.
5. Contribution, and Reception of Members, if any.
6. Breaking of Bread, &c.
7. Exposition of the Word to edification.
8. Singing.
9. Prayer.

Signed by
 CHARLES HALYBURTON.***
 HENRY O. BENNETT.
 JOHN THOMAS.
 THOMAS BARKER.
 JOHN McDONALD.***
 JAMES MERRY.***
 ALEXANDER CAMPBELL.***
 WILLIAM TOWERT.

*** The four with this sign affixed to their names consented to act as “select brethren” to carry out the constitution they have subscribed.

FORM SUBSCRIBED BY MEMBERS ADMITTED
 SUBSEQUENTLY TO THE FORMATION OF THE
 ASSOCIATION.

We, the undersigned, having duly examined the Constitution recorded in this book, in subscribing our names do thereby attest, that the position defined in No. 2 is ours; and that we approve and accept of its provisions, and are determined to abide by them, and to use our influence in causing them to be respected.

“NOTHING BUT PEACE AND PROSPERITY.”

“Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake.”
 —Jesus Christ.

In Mark, the phrase “for my sake” is associated with “and the gospel’s.” The two things, Jesus and the gospel, are inseparable. He says that he was sent of God to preach the gospel of the kingdom;* and Jehovah hath said concerning Jesus, “Hear ye him!”† and again, “Unto him ye shall

* Luke iv. 18, 43. Matt. iv. 23. † Matt. xvii. 5.

hearken. And I will put my words into his mouth; and he shall speak all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my word which he shall speak in my name, I will require it of him.* And Jesus saith, "He that rejecteth me, and receiveth not my words, [the gospel of the kingdom which he preached.] hath that that judgeth him; the word [of the kingdom] that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father who sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment [when observed] is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." Again he saith, "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doth the miracles." "If a man love me, he will keep my words. He that loveth me not, keepeth not my sayings: and the word [of the kingdom] which ye hear is not mine, but the Father's which sent me." It is evident then, from these declarations, that to be subject to any thing for Christ's sake, is to be subject to it for the sake of the gospel of the kingdom preached by him. *He judgeth of men's attachment and devotion to his person by their veneration and devotion to the gospel he preached.* He associates the not receiving of his words with the rejection of himself, and tells us plainly that a man does not love him who does not keep his sayings. This intimate connection between the preacher and his doctrine is not surprising, in view of his saying that he is himself "the truth." "I am the truth," saith he; and says Peter, "Ye have purified your souls in the obeying of the truth—*εν τη υπακοη της αληθειας.* Hence, where the truth is, Christ is; therefore, Paul says, "God grant that Christ may dwell in your hearts by faith." He, then, that believes "the things concerning God and the name of Jesus Christ," is the man in whose heart Christ dwells; because the truth dwells there with full assurance of faith and hope. The Bible is the truth in a book; Christ is the truth incarnate; and a Christian is the truth in his heart lovingly obeyed. It is nonsense for a man to talk of "loving the Lord Jesus" while he receives not his words. The Lord thanks no man for a mere lip-love—a love that rejoiceth not in the truth, believeth not all things, and hopeth not all things.

From what hath been said, then, the reader will see that to be spoken evil of for Christ's sake, is to be spoken evil of on ac-

count of the gospel of the kingdom which he preached. Men will bear with you in any thing you may teach, provided you maintain nothing offensive to their self-complacency. They profess to be pious, to be zealous for God, to love the Lord Jesus, to believe the gospel, and to have obeyed it. Take care then how you define Bible things; and see that you do not come to conclusions incompatible with their piety, zeal, love, faith and practice. If you do, then farewell to your good name and standing in the estimation of those under the malevolent influence of their revilings. I speak from twenty years' experience of the like, and therefore know truly whereof I affirm.

Now the great practical question at issue between me and my contemporaries, is "the gospel of the kingdom of God." We have seen by our references that the Lord Jesus preached it in obedience to the command of the Father. And besides this, he declared that the gospel which he preached before he was crucified, should be preached for a testimony to all nations. His words are, "And this gospel of the kingdom shall be preached in the whole habitable—*εν ολη τη οικουμενη*—for a testimony to all the nations" of that region. The same gospel then that Jesus preached to the house of Judah and to the inhabitants of Jerusalem, was to be preached to the nations of the then civilized world. This the apostles began to do in the name of Jesus, several years after they commenced operations in Jerusalem on Pentecost. The difference between their preaching of the gospel and that of Jesus, was that between promises unfulfilled and promises fulfilled to a very limited extent. So far as the promises were fulfilled in the death, burial, and resurrection of Jesus, as the Son and King anointed of Jehovah, the accomplished facts became the foundation or basis of the conditions, by conformity to which, Jews and Gentiles might become heirs of the promises yet largely unfulfilled. The facts and the doctrine or teaching predicated upon them, constitute "the mystery of the gospel," or "things concerning the name of Jesus," and therefore, "the mystery of Christ," which are not two mysteries, but one. Jesus preached the gospel of the kingdom minus the mystery in his own name, because it was still a hidden mystery, and must have so continued until he was "perfected;" the apostles preached the same gospel with its mystery, because it was no longer hidden, but commanded to be proclaimed.

Our contemporaries do not understand this matter: they have lost sight of the gospel of the kingdom; and as a substitute for it,

* Deut. xvii. 15, 18, 19.

† Matt. xiii. 19, 23.

preach a few items of the mystery imperfectly, as the condition of the salvation of what they heathenishly style the immortal soul in kingdoms beyond the skies! Our pulpit orators, who learn their divinity in the theological schools and colleges, preach every thing but the gospel of the kingdom. With respect to this, they are in heathen darkness, knowing nothing as they ought to know. Their system of Gentilism is to blame for this. The systems make them what they are, and with grateful and devoted hearts, they uphold and glorify their *Almæ Maters* in return.

My courteous friend, the President of Bethany College, is of this class of orators and orator-makers. So ignorant of the gospel of the kingdom is he, that he can pen the following rhapsody without a blush, as a specimen of the things that play not around the head, but come to the very heart itself!

"Man," says he, "the most sublime and awful object that man himself or *angel* ever saw, was predestined and created for a citizenship in the whole universe, and *not for any locality in the solar or material realms.* God and his whole creation is the patrimonial inheritance of man. God himself is his portion. Therefore all things are man's, because man is Christ's, and Christ is God's Son, and the heir of all things."

Thus, Mr. Campbell gives the lie point blank to God. I do not say he does so wilfully; but in effect he does. He says, that "man is not created for any locality in the solar or material realms." Hear then what Jehovah hath decreed concerning Christ's inheritance, to whom, according to Mr. C., man belongs. "Thou art my Son; this day [of thy resurrection] I have begotten thee. I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." These are the "all things" of which Jehovah's anointed King is "the heir"—the nations and the earth. And the saints, his brethren, being "joint heirs with him," are heirs also of the same. Are not these material realms? "The kingdoms of the world become our Lord and his Anointed's, and he shall reign in the ages of the ages." If these realms are not material and located in the solar system, they must be no where!

"Jehovah," saith the Psalmist, "built his sanctuary like the earth *which he hath established for ever.*" "The righteous," saith Solomon, "shall be recompensed in the earth: much more the wicked and the sinner." "The righteous shall never be removed; but the wicked shall not inherit the earth." "The heaven, even the heavens are Jehovah's: but the earth hath he given to

the sons of men." "The earth abideth ever." "Blessed are the meek, for they shall inherit the earth." "Thou hast redeemed us by thy blood; and hast made us kings and priests for God; and we shall reign upon the earth." Do not these passages prove that man is created for terrestrial locality for ever, when he shall have been freed from all present evil? Mr. Campbell says he is not; the Scripture says he is: therefore let God be true, and every man a liar that approves not His sayings.

Banishing man finally from this planet to some transolar region, Mr. Campbell of course has no great faith in God's promise to Abraham in regard to his and his Seed's everlasting possession of the Holy Land. He reduces all these to a deception practised upon the Friend of God, who died in hope of rising from the dead to possess the land in which he had been a wanderer and sojourner, dwelling in tents upon it, like his descendants, the Ishmaelites, with Isaac and Jacob. Virtually denying these promises, the gospel of the kingdom is to him "an opinion," "a fable," "an hypothesis," "a fiction;" and therefore no bond of union or term of communion.

The issue between Mr. Campbell, the supervisor of 300,000 "disciples," and myself, is the gospel. I affirm that he is in heathen darkness concerning it, and utterly devoid of faith in the promises of God. He does not even know what faith is, as appears from these words: "It is a great point gained," says he, "to know and to appreciate that *faith is the belief of facts!*" What a wonderful attainment in College divinity! and yet how unscriptural! But Paul denies the supervisor's definition, and says, "Faith is the assured expectation—*προσδοκία*—of things hoped for, the conviction of things unseen." Things hoped for are not facts, but promises. A scriptural faith is therefore *the belief of promises.* This was Abraham's faith, but not Mr. Campbell's: his is a belief of facts, and hence the difference between the Friend of God and him. Matter-of-fact people are the children of the flesh, who are not the children of God; "but the children of the promise are counted for the seed." The children of the promise are they who, believing the promises covenanted to Abraham, are constituted "in Isaac," by induction into Christ by baptism into his name. "In Isaac shall thy seed be called." "Now, we, brethren, as Isaac was, are the children of the promise. But as then he that was born after the flesh persecuted him that was born after the spirit, *even so it is now.*" Hence, Messrs. Campbell and Wallis, children of the flesh, like Ishmael of old, having neither reason nor tes-

timony to adduce in defence of their positions, avenge their chafed and troubled souls in speaking evil falsely of him who convicts them of ignorance and sin against the truth. It is only occasionally that I catch a glimpse of their periodicals; but when I do, I find them still at their old work of slaying thrice the slain! No doubt they are gratified, and their readers more strongly walled in by the prejudice they have labored to create against me. I read their foolishness with a mingled feeling of pity and gratification. I pity the poor men for their folly; yet am I gratified that in reviling me, and saying all manner of evil of me for the gospel's sake, they are preparing for me the blessedness promised in the text.

In the *British Millennial Harbinger* for May are two letters republished from the *American Millennial Harbinger*, with a few comments by editor Wallis. One is from an acquaintance, of mine in Paisley, Scotland, named Matthew Tannehill, a member of the Baptist church in that town, to Dr. R. Richardson, of Bethany College, Virginia. The other letter is from A. Campbell to what he styles the "Church of Christ meeting in Paisley." Matthew Tannehill, if I mistake not the gentleman, is brother to the Paisley poet of that name. While I sojourned in that town, he was quite friendly and attentive, and very desirous that I should correspond with them on my return to this country. He seemed to be quite interested in my lectures, and very gracious in his behavior. But the word preached seemed to have its usual effect of disturbing the peace of the carnally minded. Some appear to have received it, but with what degree of intelligence I cannot say. There was no division, or talk of it, while I was there; but from Matthew's testimony to his "dear brother Richardson," it would seem that trouble appeared in the camp which was not allayed until a separation ensued. Before the separation the congregation divided upon the question of the gospel, some maintaining this, others that, concerning it. The minority was in favor of its having relation to the kingdom hereafter to be established in the Holy Land. The majority, ever opposed to the truth in all ages, was unconvincingly opposed to "the gospel of the kingdom of God" in the Paisley church. The minority, finding this, could not regret their exclusion from the Baptist church, styled "the Church of Christ" by Mr. Campbell. About thirty "were separated." As a consequence of this ejection from the synagogue, all agitation about the gospel ceased. So when Paul and his disciples were cast out, the synagogues reverted to their former peaceful ignorance of the truth. The ma-

jority had it all their own way. The contention for the faith once delivered to the saints was silenced! and skykingdom glorification of disembodied ghosts resumed its undisturbed sway over Matthew Tannehill and his co-religionists. "I have been," saith he, "a member of the Paisley church fifteen years, and at no period of its history was it in a more flourishing state than at present, (Jan. 10, 1853;) and for a considerable time past—ever since the disciples of Dr. Thomas left us, or were separated—we have had nothing but peace and prosperity. I think the church has doubled its members, if not more, since that time." Peace and prosperity evinced by a dead silence respecting the Word of the kingdom preached by Jesus and the apostles; and the consequent doubling of the numbers of the majority! Suppress the truth, Matthew, and the multitude will crowd your meeting-house, and keep the water of your "large pre-pulpit baptistry, so exceedingly convenient," in constant agitation! Evil and the foolish multitude go hand in hand.

The minority who were striving for intelligence in the "one faith" became a dispersion; and Matthew Tannehill, not understanding God's dealings with the friends of his truth, "thinks they are near their end." Had Matthew lived in the days of the apostles, when the Jerusalem mother of all apostolic churches was scattered to the four winds, leaving only the apostles in the Holy City, he would have thought that the dispersed were near their end likewise; for Matthew would have been the same Matthew then as now—doubtless as profound a thinker after the manner of men. But with all his depth, he fails to discern from the examples or the Word, that it is no part of God's plan for believers of the gospel of the kingdom to be living in peaceful and prosperous communities. When they got "rich, and increased in goods, and said they had need of nothing," or "in a flourishing state," as Matthew terms it, he put an end to their ecclesiastical prosperity and peace by scattering them abroad to preach the Word. The kingdom can only be entered through much tribulation, and not through prosperity and peace. Have peace among yourselves, but in the world ye shall have tribulation. Peace and prosperity keep tribulation from Matthew's door. He and his have found a new course to the kingdom. They have left the stormy regions for the trade-winds of peace and quietness. All sails are spread to the gentle breeze, and the crew of the Paisley bark are lazily extended on the deck, dreaming of "nothing but peace and prosperity!"

The circumstances under which the minority separated were very unfavorable to peace

among themselves in the outset. If they could have had some one with them well instructed in the truth to show them at once the way in which they should walk, having the disposition to know and do the will of God, there would have been no scope for disputings. But being only in the beginning of things, and having none to help them, it was only by a mutual expression of their various convictions that the truth could be more fully brought out. This collision of views would naturally have a winnowing effect on the original thirty, so as to "sift them as wheat" till all the chaff would fly away. This sifting process, if Matthew's testimony be correct, seems to have reduced their number considerably. But there is no help for this. "Many are called" (to God's kingdom and glory,) but only the "few are chosen;" for the few alone have faith enough to be saved. The agitation so much deprecated by the lovers of "smooth things," is God's agency for the taking out of the few for the name of Christ that may be for the time being hid in the churches of the Gentiles. Where there is "nothing but peace and prosperity" there are either none of "the few" to bring out, or they have all been separated, and none but the chaff or tares remain. Let a Baptist or Campbellite, or other church, remain in "nothing but peace and prosperity" undisturbed, and there is no chance of a soul of them coming to the knowledge of the gospel preached by Jesus and his apostles. They remain perfectly shut up in unbelief—shut up to the faith once revealed, but now generally lost sight of. Their pulpits cannot teach them, being ignorant themselves; and if their orators, and editors, and college professors, be in outer darkness, what can the people do? Their case is hopeless. They have the Bible, indeed, but they say the prophets are unintelligible; and if these cannot be understood, it is impossible to understand the apostles; for these only "preached the gospel of God which he had promised before by his prophets in the Holy Scriptures." The parallel between the Jewish synagogue of old time, and the modern churches of the Gentiles, in regard to their being "shut up to the faith," is exact. It was only by sending a "pestilent fellow" like Paul among them to agitate their minds, that they could be brought to see into the meaning of the prophets. What he preached threw them into an uproar, turned them into debating societies, caused them to devour each other, and to proceed to the greatest extremities, so that he was himself oftentimes in jeopardy and sore afraid. He "necessarily became repellant" to the unbelieving, who resolved all his reasoning from the Scriptures into mere opinion and speculation. Still it was wisely

and benevolently arranged. To agitate the synagogues by introducing new things among them, was God's plan for "opening their eyes, and turning them from darkness to light, and from the power of Satan to God." The result of the apostle's stormy disputes was good. The honest and good hearts of the bystanders received the kingdom, and were at length separated by the apostle from the rest who blasphemed the Word and reproached the speaker. Having accomplished this, the agitation died away, and "nothing but peace and prosperity" prevailed among the unbelieving Jews, after they had expelled that "unfortunate man," Paul, and his disciples.

It is said that "History is ever reproducing itself." It seems to be so to some extent in the history of my career for a few years past. Jesus sent Paul to agitate the peaceful synagogues; I am invited by peaceful societies to come and lay before them my views. I go, and expound to them what I see written in the Scriptures. I go to speak what I believe is the truth, not to ascertain what they believe, and then repeat it. It matters not to me what the society believes; I go to tell them what the Scriptures teach. This is all that I or they need care to know. I speak it without circumlocution or apology, in an open and straightforward manner, and leave it with them for their consideration. It would be strange if the Word rightly divided in this cloudy and dark day did not agitate men's minds. It is a good sign when such an effect is produced. Where it is not, it argues a hard-hearted insensibility to "the deep things of God." Intelligent, thoughtful minds must be agitated when they find that God's way is not theirs. They express their views of what has been shown them. They begin to think it must be so. Their brethren are alarmed for the old creed, and become suddenly filled with zeal, and speak evil of the "new doctrine." Finding their position unsustainable by Scripture, they resort to clamor, to reproach, to the exercise of authority, and at length to expulsion of the "perverted." Their peace has been disturbed, indeed, but the agitation has proved a benefit—it has separated the wheat from the chaff, which having been thoroughly cleaned, is preserved until the time arrives to remove the chaff out of the way. Like the "pestilent" Paul, I have the honor to be reproached by the enemy, who naturally entertains no good will towards the disturber of his peace. He speaks "all manner of evil of me falsely," I am happy to know, and charges me with views and practices which have no existence save in the malevolence of his own fleshly mind. The following tirade is a

specimen of this sort of thing from the pen of President Campbell. It forms three paragraphs of his letter "to the Church of Christ in Paisley, with its bishops and deacons;" which appears to have been elicited by Matthew Tannehill's epistle to Dr. Richardson; a morsel of gossip too precious not to be magnified into a more formal condemnation of myself and friends. The following are his words:—

"Doctors of theology, as such—doctors of medicine—doctors of philosophy—doctors of opinions (to which learned class Doctor Thomas belongs)—have no moral chairs or moral authority, no ecclesiastic power, no prescriptive rights over the understanding, the conscience, or the hearts of the citizens of Messiah's spiritual empire. There is no spiritual nourishment in mere opinion, or in human science, falsely so called. These play round the head, but come not to the heart.

"Opinions and speculative views on any subject—human depravity, divine grace, election, the fall of man, the millennium, the essences of things, divine or human—flatter pride, feed the imagination, centre in self-esteem, and terminate in schism.

"The history of this unfortunate man is a monument of its fatal tendencies. With respectable talents, a medium education, a decent diction, and many good opportunities, he has only bewildered himself and a few disciples; and by his own puffing, has puffed them up into a bloated self-esteem, and a supreme contempt for all who will not do homage to the idol which he has set up. A speculative, self-confident neologist, on any subject, with some fervor and fluency, may bewilder a few unstable souls, and lead them captive at his will. But the spell soon passes away. The human mind demands a more substantial bill of fare. Ephraim became lean while he fed upon the wind, but when joined to his idols, the oracle commanded to let him alone. To reason against dogmatism, is as hopeless as to reason with a spiritual rapper of the present day, or as it was with a second adventist in the year FORTY-SEVEN. It is a wise and benevolent arrangement, that such theorists necessarily become repellant, and like some of the pests of ancient times, devour each other and annihilate themselves."

This extract is a sketch of the original as it appears to the limner through the haze of his own prejudices and misconceptions. All things with friend Campbell are "opinions and speculative views," which are not comprehended in his limited matter-of-fact creed. He very carefully keeps out of sight "the gospel of the kingdom," which is the real ground of difference between me and all

others who oppose. This is not one of his "facts," and therefore rejected as an opinion. What he calls my opinions and speculative views, I am prepared to show are things revealed in the Word of God for faith. My full assurance of their truth, and earnest expression of it, he styles "dogmatism;" and the gospel of the kingdom, the idol I have set up for all to worship! He perceives, however, that any attempt on his part to reason successfully against the things I advocate, is hopeless. It is; for he must bring not only reason, but God's testimony, to bear against me. This he is incompetent to do, dwelling in outer darkness as far as intelligence in the "sure word of prophecy" is concerned. "This unfortunate man," as he styles me, "is a monument" of strong men being prostrated by God's weakness in modern times. God has ever chosen persons despised by their contemporaries to bring to nothing the theology of the schools. He does not use the wise in their own conceit, professors and presidents of divinity establishments, to enlighten the people. He leaves them in their solemn foolishness as blind to lead the blind; and takes fishermen, and carpenters, and tentmakers, and healers of the sick, &c., to reduce their "wisdom" to absurdity, "that no flesh should glory in his presence." This is very mortifying to the founder of Bethany College, who "desires to fit and furnish men for church and state, as well as for the physical, the intellectual, the moral, the spiritual, and the eternal universe." But God will not accept his services in this work; for the simple reason, that he is unqualified for it. One thing thou lackest—understanding and faith in the promises of God. Without this, thy desires are vanity and vexation of soul.

When a great dog bays the moon, all the little village curs must take a turn. This is often annoying to the weary traveller, who would rather sleep than count the hours of the steeple clock. But experience teaches the expediency of lettin the dogs bark until they perceive that the great dog sees no more in the moon to bay. It is no use giving chase to them with wrath. The exertion would be too fatiguing, and bootless withal; for bark they will until there is no more bark in them. Paul appears to have been a good deal annoyed by dogs; therefore he cautions all who follow his track to "beware of dogs." I apprehend it was not the barking dogs he cared so much for, as about those sneaking, grinning, snarling curs, which Isaiah describes as "dumb dogs that cannot bark; sleeping, lying down, loving to slumber; greedy dogs that can never have enough," and when they come upon you they would as soon "bite and devour" you, as seize upon a bone. "Give not

things holy unto dogs," saith Jesus; for "it is not fit to take the children's meat and to throw it unto dogs." There are no dogs in the Holy City. This is constituted of Christ's sheep; and all "the dogs are without."

But to return from this digression about the dogs, or "blind and ignorant watchmen," to editor Wallis of the Brit. Mill. Harb., by a reference to whom I was about to conclude this article. His great exemplar, my friend the Bethanian President, having bayed "this unfortunate man," whom he styles "moon-stricken," to his heart's content, the small gentleman of Peck Lane seizes the opportunity of bow-wowing approbation of the great growl generated by Matthew Tannehill's piquant allusion to "Dr. Thomas's disciples," and echoed in the epistolary extract above recited. "Elder" James Wallis thus delivers himself in a note appended to the president-professor's letter to the Paisley "Church of Christ."

"Any theory of religion, or speculation of the human mind, that causes division among those who are united together in Christian fellowship, on the principles of one body, one spirit, one hope—one Lord, one faith, one immersion—one God and Father of all, who is above all, through all, and in all disciples of Christ—is not from God. The union produced by the indwelling of the Holy Spirit in the hearts of believers, is that which springs from love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance, for against such there is no law. 'And they that are Christ's have crucified the flesh, with the affections and lusts.' Since, then, we are made alive by the Spirit, let us also walk in and by his directions. Let us not be vainglorious, provoking one another, envying one another, because of the different gifts and temporal blessings conferred upon any, and of which we may not ourselves be partakers. So far as our knowledge and observation extend, no novel theorist or bold materialist has caused more divisions and unfruitfulness of soul among his associates, than the celebrated Dr. Thomas, to whom the above letter refers."

The writer of the above assumes for an acknowledged truth, what he, or any one else connected with him, has never proved, namely, that those communities he styles churches of Christ are congregations of true believers. Nothing is from God that divides a genuine Christian church; and that is an offence of which I am entirely guiltless. The things I have brought out from the prophets and apostles have divided churches of Campbellite and Millerite "disciples;" but never a church of Christ. A church of Christ is not so easily divided; because it

is composed of people who have intelligently obeyed the gospel of the kingdom; and such are not to be turned about by every wind of doctrine that happens to blow. The members of such a church have "full assurance of faith and hope," and are not to be turned from their steadfastness by "any theory of religion, or speculation of the human mind." The divisions I am accused of making have been produced by some embracing "the testimony of God" declared. Mr. Wallis errs in stating that "those" he refers to "are united together in Christian fellowship on the principles of" the unities he quotes from Paul. The Campbellite body is not the "One Body." It is infidel of the "One hope of the calling." Its faith is not the "One Faith," but a mere belief of facts; and its immersion is not the "One Baptism," because it is not predicated on the one faith of the things hoped for and unseen. From the one faith, hope, and baptism, it is as alien as any of its sister sects. Campbellite churches profess indeed to be united together on the principles indicated; but we have learned to know that "profession is not principle" in this world of hypocrisy and sham. Paul was "bound with a chain" for the one hope, which he tells us is "Israel's hope," but one which the Campbellite "disciples" ridicule as a mere carnal and Jewish idea, beneath the regard of a Christian! There is no "indwelling of the Holy Spirit in the hearts of" such believers; for the Holy Spirit dwells not with scoffers at "that good thing which Jehovah hath promised to the house of Israel and the house of Judah:" he dwells not in hearts which are strangers to the promises; nor is he the author of Campbellite "union, love, joy, peace, &c." These result from mere partisanship, as I know by hard-earned experience. Cease to glorify the president of Bethany College; show that he and his preaching associates are now and have been for years constituting themselves transgressors by building up again the things they labored to destroy; testify in behalf of the neglected and despised prophetic writings; plead for the gospel of the kingdom of God, &c., and you will soon hear the cry raised, "This fellow is not one of us! He is a sower of discord among brethren, a dogmatist, a schismatic, a disturber of the peace wherever he goes, a bold materialist;" with many other epithets of a like complimentary character. All their love, joy, peace, and gentleness are gone; but every evil work remains. They condemn in others what they glorify in themselves. Look at their Supervisor! He writes to the Baptist church in Paisley, styling it "the Church of Christ" there. Now, if that be a church of Christ,

so are all the others of that denomination in fellowship with it. Where, I ask, is the man that has created more schisms in such churches of Christ than A. Campbell? He acknowledges them to be churches of Christ, and their members Christians; and yet has set them all by the ears, has destroyed many of them root and branch, and made them a standing jest in word and deed! Yet this is the man with his associates that speak evil of me; because, in "reasoning with the people out of the Scriptures," communities which I do not acknowledge are Christ's are agitated, and sometimes divided by the majority casting out the few who may respond to the testimony presented! But why is Mr. Campbell so changed as by his present practice to convict himself of sin, of defiling the temple of God, and therefore himself obnoxious to destruction? Why does he now condemn others for doing what he once gloried to do? In answer to the former inquiry, I reply that he has grown vainglorious in his old age. He seeks that sort of glory in which other men of the world delight—that of being the founder of a college, which, being endowed, shall place him in the estimation of posterity among the great men of their antiquity! When engaged in creating schisms among the Presbyterians and Baptists of former years, and denouncing schools and colleges, Bible and Missionary Societies, he was small in his own eyes; had not then been puffed up by the fulsome flattery of the ignorant multitude; and had not apostatized from the mottoes of his "Christian Baptist," to the imposition of his own presidential and professional authority upon a confederacy of churches from a theological throne. Having matured his sectarian and collegiate speculations, and incurred heavy responsibilities in carrying them out, the mammon of unrighteousness is greatly in demand; and more is needed than can be extracted from his own flock. He finds it necessary therefore to milk the goats; and as the Baptists were once goats and treated as such, it became necessary to propitiate them! His policy is to cajole them now, and to preach up union and communion for the sake of the loaves and fishes they may be persuaded to contribute to the carrying out of his schemes. In reply to the latter inquiry, he condemns others for being remote causes of divisions, because it disturbs his schemes. Having worked things up to their present stagnation, he deprecates all agitation of his waters, lest they should be lashed into a storm, and mar his pride of life. Foolish and blind is he! Sowing to the wind with the certainty, if he live long enough, of reaping the whirlwind. Blind,

and unable to see, not afar off, but objects near at hand! He is laboring to endow a college for his sect, that shall continue for ages; and cannot see that the Judge is actually standing at the door, and exclaiming, "Blessed is he that watcheth, and keepeth his garment, that he walk not naked, and that they see not his shame!" A pretty educator of youth for the church is this! Cannot discern the signs of the times; and yet pretends to "prescriptive rights over the understanding, the conscience, and the hearts of the citizens of Messiah's spiritual empire;" of which he has no more scriptural conception than the tiara adorned prophet of "Eternal Rome!" We must look beyond the examples found in Messrs. Campbell and Wallis, for those who have "crucified the flesh with the affections and lusts." Enjoying the fat things of the present evil world, and as much of its honors and wealth as they can grasp, they are the last men who should taunt me with neglect of this Christian duty. They have been laboring for years for what this world affords, and they have obtained it. They are rich in this world's stuff. They can count up their thousands of mammon; their flocks and herds; their broad acres and coal fields; endowments and houses, and fashionable goods. But of all these things "the unfortunate man" they revile and speak evil of falsely is almost as destitute of as the Great Founder of Christianity himself. I have not labored for these things, and therefore have not acquired them. While they have been covering themselves with fatness, I have been laboring without hire, and trusting to Providence for supplies, in the work of opening the blind eyes, and of turning men from Gentilism to the intelligent belief of the knowledge of God as revealed in the old and new Scriptures. The things set forth in these writings are doubtless "novel theories" to Mr. Wallis, whose mental vision is bounded by the horizon of the Bethanian theology. The greater part of God's word is a novelty to this: as much as perhaps the "new doctrine" introduced into Athens was to the Epicureans and Stoics of old. I must not therefore be angry with Mr. Wallis for styling me "a novel theorist;" but rather accept it as a compliment to my industry and independence of research, that notwithstanding so many thousands are professedly studying the Scriptures with all the aids that college learning can afford them, and fail to bring out any thing more than a fancied demonstration of the articles of faith bequeathed by the fathers of Protestantism; I, under no obligation to their theologues, have become celebrated for the new things I have extracted from the divine

treasury, causing less of the soul-fruitfulness approved by the world's wise men, than any other. But Mr. W. does not intend the epithet as a compliment. I will not, however, quarrel with him for this. I plead guilty to the indictment. I have theorized new things from God's Word. That is, I have brought out God's theory, which is new to my contemporaries. It is the divine plan or system yet subsisting only in the mind of Jehovah, revealed in the Bible—a purpose, not yet an accomplished fact, but a matter of promise, and propounded to the heirs of promise, for their faith. In bringing out this novelty to Messrs. Campbell, Wallis, and Co., I have done no more than every student of the Word ought to do, though it has, indeed, been very offensive to them, who have proved themselves incompetent to do likewise. Be not angry at me, my friends, for this thing; for it is commendable before God. "Every Scribe," saith Jesus, "instructed for the kingdom of the heavens—*εις την βασιλειαν των ουρανων*—is like to a man who is master of a house, that bringeth forth out of his treasure things new and old." Ye style me "a novel theorist and bold materialist" for this; but Jesus, you perceive, regards the bringer-forth of new things as one "instructed for the kingdom." How different this judgment to yours! The soul-unfruitfulness of my associates consists in their not yielding fruit agreeable to your depraved tastes. But who in their right mind would care to be approved by you, seeing that your judgment is so diverse from His who spake not as man, but as the oracle of God? Suffer ye then this word of reproof; and be ye awakened by it to the conviction, that it is high time to awake from our day-dreams to the stern realities of that great and terrible day which is stealing upon the world.

EDITOR.

OUR VISIT TO HOLLAND.

I propose in the following pages to begin the conclusion of the narrative of my visit to Europe. During my absence from America I had but little leisure for recreation, my travels generally terminating in interviews with the public, the anticipation of which necessarily prevented that unbending of the mind so essential to the free and easy, by which our constitutional energies are recruited.

Some of my friends very kindly invited me to accompany them to various notable places in their several vicinities; such as Keddleston Park, Dovedale, and Matlock, in Derbyshire; Knaresboro' Castle in Yorkshire; Newstead Abbey, the late Lord Byron's seat, in Nottinghamshire; Holyrood, the Falls of

Clyde, the fine scenery of the Tay, Loch Lomond, Loch Catherine, the Trosachs, Bridge of Allan, Stirling Castle, &c., &c. The weather being fine on all these occasions, I need scarcely say, that the excursions were highly interesting and agreeable. I might say much of what I saw in all this beautiful scenery, and of the impressions made upon my mind by the sublime and picturesque; but the story has been so often told by tourists, and my feelings in the case are of so little consequence to other people, that I deem it best to dismiss the subject by saying, that I have seen enough of the surface of our globe to satisfy me, that when finished it will make a sufficiently splendid and magnificent inheritance for intelligences of the largest capacities and most scriptural aspirations. It needs only that development of which it is capable by the hand of God, to make it a heavenly world. Substitute righteousness for sin, and perfect what remains unfinished in its wastes and barrens, and no better heaven need be sought than our earth, when the Lord is there.

I saw two relics of the past, in Stirling Castle, which, it may be interesting to the reader to know, have an existence. If he be a Presbyterian and rich, he would perhaps give as much for the one as a very foolish person gave for the coal-heaver's chair;* and if a son of the old Puritan church militant, he might not fall far short of his "true blue" companion in his bid for the other. These were Oliver Cromwell's hat, and John Knox's pulpit. The hat was made of black leather, and was large, heavy, and of very ample brim. It was made to fit upon an ordinary hat; and, I should think, rendered the head and shoulders beneath them safe from sabre-cuts. If the Scotch pulpits were generally like that in Stirling Castle, they were inferior to some I could name in our American wilderness, their "whittlings" nevertheless. It is John Knox's pulpit, the narrow square box in which the disciple of John Calvin stood when he thundered forth his denunciations against the Pope and Mary, the Scottish Queen. This has sanctified the wood in the "Covenant" heart, and to this present saved it from the flames of devouring fire.

My labors in Britain having been at length brought to a close, I concluded on a visit to "the Continent" before leaving Europe for the United States. Two friends agreed to accompany me. Accordingly, on September

*Huntington, a hypercalvinist or Antinomian celebrity of the last century, and originally a coal-heaver, who wrote a book styled "The Bank of Faith," and used to sign himself "S. S.," or Sinner Saved. His followers were so devoted to his memory that one of them gave £300, or \$1461, for his old arm-chair.

6th, 1850, we waited upon the Prussian Consul-General for Great Britain and Ireland to obtain permission to travel in foreign parts, or, as our facetious friend expressed it, "to visit our foreign relations." We obtained three documents called "passports," one for each, in which were noted down our ages, heights, color of our hair, eyebrows, and eyes; shape of our noses and mouth; beard or no beard, and divers other particulars by which we might be known to the *gens d'armes* of Europe as true and loyal persons, upon whom constables and jailers had no legal claim. In the left corner of the pass at the foot, we signed our names under the words "*underschrift des Pass Inhabers*," and in the right, opposite the green consular seal, "*B. Hebler*" signed his, not forgetting to demand of us ten shillings sterling a piece, for his "*Königlich Preussische*" permission to cross the sea without being forbidden to go ashore.

Being thus royally provided, we left London on September 7th, at eleven A.M. in the steamer "Rhine" for Rotterdam, the birth-place of the renowned Erasmus. We were at sea all that day and until 10 A.M. of the next day, being a tolerably pleasant voyage of twenty-three hours. It might have been shorter; but not being able to cross "the Brille" because of the lowness of the tide, we had to make a detour of several miles to get at the city. At 4 A.M. we were off Helvoetsluys, where we "lay-to" for a short time; and by way of settling the stomach (and not being in good health, mine was very infirm) after the qualms of the preceding voyage, we occupied the time in drinking, not Holland gin, but some muddy-looking and ill-flavored coffee. During the next six hours we passed Williamstadt, Dordrecht, and several other old-fashioned Dutch towns. The natural aspect of the country presented but few attractions. It is low and flat, and but little above the water-level, and in many parts below it. Nothing but a pressure from without could have induced its original settlers to set up their habitations in so swampy and unpicturesque a region. The fens of Lincolnshire, or the extended marsh lands of other low countries in America, are a fair representation of this part of Holland.

Rotterdam was a cheering sight after steaming six hours among these flats. On landing at the Stoomboot Maatschappij we were stopped by two *gens d'armes* in uniform, with swords at their sides, who in good English very courteously demanded our passports. After paying two dollars thirty-seven and a half cents a piece for them, and having use for them afar off, we were unwilling to comply. We desired to know when, where, and how, we should meet with

them again. They informed us that the documents would be quite safe, and that we could obtain them next morning at the Bureau de Police in the Stadt Huis; where the "Signalement des Pass Inhabers," or the particulars of the passports, are noted in a book, together with the name of the place to which you may be bound. Having surrendered upon this explanation, we passed on; and having no more baggage than we could conveniently carry in hand, we escaped detention by custom-house officials. Cabmen and "touters" crowded the pier, clamoring for "fares" and boarders with as much obstreperousness as in New York itself, only that the police will not allow them to rush on board as they do when steamers make fast to our piers. They rush upon you, however, as if they would "bag you" for themselves at all hazards. A traveller landing at the same place, says, "After delivering my passport, a custom-house officer cried 'halt!' but, on seeing my modest equipment, bade me pass on without examination. A few paces farther, at the verge of the quay, I was again arrested by a group of men who insisted upon my going to the custom-house. In vain I represented that my baggage had been 'passed;' whether or no, they would bar my passage. I made a feint of yielding, and doubling round a *vigilante*, as the cabs are named, made off towards the Berliner Hof, the hotel to which I had been commended. The party had perhaps watched my movements, for they rushed after me, and were about to renew their clamor, when a tall man came up and dispersed them, after inquiring in English if the officer had passed me. I afterwards found that the stoppage was 'a dodge' on the part of the cab drivers, their object being to compel their victims to escape from the difficulty by a ride." The "touters" beset us more than the drivers, recommending their several hotels to our favorable regards. But we were deaf to their appeals, being determined on peripatetic, not being burdened with more luggage than each could conveniently carry; and on the agreeable novelty of making discoveries for ourselves in a strange city, where the language of the people was "all Dutch to us," and therefore as unintelligible as could be wished. We pushed on, therefore, through the crowd, not knowing whither we went. After walking for some time, in directions where hotels seemed to be remarkably scarce, I asked a boy about thirteen years old, in my own tongue of course, but under the supposition that he might possibly be an Anglo-Saxon, if he could tell me where I could find a respectable hotel? Whether my barbarian speech or my beard alarmed him, I cannot say; but he stared at me with open mouth

for a few moments, and then by a strong effort, as if to break the spell which bound him, he started off with the velocity of a hare, without answering me a word. Observing the effect recently of my beard upon a negro boy in Virginia, who on catching a glimpse of me bawled out his master's message some twenty yards off, and then retreated to the top of a fence, ready to drop over to the farther side and run at my approach; I suspect it was my appearance, and not my speech that made the miniature Dutchman increase the distance between us with all dispatch. I suppose he had never seen a beard before, for the Hollanders make their faces as much like those of boys and women as the keenness of a razor's edge can accomplish. I was very much struck with the difference in this respect between them and their former fellow-citizens, the Belgians. The latter, as well as the Prussians and Germans, wear enormous beards, unless the fashion has changed since my visit. I attribute this to a political cause. The Belgians, who rebelled against the Dutch government in 1830, are a revolutionary population, sympathizing with the progressistas of all other European countries. The Hollanders are content to follow the customs of their fathers, whose plodding industry, and sturdy assertion of their rights and freedom, has placed them, in their own esteem at least, in advance of all the world. Progress, except in the accumulation of ducats, has no charms for the Netherlander. His fathers shaved; why, then, should he forswear? But other nations groaning under the despotism of shaveling priests and royal knaves, are not so contented with their lot as he. They cease to shave, as a testimony against smooth-faced hypocrisy, which they regard as the source of all their evils. Hence the beard has become the symbol of "advanced ideas;" and consequently obnoxious to all partisans of "old opinions," be they civil, ecclesiastical, or social. For this cause, the Pope and his cardinals, bishops, priests, and deacons, "all shaven and shorn," and the clergy of all sects in western "Christendom," are hostile to the beard; and wherever their influence is felt, cause it to be suppressed. This is preëminently the case in Rome, where it is forbidden to be worn; and though Holland is intensely Protestant, yet, on the principles, I suppose, of anti-Belgianism or extremes meeting, the Dutch are in fellowship with the Pope in the repudiation of the beard.

Getting no information from the boy, we walked on, until at length we espied the Hotel d'Elberfeld, at the Vlasmart Hoek and Speiger. Having introduced ourselves to "mine host" as well as we could with our

English, imperfectly understood by a man who spoke a *patois* made up of his own Dutch and our Anglo-Saxon, we arranged to abide with him during our sojourn in Rotterdam. Having consigned our "affaires" to his care, we set out in quest of the novelties presented to foreigners in a Dutch town.

Some one has remarked, that if you would be thoroughly taken out of your own country, you should not travel to Constantinople, but to Rotterdam; which, by those who have visited the former city, is said to be true to a great extent; for in Rotterdam you see all in one, what can only be met with piecemeal elsewhere. If the streets in Philadelphia had canals running along their centres, and on each side of them paved thoroughfares for carts and "*foetpaden*," anglicé, footpads or passengers, and these were filled with vessels, and vehicles, and rows of trees on each side of the water-courses, the *tout ensemble* would present a striking resemblance to Rotterdam. The canals, however, are wider than Chestnut and Walnut streets, and, in some parts of the city, afford havens for ships of the largest size. The description of Rotterdam in Hood's poem is very exact. He writes:—

" Tall houses with quaint gables,
Where frequent windows shine,
And quays that lead to bridges,
And trees in formal line,
And masts of spicy vessels
From western Surinam,
All tell me you're in England,
But I'm in Rotterdam."

Hood further styles it "a vulgar Venice;" and to a stranger the queen city of the Adriatic can hardly present a more striking appearance. Land and water are so strangely and picturesquely intermingled; the busy life that pervades both is so thoroughly in keeping with the scene, that to walk about, and look on with curious eye, is occupation enough. Turn your eye which way you will, you see a bridge, its strong pillars rising aloft, hearing the great cross-beams by which each portion is counterpoised. The whole is painted white, and the wooden floor slopes gently upwards from each side to the centre. Presently, a tall-masted vessel floats up; the two men always in attendance at the little lodge erected close by, run out; they withdraw the iron wedges from the staples, and then, with a slight pull at the chain suspended from the cross-beams, each half of the bridge begins slowly to rise: before they are at the perpendicular the *schuit* has passed; a push at the cross-beams sends them up again; the men spring to the centre to accelerate the descent, impatient boys scramble after them, the wedges are replaced, and the stream of traffic, which had been

momentarily interrupted, resumes its course with no more delay than is caused by the issuing of a dray from one of the side streets of a crowded avenue.

A tourist visiting this city says, "My walks up and down in Rotterdam gave me the key to several matters that had puzzled me when living in New York. The American farmer drives to market with two horses at a fast trot, harnessed to a light narrow wagon, with side rails rising high behind at a sharp curve. The Dutch farmer does the same. The New York milkman goes his round in a similar wagon, supplying his customers from two bright cans placed in front of his seat. The Dutchman does the same. New York builders frequently erect whole rows of houses, side, back, and middle, leaving the entire front to be built up last. I saw the same process in Rotterdam, where many new houses were 'going up.' Here, too, was the original of the clumsy truck or dray which the carmen of New York drive about the streets by hundreds. Here, too, the reason why shopkeepers' names are so perseveringly painted on each door-post in Broadway, and other business thoroughfares. Here, too, the frequent occurrence of the announcements, *Bakkerij*, *Bleekerij*, and *Hoekij*, sufficiently explained why, in the over-sea city, a baker's shop was called a *bakery*, a bleaching-ground a *bleachery*, a cake-shop a *cooky-store*; and the exposing of groceries in open barrels, ranged in rows in the shops, also accounted for the similar practice still existing in New York. Who would have thought that the early settlers at the mouth of the Hudson, whose town-council 'met one day and smoked their pipes,' would have left such enduring traces behind them!"

The signboard literature of the Dutch Venice is highly amusing to a foreigner. Over the windows of the provision merchants, they not only tell you that they have *boter* and *kaas*, butter and cheese, but, lest you should mistakenly suppose that they distributed it gratuitously, they are careful to tell you that they have it *te koop*, that is, *to sell*. This is common in the Hoog Straat as well as in the back lanes. In this street a printed label on a basement door stated, "Hier is een kelder *te huur*."—Here is a cellar to let." A conveyancer could not wish for greater detail or exactness. In all the Dutch towns the houses are numbered in districts. Thus, Wyk 2. 250 signifies No. 250 in the third wyk or ward; an arrangement which in some respects is by no means convenient. It is much easier to follow the numbers in a street than over a whole quarter, where you are ignorant of the direction of their beginning or ending.

We were very much struck with the leaning of the fronts of the houses towards the streets in numerous instances. We concluded that it was the subsidence of the foundations that caused it. This is said to be a mistake. It is admitted that it may be true in a few cases; but that generally it is to be attributed to the original formation of the houses. Whole streets are said to have been originally built in a sloping position: the backs of the houses present no such deviation from the perpendicular; neither is the roof line altered. Modern builders avoid this overtopping, which, however picturesque, looks dangerous; and new houses are now erected as perpendicular as elsewhere.

The appearance of the vessels, coasters and inland traders, which crowd the havens, is very remarkable. So clean, so bright, so polished: no scratches, no bruises, no marks of rough usage. The fenders suspended from the bulwarks are curved to fit the protuberant side, and strengthened at either end by polished brass ferules; the heel of the bowsprit, the-bitts and windlass, the rudder head, are similarly decorated, and painted with gay colors. The little cabins are formal neatness itself, and the *vrouw* and her family not less clean than the most precise residents on shore. The tubs for washing clothes are so contrived as to hang over the vessel's side by means of a bracket, so that the splashing fall into the canal, and the slopping of the deck is avoided. Many of these crafts are floating shops for the sale of matting, crockery, brooms, firewood, &c., and on fine days the stock in trade is displayed partly on the quay and on the deck. When business grows slack the owners cast off their moorings, and take up a new position in another street.

(To be continued.)

MOSES AND ELIJAH.

As Jehovah "sent Moses to be a ruler and deliverer of Israel *by the hand of the Angel that appeared to him in the bush*," so will he send Elijah, the restorer of all things, to deliver the same nation out of its present captivity, and to bring it "into the wilderness of the people," *by the hand of the Angel of the Abrahamic covenant*—even by Jesus, whom "He hath made both Lord and Christ."

EDITOR.

"WHERE there is no talebearer the strife ceaseth."

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.]

NEW YORK, FEBRUARY, 1854.

[VOL. IV. No. 2.

"DURATION OF THE BEAST."

THE AION—AION—OF THE BEAST, 1260;
OR FORTY-TWO MONTHS OF SOLAR YEARS.

THE *Aberdeen Herald*, in a brief review of the celebrated pamphlet entitled "The Coming Struggle," as published in Edinburgh, by a Mr. Pae near that city, says: "According to the writer's own interpreting 'key,' all the political events he describes, instead of happening during the forthcoming fifteen years, ought to have happened in the fifteen years preceding 1848. In fact, the author, by an arithmetical blunder, very successfully divests his theory of its logicity; for, when dating 'The Duration of the Beast,' he fails to recognize the difference between solar and lunar time in his own computation, at the same time that he ridicules previous interpreters for a similar error. It is agreed that 'the duration of the Beast' is 1260 lunar years. The commencement of the period is generally dated A. D. 606, and the end 1866; 'but,' says the writer, 'eighteen years must be subtracted, being the difference between solar and lunar time,' the period thus ending in 1848. But our author dates the 'civil constitution of the Beast' from 531; and the *ecclesiastical* from 606, the former ending in 1791, and the latter in 1866, by solar time, instead of 1773 and 1848 by lunar time. The great battle of Armageddon should, therefore, have been fought four or five years ago; and Louis Napoleon and the author of this pamphlet ought now to be heroes of the Millennium."

The above is a condensation of about two pages and a half of a pamphlet published in Edinburgh, entitled, "The Fallacies, Absurdities, and Presumption of 'The Coming Struggle,' and similar Millennial Vaticinations." The writer, also anonymous, seems to agree with "The Coming Struggle" that the 1260 years of the Beast's duration are

only 1242 solar years, and so to be interpreted. But, at the same time, he successfully shows that the author of "The Struggle" has sadly miscalculated in stretching out the 1242 solar years to 1791 and 1866, instead of terminating them at 1773 and 1848. Having convicted him of error, the writer of "The Fallacies" observes, "We do not merely ask, Is there any faith to be placed in him? But, Is there no indignation due towards him? I do not suppose him to be guilty of obtaining money on false pretences—procuring the sale of his pamphlet by cunningly working on the natural fears of the public through the present political aspect of the world. I rather believe him to have been himself unaware of the gross blunders and fallacious reasoning he has indulged in. But allowing him not to be a knave, one cannot help one's anger at being impudently imposed on even by a fool; anger at oneself, anger at the impostor, and anger at all who have countenanced his unconscious imposition."

It is evident from this that the author of "The Fallacies" imagines that he does well to be angry; and that in having demonstrated "The Struggle's" wrong, he has proved his own position to be right, as expressed in the words of Saurin: "L'Apocalypse, quies un des plus mortifiants ouvrages, pour un esprit avide de connaissance et de lumière, est un des plus satisfaisants pour un cœur avide de maximes et de préceptes;" that is, *The Revelation, which is one of the most mortifying works for a mind desirous of knowledge and light, is one of the most satisfying for the heart desirous of maxims and precepts.* The Revelation a book of maxims and precepts! A book radiant only of obscurity! Is no indignation due to such a testifier as this? If "The Struggle" is to be condemned as a fool for misconstruing its own premises, "The Fallacies" is as con-

demnable for a blasphemer in giving the lie to God and his truth, which declares that the Apocalypse does not withhold knowledge and light, but imparts both in revealing "the things that are, and the things that shall be hereafter." The Apocalypse is not a dark book, but one that shines brightly on the perfect day. The darkness is in the mind of Saurin, and of those who respond to his dogma. It reveals the times with great precision; but nowhere justifies the conclusion that its 1260 years were to be reckoned as 1242.

In this conclusion, the author of "The Fallacies," the *Aberdeen Herald*, and "The Coming Struggle," are all wrong. The years of the prophets are solar years, their whole number being reduced from a solar time to a lunar time of solar years as expressed by months. If the whole number of the Beast's duration had been represented by a solar time of solar years, the figures would have been 1277½, which would have been seventeen years and a half too long; for $365 + 730 + 182\frac{1}{2}$ are equal to 1277½. Hence, to give the reader the precise number of solar years the Beast is to prevail, they are expressed in months; as, "they [the Gentiles] shall tread down the Holy City forty and two months." This is written in Revelation xi. 2. The "Holy City" in this place represents "the saints," who are to be trodden down so long as Jerusalem is trodden under foot of the Gentiles. These Gentiles that tread them down are represented in their political organization in Revelation xiii., by "a Beast having seven heads and ten horns," whose triumph over them is also stated at forty-two months' duration. Now, the "Holy City" and the "saints" are of the same category as the "two witnesses," "two olive trees," "two candlesticks," and "two prophets," who were to exercise their mission in a period of war between them and the Gentile governments. The saints of the Holy City are to be prevailed against until the Ancient of Days come, when judgment against the enemy is given to them. This is at the end of the Beast's power to make successful war upon them—that is, at the end of forty-two months, which, in Daniel, is styled "a time, times, and the dividing of times." This is "the last end of the indignation," when the power of the holy people, now scattered, shall be reconcentrated.

In Revelation xii., the two witnessing prophets are represented by a fugitive woman, "the remnant" of whose seed is made up of the saints of the Holy City, "who keep the commandments of God, and have the testimony of Jesus Christ." Now, of the woman, it is said in one place, "they should feed her in the wilderness a thousand two hundred and threescore days;" and in an-

other place, "she is nourished in the wilderness for a time, and times, and half a time." It is clear, therefore, that 1260 days are representative of a time, times, and half a time. These were "the days of the prophecy of the witnesses" against "the powers that be;" and to which must be added their death-period, ending in their resurrection and ascension to power, by which we are brought down to a first end of the indignation. Now, forty-two months being interpreted in Daniel by "a time, times, and the dividing of times;" and this by John as significative of 1260 days, it follows, that the forty-two months are equal to the same period. "Months" are a lunar symbol; and when forty-two of them are divided into "times," the solar years they represent are necessarily compressed into times of 360, instead of 365 solar years; for $360 + 720 + 180$ are equal to 1260, and not to 1277½.

It is a mistake to suppose that the years are lunar because the "times" and "months" are lunar symbols. A lunar time of solar years is 360 years; and a month of solar years is thirty, which, multiplied by twelve, gives the "year" or *εναυτος*, that which returns upon itself—(Revelation ix. 15)—a circle of 360. But 360 common days are not equivalent to a Bible or Mosaic year. This consists of 365 years, as appears from the enumeration of the days of the Deluge. The Hebrew years had eleven months of thirty days, and the twelfth of thirty-five. Three circles and a half of these years are called for by the prophecy, neither more nor less. The first and last ends of the indignation are seventy-five years apart. The "arithmetical blunder" of "The Coming Struggle," and the "indignation" of "The Fallacy," leave unimpaired the accuracy of the dates 1791 and 1866. The termination of the "forty-two months" will not arrive for thirteen years at least. This is my conviction from all the premises in view. It will extend to the fall of the Goliath seen of Nebuchadnezzar in his dream, smitten by the descending Stone foreshadowed in that from David's sling. Struck by this stone in its head, the Russo-Assyrian power will fall on the plains of Syria, to rise no more for a thousand years. Thus "shall he conquer to the end, and none shall help him." EPILOGUE.

A NECESSITY.

The King of the North is to "come against" "the King" "with many ships;" while the Anglo-French fleet protects the Sultan, Russia cannot do this; it is therefore necessary for something to transpire that shall leave Constantinople exposed to the operation of the Czar's fleet in the Black Sea.

SYNOPSIS OF A LECTURE ON

"The Mission of the Russian Empire at the present juncture—Its extraordinary career of Conquest and Dominion in Europe and Asia—Its ultimate Catastrophe and Extinction by the King of Israel, coming in the Clouds of Heaven and establishing his Kingdom on Earth in great Power and Glory."

Delivered in the Town Hall, in Charlottesville, Va.,
July 24th, by

A. B. MAGRUDER.

THE lecturer commenced by saying that he was not insensible to the criticism to which he exposed himself, by attempting the discussion of topics generally regarded as obscure and difficult—the solution of which had called forth the efforts of the wisest and most learned of mankind; that if he relied on his own strength or wisdom, to guide him in such an investigation, he might well shrink from the task before him; but that in truth he claimed no peculiar qualifications for the work he had undertaken over any other ordinary man in the community; that he had studied, however, with a good deal of attention and diligence, the extraordinary predictions of the Book before him—the Bible—in reference to the portentous future on which we were about to enter; and that it was because he believed his audience, as intelligent and reflecting beings, capable of appreciating and admiring such majestic and exalted themes, that he proposed to invite their attention to the wonderful crisis at hand, and awaken, if possible, a becoming interest in the approaching solution of the great problems which involved the destiny of the race to which we belong and the planet we inhabit.

He held the Bible to be a full and complete revelation from its Author of the past, the present and the future, and that we may confide freely in its prophetic pictures of the future, because we have seen its exact truthfulness in its history of the present and the past. Dissenting *in toto* from the common idea that we can know nothing of the future, that the prospect ahead is designedly obscure and impenetrable, he cited many passages of Holy Writ to prove the contrary. He maintained that what is to happen in the future is plainly delineated in the writings of the prophets; that one of these—Amos iii. 7—had said, "Surely the Lord will do nothing, but he revealeth his secret to his servants, the prophets." That David had said, Ps. xxv. 14, "The secret of the Lord is with them that fear him, and he will show them his covenant." That Isaiah said, xlii. 9, "Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them." That Daniel said, in reference to events "*at the time*

of the end," "The wise shall understand." That in his interpretation of Nebuchadnezzar's dream, he showed him "the things which should come to pass hereafter in the latter days." That the saying of Jesus, that "no man knoweth the day or the hour when the Son of man cometh," was not contradictory to the above testimony, for no prophet has foretold and no sane man would undertake to name the day and hour of that event. That these words, however, were spoken in the present tense, and before the New Testament had been written and its revelations completed. That the Book of Revelation written afterwards is entitled, "The Revelation which God gave to Jesus Christ, to show unto his servants things which must shortly come to pass;" and that Paul's testimony in 1 Thess. v. ought to be conclusive of all further controversy, as he says expressly of the day of the Lord's coming, that although he should come "as a thief in the night" to the world at large, yet "ye, brethren, are not in darkness, that that day should overtake you as a thief,"—a clear proof that true Christians, being "wise," should understand and be prepared for the event—which can only be by their expecting it, and interpreting its approach by those "signs of the times" to which Christ has directed their attention, and which, if heeded, would enable them to know when it was "nigh, even at the doors."

Conceding then that what is to happen in the future has been disclosed to the diligent student of the Scriptures, the question recurs, "What are the signs of the times?" What is the prospect before us?

It seems to be generally admitted that we are in the midst of an eventful era of the world's history: an intense and universal excitement in reference to the social, ecclesiastical and political affairs of mankind, evidently prevails. The whole continent of Europe is a slumbering volcano: Asia too, with her untold millions of human beings, is passing at this moment through the throes and convulsions of a mighty struggle between ancient and drivelling superstition on the one hand and young and upheaving innovation on the other; and that our own America, though far removed from the scene of strife, is herself restless, ambitious, impatient of restraint, and eager to rush forward in the path of her onward destiny. The conviction that such a state of things cannot long endure, forces from every one the anxious inquiry, "What is about to happen?" The lecturer maintained that this universal excitement of the social mind was the natural result of the extraordinary posture of human affairs, especially in the old world. That the common observer no less than the

practised statesman could discern nothing in the present or future aspect of human affairs but change, insecurity and revolution; that it seemed human wisdom was wholly unequal to the task of providing for the public safety and happiness. That this conviction had naturally begotten an expectation that society must pass through some mighty crisis before it could reach the desired haven of peace beyond—what that crisis was, none could presume to say—and that this vague and indefinable future naturally produced and augmented those feelings of dread and apprehension which we beheld universally prevalent.

In such a crisis as this, divine wisdom was our only refuge for light, the Bible was our only safe guide to correct conclusions: and when we turn to its pages, we learn that mankind are on the eve of that mighty revolution in human affairs which was indicated by the prophet Daniel, when he interpreted the Babylonian monarch's vision of "*the things that were to come to pass in the latter days.*" By turning to the 2d chapter of Daniel's prophecy, we read at the 44th verse this remarkable declaration: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The context explained to what kingdoms the prophet alluded, and showed that the kingdom to be set up by the God of heaven had never been manifested as yet. The lecturer maintained, on the testimony of ancient history, the interpretations of Bishop Newton, Sir Isaac Newton, and other commentators, as well as from the historical parts of the Holy Scriptures, that the great metal image seen by Nebuchadnezzar in his dream and interpreted by Daniel, represented four great empires, which were to have dominion successively over the nations of the world. He enumerated these empires in the order of their appearance, as the Assyrian or Babylonian empire under Nebuchadnezzar and Belshazzar; the Medo-Persian empire, under Darius and Cyrus; the Greco-Macedonian, under the Greeks and Alexander the Great; and the Roman empire, under the Cæsars and the Popes. It was in reference to these last, to the kings or kingdoms now reigning on the continent of Europe, upon the territory of the western division of the Roman empire, which kingdoms correspond to the ten toes of the image, and represent the existing kingdoms of modern Europe, that the prophet speaks, when he declares that "in the days of these kings, the God of heaven shall set up his kingdom;" and as its mission

is to "break in pieces and consume all these kingdoms," it must first subdue and suppress these and all other opposing establishments, and plant itself on their ruins. This theocracy will then become the fifth monarchy, having sway over the whole world, and then will be fulfilled the prophecy in the Bible, that "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." The student of English history will remember the prominence given by the *Fifth Monarchy men* to the times of Charles I. and Cromwell. Many of the wisest of England's statesmen (John Milton among them) believed that Daniel's prophecy of the setting up of the fifth monarchy or God's kingdom was about to be fulfilled at that time.* The conditions of the prophecy, however, require that before "that great and terrible day of the Lord" comes, the power representing the universal empire, symbolized by the great metal image, should appear, that the image-empire should be reconstructed;† for the stone of the 34th verse of Daniel ii. must strike the image upon its feet, as a consequence of which, the "iron, the brass, the silver and the gold are broken to pieces together, and become as the dust of the summer threshing-floor"—and the stone becomes "a great mountain, and fills the whole earth." Now the question arises, Where in the latter days are we to find a dominion ruling over all the countries mainly comprehended in the limits of the successive empires of Babylon, Persia, Greece, and Rome? Such a dominion must appear in order to its destruction by the stone-power, or kingdom of God, as already declared by the prophecy. The power destined to play this conspicuous part on the theatre of human affairs is *Russia*. It will overrun Turkey, subdue Persia, and convert the present independent kingdoms of modern continental Europe (not England) into tributary or vassal kingdoms, just as Napoleon

* John Milton and his contemporaries were manifestly in error when they styled the kingdom of God the fifth monarchy in relation to the image-empire. It is properly the sixth. Their mistake arose from their not knowing what was represented by "the clay," which is the fifth element, and must take up its position upon the image domain before the kingdom of God come. The five imperial dynastic elements of the Assyrian image are, first, the Chaldean, gold; second, the Medo-Persian, silver; third, the Macedonian, brass; fourth, the Roman, iron; and fifth, the Russian, clay. Then appears the stone kingdom, which demolishes the Assyrian image; and, having ground its elements to powder, annexes its territory to the royalty of Judea.—*Editor of the Herald*

† "Reconstructed;" that is, appear as represented to Nebuchadnezzar in his dream. No image-empire has yet existed on Assyrian ground whose throne has been occupied by a fifth imperial dynasty preceded by the gold, the silver, the brass, and the iron, as shown to the King of Babylon. What he saw was representative of what is to exist in our day, that is, "in the latter days."—*Editor of the Herald*.

subdued Spain, Italy, Holland, &c. When it shall have attained this mighty conquest, it will itself be smitten by the stone-power of the prophecy, be precipitated into the abyss, and give place to a divine government, under Christ as Abraham's seed, "in whom all the nations of the earth will be blessed."

The power which is to play this conspicuous part in the world's history is described in Scripture under various names. By Daniel he is called "the king of the north"—chap. xi. 40. By Isaiah, "the Assyrian"—xxx. 31; xxxi. 8; and by Ezekiel, xxxviii., xxxix., "Gog of the land of Magog." If we can identify the power symbolized under these names as the Russian, we shall be prepared to read, in the prophecies themselves, the extraordinary events which are to mark his history, and to see that his wonderful career is *immediately* to precede the coming of Christ, the resurrection of the dead, &c.

Now, let us inquire what power "at the time of the end" (see Daniel xi. 40) so well answers the description of "the king of the north" as the great northern autocrat, who, like a mighty Colossus, at this moment is holding the civilized world in wondering suspense, if not apprehension, as to his movements? What other "*king of the north*" does the world expect to undertake a campaign against "the king," [or Turkey,] and come against him like a whirlwind, with chariots, and with horsemen, and with many ships, who shall enter [or invade] his countries, [or provinces,] and shall overflow and pass over." If any power at present exists on earth answering this description, every candid man must admit that it is only *the Russian*.

As "the Assyrian" of Isaiah, he will be recognized when he has conquered Turkey and thereby become the master of Assyria, at present a captured province of Turkey in Asia, and so will stand forth as the successor of Nebuchadnezzar and the representative of the "head of gold" in the vision—q. v. Ezekiel's description of him as "Gog" is very significant and striking. He styles him (xxxviii.) "Gog, the land of Magog, the chief prince of Meshech and Tubal." King James' translators give us the above translation from the Latin Vulgate, but the Greek Septuagint version renders the original Hebrew, "Gogue, of the land of Magogue, Prince of *Rosse*, Meshech and Tubal." The Czar is the Autocrat of *all* the Russias, i. e., of original Russia, or the Grand Duchy of Russia, and the separate provinces or kingdoms of Meshech, modern Moscow, or Muscovy, and of Tubal, or modern Tobolsk or Tobolski. It is known that the Russian em-

pire is an aggregate of three grand divisions—Russia proper, Muscovy, and Siberia or Tobolski: of these, the respective capitals are St. Petersburg, Moscow, and Tobolsk. So that the description in the prophecy answers with almost literal accuracy to the present modern titles and empire of the Autocrat, Gog. The power here described is represented, as in *the latter days*, invading the land of Israel with a great army, and for certain objects set forth in the prophecy. Among the nations or people from whom this great host is recruited are mentioned, "Gomer and all his bands, the house of Togarmah of the north quarters, and all his bands," &c. By turning to Genesis, ch. x., we find that these were *European* nations; for the sons of Japheth, to whom Europe was given, are mentioned as "Gomer, and Magog, and Madai, and Javan, [or *Ivan*, the name of the reigning house of Russia,] and Tubal, and Meshech, and Tiras;" and among the sons of Gomer, we read the name of "Togarmah." This testimony proves these invaders of the land of Israel "in the latter years" to be of European origin; and no other kingdom or country in Europe presents the necessary points of identity with the prophecy but Russia.

If the question be asked, Why should Russia invade Palestine? the answer is, It is a necessary step to her acquisition of an empire in the East, by which alone she can hope successfully to antagonize England, and found that universal domain to which she aspires. The capture of Constantinople by Russia—an event inevitable, however it may be postponed by temporizing diplomacy or a hollow truce on the part of the "Allied of Russian conquest and dominion. *Napoleons*"—will inaugurate the splendid career poleon truly said, of the sovereigns of Europe, "he who holds Constantinople is the real master of the world" *for a time*. On that account, in his conferences with Alexander at Tilsit and Erfurth, he invariably resisted with all his power the intense anxiety of the Russian monarch to obtain Constantinople.

In the coming struggle among the nations, the lecturer contended that while Britain would retain her supremacy on the ocean, Russia would be the ruler of the European continent, and having successfully subdued Turkey and Persia, would attempt to strike a decisive blow at the only exposed and vulnerable point of the British dominion, her empire in the East Indies. To effect this end, the Autocrat, crossing the Bosphorus into Asia, would lead an immense army down the shores of the Levant through Syria and Palestine, endeavoring to reach Hindostan. That by way of interposing a bar-

rier against the progress of the Russian arms in the East, England will invite the Jews to return to their land, to colonize, cultivate and possess it under her protectorate. That this will bring on the mightiest struggle between the most powerful nations of modern times, the scene of which will be the valley of Jehosaphat near Jerusalem, the grand finale of which will be the coming of Jesus Christ, as the Lord of Hosts, to the Mount of Olives, whence he ascended, and whither, it is predicted, he will return. (Acts i. 11, 12. Zech. xiv. 4.) That he—Christ—as Lord of Hosts, mighty in battle, will take part in the pending struggle; and that the great battle, called in Scripture the “battle of the great day of Almighty God,” will then be fought, which is to decide the destiny of the world for the millennial period of one thousand years. The series of events introductory of and consequent on this mighty conflict, is set forth in Zechariah xiv; Revelation xix.; Micah iv.; Zech. viii., ix., xii.; Ps. lxxii.; Joel ii., iii.; Daniel xii.; Isaiah ii., ix., xi., xxiv., li., lii., li., lix., lx., to end of Isaiah; Ezek. xxxviii., xxxix.

In confirmation of these conclusions, besides much Scripture testimony not here adduced for want of room, the lecturer cited the historical evidence of the ancient and orthodox belief among the first Christians, that Christ, with his saints as kings under him, should reign personally on the earth, over all its inhabitants. On this point he quoted the testimony of Bishop Newton; of Gibbon, in his “Decline and Fall,” &c.; of T. B. Macaulay, and of eminent clergymen in the Scottish and English Church. He cited such familiar passages as the Lord’s prayer—“Thy kingdom come; thy will be done on earth, as it is in heaven.” “Blessed are the meek, for they shall inherit the earth.” The song of the redeemed, in Rev. v., “Thou hast made us unto our God kings and priests, and we shall reign on the earth.” “To him that overcometh will I give power over the nations;” and many kindred passages, such as Daniel vii., 9, 13, 14, 18, 21, 22, 27; Rev. iv., xx.; Matt. xix. 28; Luke xix. 11, 16; xxii. 16, 18, 29, 30, &c.

In support of the views advanced in relation to the present attitude and future destiny of Russia, the lecturer read and commented on the opinions of Napoleon, his conferences and correspondence with Alexander of Russia, his prediction at St. Helena as to Europe’s being either Republican or Cossack about this time. He read also, in full, a very remarkable document which has lately been published in the papers, and which he held to be supported by sufficient marks of authenticity to be received as genuine—a paper

originally published in the French *Courrier*, in New York, purporting to be “the secret plan of European supremacy left by Peter the Great to his successors on the Russian throne,” recommending a policy which his successors have uniformly pursued, with a view to the ultimate conquest of Europe and the founding of a universal empire, the fruits of which, devised in profound sagacity and pursued with untiring energy, are now visible in the wonderful aggrandizement of Russia, and her conceded superiority over her contemporaries in Europe, in all the elements of strength, wisdom and power which, in human estimation, go to make up a nation’s grandeur.

As auxiliary to the same line of argument, the lecturer adverted to the conviction on the mind of the Russian sovereign and people, that they had a “sacred mission” to fulfil in saving Europe from the whirlpool of democratic anarchy and confusion, by the conquest of Turkey, and the capacity thence derived, to govern the world in harmony with Russian ideas of liberty. He cited the fact, also, that the Turks, who are all fatalists, looked upon themselves as doomed to be driven by the Russians out of Europe, where they are foreigners and intruders. They show the gate by which their old enemies, the Greeks, are to enter their city as conquerors in the guise and in the name of the Russians. It is under the same conviction of their coming banishment from Europe, that for years past they have been burying their dead on the eastern shores of the Hellespont in Asia. They tell an ancient prophecy too, which says that their capital is to be taken by a prince bearing the same name; and it is not the least source of their uneasiness at present that the commander of that column of the Russian army destined for the conquest of the ancient Byzantium is the Grand Duke Constantine. Whether true or false, the influence of such ideas is paralyzing on an ignorant and superstitious people, and prepares them for the very destiny they dread.

The Czar, as the head of the Greek Church, is impelled, too, by certain motives of superstition and of real or supposed state necessity, to fix his capitol in the city of the Czars or Cæsars. He deems himself entitled by hereditary right to succeed to the sceptre of the Cæsars, and a war with Turkey at this day would be regarded by his subjects and by the ten millions of Greeks out of the fourteen millions which form the entire population of Turkey in Europe, as a holy war—a crusade of Christians against infidels, for the recovery of the holy sepulchre and of the ancient rites and institutions of the primitive church. The influence of such feelings on

a bigoted, superstitious, and fanatical people, can be readily appreciated. The Turkish empire is become effete and drivelling—has been wasting away rapidly for years, and possesses no vitality for reaction. Its present condition is significantly expressed by the Scripture symbology as “the *drying up* of the great river Euphrates”—the country watered by the Euphrates being the original seat of the Turkish people. This *drying up* or extinction of the Turkish empire is declared expressly to be “that the way of the kings of the east might be prepared.” Rev. xvi. 12. For centuries past, “westward the star of empire takes its way.” But the scene is to be reversed. The original seats of civilization, science, and the arts, are to be restored. As the “wise men from the east” came to herald the birth of the Messiah at his first advent, so, at his second appearing, it is “the kings of the east.”—“The kings from the rising of the sun,” as it is better translated—who are to greet the coming of the King of kings and Lord of lords; and with loud hosannas proclaim their adoration, saying: “Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”—Rev. xv. 3, 4.

The lecturer concluded by saying, that the signs of the times seem to indicate the rapid approach of that great crisis in human affairs long foretold in Scripture, when three great champions were about to enter the lists and strive for the government and dominion of the world. These were DESPOTISM, DEMOCRACY, and OMNIPOTENCE. The struggle between the first two would be fearful but brief—Democracy would be forced to succumb to the power of standing armies, to the force of organization which would be hurled against it; that Despotism, proud of its conquest, would fondly indulge its dream of universal sovereignty. Its delusion will be brief, and its catastrophe overwhelming, for it is not for mortal man to grasp the sceptre of universal dominion. That is an inheritance that God has reserved for his King at his right hand in the heavens. Hence it is written, “All kings shall bow down before him—all nations shall serve him—His name shall endure for ever, and men shall be blessed in him—all nations shall call him blessed,” for he is King of kings and Lord of lords—Governor of the nations upon earth, and “Prince of the kings of the earth.”—Ps. lxxii.; Rev. i. 5.

A College Dispute in England about Eternal Torment.

Is the punishment of the wicked unending torment in a subterrene pit of fire and brimstone? In other words—Have they, as a constituent of their nature, undying souls, derived hereditarily from Adam, capable of *post mortem* disembodied existence; and are these souls precipitated into a subterranean cavern burning with fire and brimstone, to writhe there in intellectual and *physical* (?) anguish continuously with the years of their everlasting Creator? This is an inquiry first announced for public discussion in this country by me in the *Apostolic Advocate* for 1834. Some of the readers of the *Herald* well remember that a hue and cry was raised by the Rev. Alexander Campbell, President of Bethany College, and Professor of Sacred History, together with all, or most, of the little ambitions that looked up to him as the colossal incarnation of their opinions, against me, for even proposing such an inquiry; and that, too, before they were aware of what my real views were upon the subject. By appeals to passion, prejudice, and bigotry; by sophistry and slanderous attacks upon character; and by every means peculiar to “orthodoxy,” and the stereotyped littleness that breathes it, they labored to suppress the agitation of it in the extinction of the periodical and myself. But, though this system of attack continued for years, all their efforts to extinguish the truth have proved notably abortive. Their leader and themselves, though multitudinous as the giant of Gath and his Philistines, exist as our monuments of victory and their own miserable defeat. Their contempt of “*the Stripling*,” as they used to style me, and their denunciations of his “speculations and untaught questions,” have resulted in their conviction of *spermologism*—mere retailers of the babblery of paganism.

This is the certain fate of all who, by their “learning,” stultify the truth—they make void the Word of God by their traditions, and expose themselves to open shame. No set of men are so ignorant of God’s truth as “the learned;” and as they are the leaders of the people, these are, therefore, darkness twice intensified. This theological obscurity in the brightest realms of civilization is a great sign of the times. It marks the approaching overthrow of Gentilism in all its diversity of creed and symbol: for, as the Scriptures teach, when Jerusalem is about to “arise and shine,” “darkness covers the earth, and gross darkness the people.” This is the helpless and hopeless condition of all ecclesiastical establishments, whether for the education of priests and clergy, or for the

religious instruction of the people, throughout "Christendom." Establishments national and nonconformist, schools and colleges, principals and presidents, professors and divines, all are dense embodiments of earth's universal fog. So that unless the Lord come, and say, "Let there be light!" chaos must reign.

President Campbell's zeal for the fire-and-brimstone conflagration of ghosts in undying torments, has seized upon Dr. Jelf, Principal of King's College, London. This is a Church of England institution, under the patronage of the throne and its bishops, got up by bigotry to offset the "godless and infidel" London University, which favored no particular church, or sectarian theology. Dr. Jelf is intensely orthodox in Church of Englandism; that is, his opinions are in strict accordance with those who have the disposal of the loaves and fishes of the Church. Among the Faculty over which he presides, was a divine yclept "*the Reverend*" Frederick Maurice, who occupied the chair of Thirty-nine-Article Theology. Of this gentleman it is written in a London weekly, "Those who do not agree with him, respect and admire him. So subtle, so profound, so eloquent have been his expositions of divinity, that bishops are proud to acknowledge how much they owe to him. High Churchmen consider him 'one of the most original and independent thinkers of the day.' He is the favorite aversion of the lowest of Low Church papers—the *Record*." Here, then, was High-Church divinity in a Low-Church chair, which when discovered became unendurable to the Low-Church principal. Early in the summer, Professor Maurice published a volume of "Theological Essays" addressed to Unitarians, which were originally delivered in the shape of sermons. He undertook to show them that, however erroneous on particular points, they might still regard themselves as essentially belonging to the Church of England. The central fact, however, around which is grouped divers other subsidiary ones, and against which the greatest outcry is raised is the Professor's denial of endless torment. Dr. Jelf upholds this on the authority of certain Scripture expressions, he does not understand; and believes that "the fear of hell"—"by God's grace"—turns men from sin. Mr. Maurice does not believe this; but "professes the most absolute trust" in "the love of God"—"without any limitation;" he calls a knowledge of this love "eternal life," and the want of it "eternal death;" and says that whoever "has not the Son of God has not life;" but will not say whether all will be raised out of eternal death, "because he does not know."

It seems that Dr. Jelf has spent the college vacation in examining into Mr. Maurice's productions; and has discovered that they contain opinions which he deems to be contrary to the teaching of the Established Church. On the meeting of the college for the winter term, a Council was summoned, and the result is, that Mr. Maurice has been forbidden to continue his lectures to the students, on the ground that his teaching is dangerous, unsettling, and liable to misinterpretation. It is said, however, that this judgment of the Council has not been made without calling forth an emphatic protest from church dignitaries infinitely higher in rank and influence than Dr. Jelf; and out of doors, the friends of the Church who do not belong to the "Low" party deeply regret a manifestation which implies that the Church must repel from itself the services of its most eminent divines. "Here," says the *Leader*, "is one of the lights of the Church, one of the foremost men practically considered an unsound teacher of youth. Here is private society already agitated with the rising tempest; here are the vindication of Mr. Maurice, and the justification of the Council, issuing from the press; here is the pugacious *Record* rubbing its fat palms with glee, and predicting, *more suo*, 'a fierce and lengthened controversy.' It is not for us to prophesy; but, noting that the controversy will rage over the doctrine of eternal punishment—something to contend for—we shall stand by and look on, keeping a record of the progress of the battle, and handing it now and then to our readers."

The *British Quarterly*, speaking of the treatment Professor Maurice has received at the hands of certain "religious newspapers," such as the *Record*, says:

"When religious truth is not embraced to its proper end, it is not unnatural that the moral state in which it leaves men should sometimes be a worse state than that in which it found them. Mr. Maurice may feel assured that he has hardly a worse opinion than we have of irreligious spirits often to be found in what is called the religious world. It is any thing but agreeable to be obliged to observe the subtleties, the frauds, the slanders, the cruelties, to which such spirits will often commit themselves. They are good haters—and the strength of that feeling is too often, in their estimation, the best evidence of their spirituality and enlightenment. This hatred has reference to something accounted the contrary of religion, and it is therefore regarded as religious; and the zeal allied with it has reference to something accounted religious, and therefore the feeling is regarded as religious. Notions, dogmas, commonly supply their watchwords to such people.

Echo these, and your praise will be upon their tongues; fail to pronounce their shibboleth, and you have to lay your account with all the possible forms of persecution. On these grounds we look with a degree of sympathy on any man who diverges from the beaten path, however much we may be mistaken. For we are obliged to remember, that in the case of not a few who incur their censures upon him, the *great recommendation of ORTHODOXY*, as of a thousand things beside, *has been, that IT DOES NOT EXPOSE A MAN TO ANY SORT OF COST OR INCONVENIENCE.*"

How true are these words of the *British Quarterly!* For nearly twenty years they have found a practical demonstration in my experience. The worst spirits are the demons of the "religion-world," falsely so called. They are good haters, breathing out curses upon all who do not echo the watchwords of their foolishness. This is all the religion they have—a zeal for the notions and dogmas of their sects and leaders, irrespective of their relation to the divine Word, which has their approbation no further than it is supposed to harmonize with them. The most zealous supporters of "orthodoxy" are always the least intelligent in the Scriptures; and always on the side of majorities and power. Hence, it is never subjected to persecution; because "on the side of the oppressor is power;" and it is only with the weak and the few that the truth abides. "Orthodoxy" never suffers; for it is rich, and makes rich with all that the flesh desires. It has no practical appreciation of the saying, "If we suffer, we shall also reign;" "all that will live godly in Christ Jesus shall be persecuted;" and, "It is through much tribulation we must enter the kingdom of God." Suffering, persecution, and tribulation, belong only to those who are struggling to free themselves from human authority in religious matters. "Orthodoxy" has no fellowship with these; therefore, to profess it does not expose such gentlemen as the Rev. Messieurs Jelf, Campbell, and their associates, "to any sort of cost or inconvenience."

The following remarks upon the case before us appeared in the columns of a London weekly, under the caption of

"DR. JELF AND PROFESSOR MAURICE."

"No man can predict the end of the theological contest now raging throughout the Church respecting the eternal or everlasting punishment of the damned. Dr. Jelf and the Council of King's College have deposed Professor Maurice, and both parties have appealed to the public. Thus an immense discussion is raised, permeating through all

religious circles, and having peculiar fascinations for two classes of minds—the refined and the controversial; and thus the great dogma of utter damnation will have to bear the severest test of modern times—public examination. But although this is the central fact in the contest, there are other and subsidiary facts not less liable to damage the Church of England.

"For instance, where is lodged the authority which shall determine what is and what is not the doctrine of the Church? Has there arisen a Sorbonne in the halls of King's College? Does Dr. Jelf play the part of Pope in this matter, and is the Council a College of Cardinals? The Bishop of London is a member of the Council, and the superior of Mr. Maurice. What is his function in the matter? He concurred in the decision of the Council; will he take away Mr. Maurice's license, and prevent him from preaching unsound and unsettling doctrine in Lincoln's Inn Chapel, as well as in the lecture-rooms in Somerset House? Then there is the Court of Arches. Once we saw a high dignitary of the Church compelled to go into that court and ask Sir Herbert Fust what was the doctrine of his Church on the subject of Baptismal Regeneration; and we can imagine the archbishops and bishops trooping to Sir John Dodson, imploring him to state authoritatively what the Church really predicates respecting eternal punishment. Formerly Sir Herbert Fust had to play the part of Mother Church, and the judicial committee of the Privy Council that of the hyper-church. Nobody now seems to know whether King's College is a new tribunal of heresy; or whether Mr. Maurice can take his case into the Arches Court, or whether there is in the Church any competent authority whatever to decide the question. The fact is, there is no such authority.

"The case itself is extremely intricate. As far as we can make out, from the papers published on both sides, Dr. Jelf upholds, on the authority of the Scripture, that the damned are damned to 'never-ending' torments. He believes in a real substantial pit of hell, where the impenitent are 'tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb;' while 'the smoke of their torment ascendeth up for ever and ever.' He speaks of the Lord taking 'vengeance' on the wicked; and he believes that the 'fear of hell'—'by God's grace'—turns men from sin. Mr. Maurice does not believe this; what he believes we are at a loss to say. We can only make out that he professes the most absolute trust in 'the love of God'—'without any limitation;' that he calls a knowledge of this love 'eternal life,'

and the want of it 'eternal death;' that whoever 'has not the Son of God has not life;' and that he will not say whether all will be raised out of eternal death, 'because he does not know.' We have carefully read Mr. Maurice's letters, and we must honestly say that his belief is too subtle, too refined, for our comprehension. In this Dr. Jelf has an advantage over his opponent, because he sets forth a gross, an inhuman belief, in the existence of a hell of fire. Such, he says, is the doctrine of the Church of England.

"Which is right? Mr. Maurice appeals to the formularies and the Scriptures; Dr. Jelf appeals to the same authorities; and each obtains a different interpretation!

"It may be useful here to tell a few plain truths about the Church of England. All men know that she has certain documents, articles, creeds, and what not. These form a fixed standard of belief; a fixed test of faith. Every person who subscribes to them, or accepts them, is a member of the Church. But although the standard is fixed, the interpretation is *the chance of the hour!* In the present case, Mr. Maurice says, *This* seems to me to be the interpretation; Dr. Jelf says, *That* seems to me to be the interpretation. Is it not obvious that, if Mr. Maurice had been Principal of King's College, and Dr. Jelf Theological Professor, Mr. Maurice might have dismissed Dr. Jelf? Again, Mr. Gorham said, I believe *this* to be the doctrine of baptismal regeneration; the Bishop of Exeter said, I believe *that* to be the doctrine. All the time the standard remains the same, and each of the gentlemen is a member of the Church of England.

"What is a creed? A provisional convention, to enable those who agree to declare their sentiments in common. The same rough definition applies to articles and formularies. Those of the Church of England were framed avowedly to comprise the largest possible number of persons. They are the results of an elaborate compromise, therefore as capable now, as when they were adopted, of different interpretations. They assume to be the expression of the whole truth 'revealed' to man respecting his spiritual relations—all that is necessary to save him from the torments of that hell which Dr. Jelf believes to exist—yet, as we have shown, four men, all accepting the standard test, shall put incompatible interpretations upon the doctrines embodied in that test!

"All these conflicts show that the Church is not content with its creeds, its articles, and its formularies; and what we really behold is the strife of a sect to reconcile itself to truth. There is no unity; the Act of Uniformity is a mockery; there is no organ-

ization on the basis of belief in the Church; only an organization on the basis of *property and social convenience*. The sects cast away unity and consistency when they cast away the Catholic system; and these struggles are the night-mare evidences of the perturbed conscience of Protestantism."

Leader.

IMMORTAL-SOUL RELIGION.

The grand error that underlies all the speculations of "divines" is the assumption that there exists in universal man an essence they term "*the immortal soul*," capable of performing all the functions of the individual when separated from the body by death; and, as "immortal" implies, of an indestructible or imperishable nature. With them, all have "immortal souls," whether righteous or wicked; so that the one class of mankind is as immortal as the other; and being possessed as aught else is inherently possessed, and derived hereditarily from their common ancestry, immortality is not in their systems to be hoped for, or sought after: for "hope that is seen," says Paul, "is not hope; for what a man sees [or hath] why doth he yet hope for it? But if we hope for that we see [or have] not, then do we with patience wait for it."

It is about the destiny of this immortal essence that theologians preach and dispute. Their religion is contrived to save this thing from the pit into which they have transferred the "fire and brimstone" from the *territory of the Beast and False Prophet*. This is their "hell," theologically hocus-pocussed by worldly-wise men out of Scripture phrases used in prophecies foreshowing the judgments to fall on "the powers that be," and the armies and peoples that sustain them. The "great salvation which began to be preached by the Lord and his apostles," is *not* with them the deliverance, *first*, of the saints from the evils of the present state, and death; *secondly*, the salvation of the twelve tribes of Israel from all that hate them; *thirdly*, the emancipation of the nations from their oppressors, and their enlightenment in the glory of Jehovah; and, *fourthly*, the total and final abruption of sin and death from human nature, and the renovation of all things terrestrial. No, they have but little conception that such things are treated of in the gospel. The "great salvation" with them is the saving of "immortal souls" from the awful destiny that awaits the impenitent in their bottomless pit of eternally flaming brimstone, the natural element of the theological "Devil and his angels." Their "divinity" can rise no higher than this. Its loftiest flight is to snatch disembodied essences from eternal agony by

faith in their traditions, and so to give them "viaticum" or a *carte blanche* for a passage to kingdoms beyond the skies, on the down of an angel's wing. This "salvation by grace," as they style it, is not an eternal process. When the Calvinistic elect are all saved by grace, the work of human salvation will be finished; and the time will have arrived for "the wreck of matter, and the crash of worlds." This is what they call "the consummation of things;" which being interpreted signifies, the consummation of the theological foolishness.

By grace are ye saved through faith alone.

This is the theological prescription for the salvation of immortal essences, familiarly styled "ghosts." The faith which saves may be put into a nut-shell, with room to spare. A poor, ignorant sinner, who, for nearly threescore years and ten, has devoted himself to the service of Mammon, body, soul and spirit, comes at last to be stared in the face by the King of Terrors. He knows nothing of "religion" but roasting eternally in hell-fire. His horror is naturally extreme. He hears of Dr Jelf, and sends for him, that he may administer to his soul "the consolations of religion," as if the doctrine of Christ had any consolations for such a wretch as he! "Ye cannot serve God and Mammon." He asks the doctor if eternal torment be true? "Verily," quoth he, "for Professor Maurice was expelled King's College for denying it. It is true; and God hath ordained it in *terrorem* for sinners." "And is there no escape, Doctor?" "Yes, for the yliest: Jesus Christ made a complete satisfaction on the cross for the sins of the whole world. His merit is as infinite as the demerits of mankind. Believe that this is the case, and that he died for you, and you shall be saved from hell, now yawning to receive you," "But, Doctor, how am I to believe what you say is true?" "Pray to God for faith." "Ah, Doctor, I never prayed; do you pray for me!" Upon this Dr. Jelf, as a Church of England "divine," taking the man's wish as an evidence of repentance, draws forth from his pocket a splendidly-bound "*Book of Common Prayer*," and reading from "the Visitation of the Sick," in the tone peculiar to Low Church piety, soothes the immortal essence of the hoary sinner, who, being thus clerically magnetized, imagines that the tranquilization of his fears is the fruit of faith, and the Holy Spirit's assurance of peace and joy eternal!

But what becomes of all this superstition and foglery, if they fail to prove, or if it be demonstrated, that there is no such immortal essence in man to be operated upon? It vanishes like a dream. Immortal-soulism is the foundation-corner laid in the quicksand

of Gentilism. The "divines" of all Gentile "Christendom," in one ecumenical council, could not produce an inkling of testimony from the Bible in proof of the existence of an immortal soul in human flesh. The burden of proof lies upon them; and, failing to do this, of course, their dogma of *its* endless torture in flames of sulphur, and all their twaddle about *its* intermediate state, and *its* translation beyond the skies—is the quintessence of absurdity. Messieurs Jelf and Maurice may "dispute, change hands, and still dispute" indefinitely about eternal punishment, and arrive at no practical result in aid of truth, until they have disposed of the question concerning immortality. If there be no immortal essence to be tortured or saved from torment, there can be no such places for its reception as "orthodoxy" provides. The truth is, their immortal essence, religion, heaven, and hell, are mere theological chimeras of brain "spoiled by philosophy and vain deceit," unprofitable vanities having no place in the Word of God.

But, while we testify these things, let it not be supposed that we deny immortality to man, or "eternal punishment" to the wicked. The regular readers of my writings are too well informed for this. Immortality is a good thing—too good for the wicked. It is defined in the Bible as *incorruptibility and life*, having relation to *body*; so that *life manifested through an incorruptible body* is the immortality revealed in the Bible. This immortality is a matter of promise to the righteous only; and the righteous are they who believe what God promises, and what he has done, and who do what he requires. Hence, immortality is *one of the good things* set before them in the gospel of the kingdom. "Glory, honor, incorruptibility, and life" in the kingdom are evangelized to them, and promised, on condition of their believing the gospel of the kingdom, being immersed, and patiently continuing in well-doing. Fulfilling this condition is styled "*seeking for*" them. Thus sought for, they are found at the resurrection of the just, which is termed "the adoption, the redemption of the body." The body redeemed from death is the only *immortal soul* spoken of in the Bible; and stands there in contrast with the *mortal soul*, called "living soul" by Moses, formed from the dust. The body, redeemed from death, is, consequently, thenceforth deathless, or ever-living. It is indestructible and imperishable. Fire and brimstone as torrid as Nebuchadnezzar's furnace cannot scorch a hair, or leave their smell upon it. It can dwell with everlasting burnings unscinged; and as secure from internal decay as from destruction by violence from without. Such is the testimony of the Bible concerning the

body, which is spirit, because it is begotten of the Spirit, when born from the grave.

But when the intelligent wicked are raised from the dead, they are not redeemed from death. The destiny marked out for them by Paul is expressed in the words, "He that soweth to his flesh shall of the flesh reap corruption; for whatsoever a man soweth, that shall he also reap." Now, as all classes of the living die and corrupt, the corruption to which he refers must be taken in a special sense—a corruption subsequently to the resurrection of such sowers to give an account of themselves to Christ at his tribunal. But death of the body precedes its corruption; parts of it may corrupt before death of the whole; but then the organization of those parts is broken down, or death-stricken, first, and corruption follows; so that the saying is unexceptionable, that *death precedes corruption*. When, therefore, the apostle saith that such persons shall "reap corruption," it is, in effect, saying, that *he who sows to his flesh shall become flesh again at his resurrection, after which he shall die a second time, and turn into corruption, as before*. Beyond the evil that is in the world on account of its introduction through sin, there is no punishment for sin till after resurrection. It is then "we must all appear before the tribunal of Christ, that every one may receive again the things of the body according to what he hath done, whether good or bad." To "receive again the things of the body," is the reason of resurrection; in other words, that a man may reap what he sows. The things we do now are *the body's deeds*; not the doings of an immortal essence. If they were an immortal soul's deeds, the apostle would have necessitated our appearing at Christ's tribunal that we might receive again the things of the immortal soul or mind. In this case resurrection would have been unnecessary, because, on the hypothesis of such a soul's disembodied existence, it might reap what it sows without reëmbodiment at all. But this piece of silliness never entered the apostle's mind when he wrote the fifth chapter of the second of Corinthians. *The mortal body that does the things is responsible for what is done*. It must, therefore, give an account of itself to Christ; and to do this, its dust must become body again—*animal body again*. The same dust, once living, then demolished, and afterwards built up again as before, is the same person, though a thousand years may have intervened between the demolition and rebuilding. It is the same person with his old habits of thought and action revived; so that when he comes to give an account of himself, he will be like Adam before the Lord God, a faithful witness against himself;

unable, however willing, to conceal the truth. "The Spirit of God shall make alive your *mortal bodies*," says Paul: their immortalization will be by transformation in the twinkling of an eye, and subsequently to their post-resurrectional appearance at Christ's tribunal "in the air," where the sentence of blessedness will be consequent on their presentation as "holy, unblamable, and unprovable in God's sight;" otherwise, they will retain their *terminable nature*, and, like Cain, as exiles from the Divine presence, become "cursed from the earth; and fugitives and vagabonds" in the dominions of the Beast, and the False Prophet, and of the Kings of the earth, styled by Jesus, "the Devil and his angels." They will be involved in the fire and brimstone, sword and pestilence, famine, hailstorm, and earthquake judgment, to be visited upon these when the Lord Jesus and the Saints shall make war upon them and overcome them.

Death having overtaken them a second time, and by these means, will they ever be redeemed from its power? The answer is, No; for it is written, "The unrighteous shall not inherit the kingdom of God," which is "for ever and ever." There is no salvation out of this kingdom; and exclusion from this will be a cause of great anguish: for the King himself hath said, "*There shall be weeping and gnashing of teeth*, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and *you yourselves cast out*." To be exiled with shame into the land of the enemy, and there to be subject to poverty, pain, vagabondism, hunger, pestilence, and death, without hope of deliverance, will doubtless extort from each one the lamentation imputed to Cain, "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond on the earth; and it shall come to pass that every one that findeth me shall slay me." Thus, "the wicked and the sinner shall be recompensed in the earth; but shall not inhabit it;" "the righteous shall never be removed."

"The meek shall inherit the earth;" but "the wicked shall not inhabit it." This is the divine sentence upon the two classes; and as the wicked do now inhabit and possess it, it is clear that the sentence has relation to a future period of the earth's history. When that period arrives, it will be said, "*the wicked are no more*." As the whirlwind passeth, so will they—with a terrible sweep, to oppress and annoy our race no more. Their extermination from the earth will be final—"an everlasting *destruction* from the presence of the Lord, and from the glory of his power,

when he shall come to be glorified in his saints," will make their ruin complete. The destruction is *atonian*, rendered "everlasting." It is a destruction pertaining to the *aton* of the wicked—one peculiar to their "*course*," which is "the course of this world." They are preëminently mortal, having no right to eternal life; so that destruction is to them "*death unto death*," and needs no adjective to inform us that it is eternal.

This then is the "everlasting punishment" "into" which the wicked "go away." Being mortal, they reap corruption from which they are never redeemed. 'This is the consummation of their punishment which endures; their consciousness of it precedes this consummation, and dates from the sentence pronounced upon them in the court of heaven till death seizes upon them the second time. How long in each individual case this consciousness may continue, depends upon "the things of the body;" for "stripes" will be "many" and "few," according to its deeds of offence. The *aton* of judgment is about forty years. The punishment of great offenders will doubtless exceed in duration and intensity that inflicted upon those who have been less; for "every man shall be judged according to their works." It is the prerogative of the Judge to enter into details as to whether A shall be subjected to death with shame and contempt in the land of the enemy for ten years previous; or B to death with twenty years of suffering preceding his final obliteration from the universe of God. These are particulars beyond our ability to define. The least amount of punishment will be agony to the condemned; for "it is a fearful thing to fall into the hands of the living God, who is a consuming fire." Be it then ours, O reader, to believe the gospel of the kingdom, and to obey it; and by a patient continuance in well-doing, to walk worthy of that kingdom and glory to which it calls us. We need fear no punishment then; for the "terrors of the Lord" are only for them who are contentious against the truth, disobedient to its commands, and sow to themselves in gratifying their passions and lusts to the crucifixion of the truth before the world.

EDITOR.

THOUGHTS CONCERNING ADVENTUAL AFFAIRS.

BROTHER THOMAS:—I have just read the article styled the "*Coming Struggle among the Nations of the Earth*," in its revised form, published in the *Lower of Zion*. Allow me to suggest a thought respecting the degree of restoration of the Jews to Palestine, predicted. Are you sure that the Scripture gives us to understand that such a de-

gree of restoration as described in Ezek. xxxviii. 11, 12, will be effected previous to the Advent? Are we not rather to expect, that Gog will not come against the land of Israel, but to a limited degree, before the possession of Palestine by all the saints after the Advent? If so, the destruction of all but "the sixth part" is an event of the millennial period only—chap. xxxix. 1-4.

I would distinguish between threatened judgments in the present dispensation, and those of the age following. One is a judgment to cause men to learn righteousness; and the other the opposite—the great battle.

I am a believer in the doctrine of God's restored favor to the Jews, previous to the Advent; but expect that such favor is to be manifested in special efforts for their conversion principally, together with a Divine *attempt* only to establish them in Palestine, rather than that they will all be converted, and also be reinstated in Palestine, to the degree you and others expect, previous to the Advent. I cannot find a single instance in the whole Bible, where God has ever accomplished any purpose respecting his people's deliverance by the destruction of his enemies, until he had first tested them, or in other words, attempted to effect that purpose by merciful and peaceable means. And as the deliverance of His people is synchronous with the termination of the times of the Gentiles, I must, in harmony with the above-mentioned truth, look for a certain degree of effort to gather his people, the Jews, to their ancient land—Rom. ii. 9, 10. — but to no greater degree than the gradual termination of the times of the Gentiles, which times will not fully terminate till the complete deliverance of all God's people, at the coming of Christ. But the standing up of Michael—Dan. xii. 1—is synchronous with the termination of the Gentile times, with respect to them *as nations*; for an effort to deliver one people in a national point of view, argues the casting away of an opposite people *as nations*.

I think it can be demonstrated from Scripture, that we may consistently expect the Advent every moment. I have elsewhere shown, I think conclusively, that the advent should be expected between this time and 1860. Yours, &c.,

H. BARRINGER.

Troy, N. Y., Nov. 2, 1853.

Restoration of Israel—"Special Efforts"—First Angel Proclamation.

THE invasion of the Holy Land by Gog is to be "*in the latter years*," which are also

styled by the same prophet the "*latter days*,"* which are both preadventual and contemporary with the appearing of Jesus Christ, and continue forty years subsequently to that event. They are also premillennial; that is, they end before the thousand-years period begins. The primary and partial, and the ultimate and complete, restoration of the Twelve Tribes of Israel, is effected during these latter days. The beginning of restoration, in the extent of it, is defined by the prophet in the words, "the land brought back from the sword, and gathered out of many people; and brought forth out of the nations, dwelling safely all of them," "without walls, and having neither bars nor gates;" and therefore, styled "the land of unwall'd villages," "in the midst of the land." This immigration and settlement is therefore not spread over the whole land; but principally confined to the midst or navel of the land; to that part, in other words, styled by Isaiah "a tenth." His words are, "a great forsaking in the midst of the land. But yet in it a tenth, and it shall return and be eaten."† By reference to this passage the reader will see that it is part of a prophecy concerning the desolation and subsequent restoration of the people and land of Israel. It predicts that in the midst of the widespread ruin a tenth part should escape utter desolation; and that the people should return and occupy it, and browse it with their cattle, which is implied by the phrase, "and shall return, and shall be eaten." This is restoration in a limited degree—a restoration of a tenth part of the land, in the midst of it. What proportion of the nation will occupy this tenth part is not revealed; but of this we are informed, namely, that be it large or small only "*one third part*" will survive the calamities inflicted upon them by God's invasion of the country, and siege and capture of Jerusalem: for, "thus saith Jehovah, it shall come to pass in all the land, that *two parts* therein 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 is my God"‡—that is, Jesus, "whom Jehovah that made both *Lord* and Christ."§

After Gog's power is broken on the mountains of Israel, the work of restoring "the whole house of Jacob" begins. The destruction of the Czar's "*mighty army*," made up of the contingents, supplied from all his subject nations, is styled of God, "My

slaughter that I do sacrifice for you, a great sacrifice upon the mountains of Israel." This he terms, "My hand that is laid upon the nations." Isaiah calls this, "The day of the great slaughter, when the towers fall"—"The day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound:"—the day when he shall "cause his glorious voice to be heard, and shall show the lightning down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian [Gog] be beaten down, who smote [Israel] with a rod.* This will be a dreadful day upon the invaders of Israel's land, even "the day of vengeance of their God;" but at the same time "the year of his redemption." When these things have come to pass, the words of Jehovah by Ezekiel will be accomplished, saying, "It is come, and *It is done*: this is the day [the day of Christ] whereof I have spoken"—the day of Gog, the Assyrian-Clay's, destruction, and of the deliverance of his people Israel—the day of the "great voice" of the Seventh Vial, "issuing from the throne, saying, *It is done!*" Having predicted the events of this day of judgment upon Gog and his forces, in his thirty-ninth chapter, Ezekiel then says, "So the house of Israel shall know that I [Jesus] am the Lord their God *from that day* and forward." This terrible overthrow of their enemy proclaims Jesus Jehovah's servant, and their deliverer. Having smitten the Assyrian image, it remains for him to proceed in the work of "planting the heavens, and laying the foundations of the earth, and saying unto Zion, Thou art my people"—a work equivalent to "raising up the tribes of Jacob, and restoring the desolations of Israel:" and one to which Jehovah refers, when he says, by Ezekiel, "*Now*," after the overthrow of Gog, "will I bring again the captivity of Jacob," which "the north" hitherto refuses to "give up," and "the south keeps back;" "and have mercy upon the whole house of Israel; and will be jealous for my holy name." This is the final and complete restoration of the nation, which can only be effected by the invincible prowess of the Son of God.

It is not very apparent what is meant by Gog going against Palestine "to a limited degree." He either invades the land, or he does not. If he invades it, it is not a question of degree, but of fact. He invades it for a purpose—to take possession of the Holy Places, and to convert the country into a province of his empire, then fully represented

* Ezek. xxxviii. 8, 16.
† Zech. xiii. 8.

‡ Isa. vi. 13.
§ Acts ii. 36.

* Isa. xxx. 25, 26, 30, 31.

by the image Nebuchadnezzar saw in his dream. He only accomplishes his purpose in part. He captures the Holy City; but fails to subdue the country. The post-millennial Gog aims at both, but succeeds in effecting neither.

Our correspondent does not seem to be acquainted with my views of the restoration of Israel before and after the Advent. If he read what I have written on the "Second Exodus," in *Elpis Israel*, he will see that I do not teach the conversion of the Jews before they settle in the land, previous to Christ's appearing; nor the conversion of all Israel who are gathered into "the wilderness of the people," after the Advent. The ten thousand Jews now dwelling in Jerusalem are "unconverted," in the Gentile sense, and have no faith in Jesus. Yet they inhabit the land, with several thousands besides having as little faith as they. Let this number be increased by British or other policy, and you have the character of the pre-Adventual colonization of the "tenth," whose people are to return, and browse it with their cattle. But, before "the captivity" held in bondage by "the north" and by "the south" can get back to Palestine, they have to pass through "the wilderness of the people," as, in the days of Moses, their fathers passed through "the wilderness of the land of Egypt." In that wilderness Elijah will bring them to the acknowledgment of that same Jesus whom he saw in majesty on the Mount of Transfiguration, as Son of God and King of Israel; and at the same time, all the sons of Belial among them, "children in whom there is no faith," will be purged out of the host, and be forever excluded from Israel's land, as unworthy of the national sabbatism promised of Jehovah in the covenant made of old with their fathers, Abraham, Isaac, and Jacob.

H. B. believes that "God's restored favor is to be manifested in special efforts for Israel's conversion principally." By whom? It may be asked. If it be answered, By the special efforts of pious Protestants, we lift up our hands in astonishment: at any one professing intelligence in the Word of the kingdom, supposing that there would be any divine favor manifested in such special efforts! Pious Protestants do themselves need special efforts for their own conversion. To set them to work converting the Jews, is like setting a man with a beam in his eye, to pull out a mote in the eye of another; or appointing a blind man to lead another across a precipice! Protestants know not the gospel, and therefore believe it not; how then can they by special-efforting convert the Jews? The gospel of the kingdom is the power of God for the salvation of every one that believes. As, therefore, they do not

believe this, God's power for conversion cannot operate through them. None can convert Israel but God. He alone can give them a new heart and renew a right spirit within them. He has promised to do this; not through the special efforts of Gentiles, however pious, according to their sectarian standards; but through the special efforts of his Servant, and the system of means he comes in power and glory to execute.

I can, however, conceive of the possibility of a Jew being converted, through the aid of pious Gentiles. Generally speaking, there are more Jews to be found who believe the Hope of Israel, for which Paul was bound in chains, than sectarian Gentiles: now, if these Gentiles could convince such Jews that Jesus was their Messiah, and that the serpent was condemned in his flesh when he was lifted up, and that he was raised from the dead for their justification, they would be made what their Gentile teachers are not, and that is, believers of the kingdom's gospel in the name of Jesus. But in Paul's day the Jews were enemies of the gospel, which was turned by the favor of God to the advantage of the Gentiles; and so it is now, only reversed: the Gentiles are enemies of the gospel for Israel's sake. Hence, *the Great Eastern Question*, whose solution will result in breaking off the Gentiles, and the reingraftment of Israel into their own olive tree.

Our friend H. B. is right enough in supposing that before the destruction of all Israel's enemies, there will be an effort to effect their deliverance by merciful and peaceable means. But the institution of these means will not precede the overthrow of Gog's mighty army. This host will fall like Sennacherib's, without warning or premonition. Being in possession of "the city of the great King," he will be summarily ejected, and terribly discomfited in Edom. But the Image being shattered by the Czar's irreparable defeat, Jerusalem delivered, and Judea freed from the presence of the spoiler, the first angel proclamation *after* the Advent is sounded throughout the world. The Age-gospel is once more announced by divinely commissioned messengers. It is not proclaimed to be believed as the ground of forgiveness of sins, and exaltation to the possession of the kingdom in its glory, honor, power, riches, and dominion, which are eternal; but as a ground of escape from the judgment then about to be executed by Jesus of Nazareth, and the saints, upon those who rule the nations. Those in Egypt who desired to escape the plagues inflicted upon it by Moses, associated with the Israelites; and left the country with them, "a mixed multitude of men and women:" so, when

the symbolic angel flies through the apocalyptic heaven, if any would escape the judgment upon Babylon, and upon the worshippers of the Beast and of his image, whose dominion-area is "*spiritually*," or figuratively, "*called Sodom and Egypt*;" which judgment is the burden of the Second and Third *post-adventual* proclamations,—they must "give glory to God" and "worship him:" that is, they must renounce their allegiance to "the powers that be," and consort with Israel in their exodus, or goings out, from "the land of the enemy," according to the commands of Jehovah's King, then in Jerusalem, awaiting the result of the First Angelicism, before he proceeds to reduce the fragments of the shattered Image to the likeness of "the chaff of the summer threshing-floors." For the powers that resist there is no more mercy than for Pharaoh and his army, that were swallowed up in the Red Sea. The nations inhabiting the earth to its utmost bounds are the promised inheritance of Jesus; therefore, the kings, and nobles, and judges, or rulers, of the earth, that would retain power over them, are his enemies, and doomed to destruction by fire and sword.

If by "all God's people" is meant the Twelve Tribes of Israel, and all believers of the gospel of the kingdom, Jews and Gentiles, living and dead, H. B.'s notion of their "complete deliverance at the coming of Christ" cannot be sustained by the testimony of God. The dead in Christ will be raised, and the living saints transformed, and Jerusalem and Judea wrested from the spoiler, at his coming: their deliverance will be complete. But it will take the subsequent forty years, according to the plan revealed, to complete the deliverance of the Twelve Tribes, and mixed multitude consorting with them. The complete deliverance these will experience will be civil and ecclesiastical; but not a deliverance from mortality. In their case, this will be postponed for a thousand years. There may be multitudes of them that will never attain to that deliverance at all; as there were, doubtless, many that obtained settlement in Canaan under Joshua, who will have no part in eternal life and glory.

An expectation of the Advent every moment is doomed to disappointment every moment. There are certain events to be developed before Christ comes that cannot be accomplished in a moment. The great Roman city has to be divided into three imperial parts before the advent. This is not the work of a moment; but of many hard-fought campaigns, connected with the present war. Let those who are watching the signs of the times "examine themselves and

see if they be in the faith." Let them ascertain whether they are naked or not—if they have any garments on worth preserving; for let them remember, that the blessing is not only on the watchful, but on the watchful who keep their garments, and walk not in nakedness. The soul must be purified in the obeying of the truth, and continuance in it to the end. EDITH.

OUR VISIT TO HOLLAND.

Continued from page 24.

For a commercial town and port, Rotterdam is remarkably clean; far superior, I think, to Amsterdam in this respect. The paving, however, is objectionable to pedestrians. The portion of the street which answers to the sidewalks of American and English towns, in the cities of Holland is generally occupied by short posts or stone pillars, with an ornamental chain stretched from one to another. Immediately outside of this is the gutter—a square drain nearly a foot in depth, covered by a hinged wooden flap, which forms part of the foot-way; and the latter, being on the same level as the roadway, is all alike dirty in wet weather. Rotterdam is subject to inundations; and that part of the city beyond the dam upon which the Hoog Straat is built, is overflowed by high tides ten or twelve times a year, and often axle-deep above the pavement. Notwithstanding this inconvenience, the natives say that Rotterdam is spreading itself too much over the turf—that is, too far from the river; and no true Dutchman likes to live without water at his very door. It has therefore been proposed to build a new quarter upon the low meadows beyond the Maese, and to connect it by a suspension bridge across the river.

We learned from our host that the Dutch were grievously oppressed with taxes. Every window and chimney in a house is taxed. One chimney is charged three florins a year; two five florins; three seven florins; and so on. For each maid-servant you pay nine florins yearly. Two carriage-horses are charged fifty florins a year. An impost is also placed on household furniture, varied according to style and class.

In our morning stroll we turned into "a church," expecting to hear a sermon in Dutch; but, to our surprise, our ears were saluted with the accustomed sounds of our own vernacular. An Episcopal "predikant" was holding forth in English to a small and remarkably heavy-looking congregation. The best attribute of his discourse was its

brevity. What he said, or rather read, was the commonplace ordinarily current in Protestant conventicles, parochial and non-conformist — many generalities, but nothing scripturally to the point. His darkness being very visible, I thought no harm could come of attempting his illumination: so when I returned to the Vlasmarkt Hoek, I sent him a copy of the pamphlet entitled, "The Wisdom of the Clergy proved to be Folly," through the post, directed to "Heer Mark, Engelsch Predikant, te Rotterdam."

After dinner we renewed our walk; and finding that the Bureau de Police opened at 6 P. M., we determined to recover our passports at that hour, if possible, as we wished to set out by nine on Monday morning. Arriving at the bureau too early, I proposed a visit to the Protestant cathedral hard by. My companions, however, did not like to accompany me to these places, so I went alone. On the way thither, the boy we had seen at the police office, a sort of interpreter there, overtook me, and offered to show me the cathedral. Not being in need of his services, I declined them. He then proposed to sell me some cigars. But I did not wish to buy. Perceiving that he was a Jew, I turned his attention from trade to the subject of Messiah, by asking him if he were not an Israelite. At first he denied his nation; but when I declared my certainty that he was, he confessed it. I told him that I was also a Jew, but not in Moses, though I believed in that great prophet. This sounded strangely in his ears, and gave rise to the following conversation:

Boy. Are you not a Christian?

Editor. Yes; but neither a Protestant nor a Papist.—(Having arrived at the cathedral, I continued,)—I do not believe in cathedral religion.

Boy. But you believe in the Bible, don't you?

Editor. Yes; and for that very reason I do not believe in the religion of Europe; for neither Protestantism nor Romanism are taught there.

Boy. The Jews believe in Moses.

Editor. Not so, or they would believe in Jesus, for Moses wrote concerning him.

Boy. Ah, but we look for Messiah who will be a God. Jesus was nothing but a man, whom our people hanged. Jesus is not Christ.

Editor. Yes, Messiah must be a God in the sense of being the Son of God, and consequently more than an ordinary man. Jesus was this, and more. He was also Son of David, as your own genealogies prove, and is therefore the King of Israel. Your fathers hanged their king; but God raised him from the dead, and by this proved his claims

to be just and true. He is the Messiah, and you need look for no other.

Boy. No, Jesus is not Christ. When Christ comes, he will restore Israel, and make all nations Jews. Jesus did not do this.

Editor. Simply because the time had not then come. Israel will be restored as you say, and will become the greatest of all nations. God will do this; but he will also do it by Jesus Christ, and—

Much of this conversation occurred in the cathedral while the people were collecting for their observances. On the clergyman rising to begin, the boy interrupted me by saying, "We must go, or we shall be shut in; for there he is just going to begin his *liar!*"—he meant "his lying."

We returned to the police office, where I rejoined my companions. The boy led us into the bureau, in which we found a bureaucrat of not very prepossessing appearance or demeanor. He curtly demanded our names. We gave them; and from a bundle of like documents handed ours, entamped with the words, "Gezien en geregistreed ter directie van policie te Rotterdam den 8 Septemb. 1850—gaande naar Ruilers van wege den directeur van policie." We were now free to go when and where we pleased in the little kingdom of Holland, none having the right to impede our way.

From the police office I returned to the cathedral. There may have been some 3,000 people there. The *voorzanger*, styled in Scotland the *precentor*, or *anglicæ*, the *foresinger*, gave out a hymn. The qualities of the organ came out effectively in the preliminary air, and he who heard it could never forget the burst of sound when the singing began! The whole congregation seemed to sing with a spirit and heartiness that I never heard equalled. We listened to the pealing and sonorous harmony with delight. It was sounding as the roar of many waters falling upon the ear in grand accord. It alone was well worth a voyage across the German Ocean to listen to. It was beyond all praise. During singing and prayer, hats were removed from all heads; but when the "predikant" proceeded to sermonize, many replaced them.

Bonnets seem to be a scarce article among the Hollanders. They are worn by some, though comparatively few. The generality go either bareheaded, or with broad-bordered caps nicely stiffened and fluted. The Frieslanders have a singular taste for headplates as large as the hand, and formed of gold or silver. They are worn on each side of the head, sometimes under a cap, and at others on the bare head covering the hair. They seem to be generally fond of trinkets, without being very choice respecting the quality

of the gold. Caps, too, are the almost universal headgear of the men—a practice greatly to be commended, when it is considered that the alternative is a hat—that cylindrical contrivance with which civilized people afflict their heads, to please others, not themselves.

Having made ourselves sufficiently acquainted with Rotterdam, we left by rail for s'Graavenhaag, known commonly as "the Hague." This town, also intersected by canals, is the capital of the little kingdom of Holland, and a royal residence near the North Sea, 28 miles south-west by south of Amsterdam, with 66,000 inhabitants. On landing from the cars we were much beset by "commissionaires," who importuned us to carry our baggage, and to show us the lions of the place. But these favors we politely declined, having determined, on leaving London, to put "our foreign relations" to as little trouble as possible. We accordingly deposited our "*affaires*" at the first decent-looking "*tappery*" we came to, and then sallied forth without incumbrance to pedestrianize the city, which is one of the most regularly and best built in Europe, and contains many handsome buildings. As I am not writing a guide-book for travellers, it is not necessary for me to transfer what has been printed a thousand times for their advantage, to these columns. I have neither time nor space to describe in detail the King's palace, public edifices, and private mansions, were my memory retentive enough to do it. Suffice it to say, that we perambulated the streets until we were tired of all we saw, and longed for the arrival of the train to whirl us on to Amsterdam.

We arrived at this city, the chief emporium of Holland, at the usual hour. My notes remind me, that it is literally standing in the water. Water everywhere, and the canals numerous and magnificent. It is 52 miles south-south-west of Rotterdam, the second commercial emporium of the kingdom, founded in the twelfth century on the Amstel river, which here disembogues into the Y, as a branch of the Zuyder Zee is styled, and contains 225,000 people. The canal intersection of the city may be imagined from the fact of its being crossed by 290 bridges—a perfect net-work of canals, which are mostly bordered by rows of trees. The houses and streets are said to be kept remarkably clean; this, however, was not according to my experience. In my notes, it is written, "the bad smells in this Amsterdam are most offensive, and, in the warm season, well calculated to diffuse fever on every side. I was disordered here, and have no doubt it was owing to the effluvia. I felt sick at stomach, and was nearly cascading more than

once." The great canal of north Holland, extending from the Helder, terminates at Amsterdam, deep enough along its whole course to float a ship of the line. Among the numerous public edifices, the most remarkable is the King's palace, formerly the City Hall, which was reared between 1648 and 1655, at the cost of 18,000,000 of florins. It has a frontage of 282 feet, a breadth of 285, and 116 in height, while its magnificent cupola (containing the finest chimes of bells in the Netherlands) rises 41 feet above the roof. It is built of freestone, and rests upon a foundation of 13,659 piles driven into the ground.

In the neighborhood of the city is Zaardam, noted for upwards of 700 windmills, and docks, where the Russian emperor, Peter I., in 1697, suffered himself to be bound apprentice, in order to get a practical knowledge of ship-building. The suburban residence of the rich, retired merchants of Amsterdam is the village of *Brock in 't Waterland*, and is noted for the remarkable cleanliness of its houses and streets. No stranger is allowed to enter any house there without having previously pulled off his boots and put on clean slippers.

We "footed it" all over Amsterdam, through it and round about. We liked Rotterdam and the Hague better; and concluded that it was about the last city we should ever select as a place to dwell in. The streets where no canals are for the most part are very narrow, and from the altitude of the buildings very confined. We remained in the place about sixteen hours, and then ticketed ourselves *via* Utrecht to Arnheim, the capital of Guelderland, on the Rhine, 57 miles from Amsterdam. The country is a level, with scarcely an undulation until you come to Utrecht, the capital of the province of the same name, situated on a branch of the Rhine. Here the country improves somewhat in appearance, but ere long is succeeded by heather, peat, pines, and sand-barrens in rapid succession as we steamed along. The traveller is glad when he arrives at Arnheim. It is a neat, clean, and beautiful town, 37 miles east-south-east of Utrecht. It is strongly fortified, has 15,000 inhabitants, and was anciently the residence of the earls and dukes of Guelderland. The Rhine skirts it on the south. On the east and north it is surrounded by a moat filled with water. On each side walks and roads are laid out, and planted with rows of trees after the fashion of a park. On the south-west side of the town the land is high, and from the top commands a beautiful and extended prospect of the Rhine, and country beyond it. Arnheim is the terminus of the railway from Rotterdam. It abounds with

hotels, which indicates that it is a place of considerable resort for tourists, for its citizens are far too few to sustain them. We put up at the Hotel de Holland, where the tabl d'hotel was good, the lodging comfortable, and the domestics attentive and polite. After supper, a police paper was handed us to fill up with our answers to a number of impertinent questions, such as, "Where do you come from?" "Where are you going to?" "What is your business?" as though any one had any thing to do with these matters besides ourselves. Wishing, however, to leave a favorable impression upon our foreign relations, we civilly gratified their curiosity in all things. According to our custom, we occupied our time in walking about the town, which we surveyed in all its parts. The signs over the stores had not yet lost their novelty. An invitation under one was particularly amusing. It was over a "tapperij" door, where people assembled to smoke, and to drink "bier en wijn." The words were, "inde walk." Here was the classical original of what is generally regarded as a genuine Cockneyism. The costermonger English is "Walk in!" So that when a London donkey-driver says, "Walk in, an't please yer honor," he is only quoting Holland Dutch as more polished people do the classics in discourse!

EDITOR.

Analecta Epistolaria.

LETTER FROM TEXAS.

DEAR BROTHER:—The "Word of Truth" has but few advocates in this country. Cattle, cotton, and the various works of Mammon have a stronger hold upon their minds than the "sure word of prophecy," to which they take but little heed.

A few honestly-disposed people appear to feel some interest, and are trying to learn; yet to the majority in this region, the subject of the gospel is as obscure as midnight. You may talk to them, and endeavor to instruct them, and even if they listen, their minds are so imbued with sectarian mystery that they do not, and seem as if they could not, comprehend it. But *Epis Israel* is abroad among them. What few copies we have are all loaned out, and have been most of the time since we received them; and there is no telling what may be the result.

We feel a lively interest in "THE GREAT EASTERN QUESTION." It does, indeed, appear as though the purpose of the Lord, as revealed in his Word, were fast maturing to its consummation in "the latter days;" and we are led to hope, that should we, who are not past the meridian of life, live to an or-

dinary old age, we may yet see His face without death, and live; and "sit down with Abraham, and Isaac, and Jacob," and all those "who have washed their robes and made them white in the blood of the Lamb." I never felt so desirous to live to a good old age as now.

With grateful recollection of the priceless truths we have learned of you, I subscribe myself,

Most devotedly yours, in the One Hope,
W. A. OATMAN, M.D.

Cedar Creek, Bastrop, Texas,
Oct. 4, 1853.

THE HERALD APPROVED.

DEAR SIR:—Enclosed I forward you five dollars in payment for the *Herald* for the past year, and for 1854; and deem three dollars little enough for a monthly magazine of the character and ability of yours. I am free to acknowledge that I believe it the truest exponent of the world's prophetic history, past and future, extant; and the only correct guide in connection with revelation for our fallen fellow-men.

I have been led to these conclusions by being somewhat conversant with your writing for the last five or six years; and the forcible evidence of your arguments and conclusions in connection with the testimony itself, leaves no room for distrust or doubt in the minds of any free from the bias of sectarian systems so characteristic of our age. That the advocate and standard-bearer of the immutable principles of truth will meet with that support necessary for its continued promulgation, is the earnest wish of

Yours respectfully,

HENRY MCKAY.

Joe Davis, Ill., Nov. 6, 1853.

"WHAT SHALL I DO?"

DEAR SIR:—The usual toil of the week being ended, I sit down to pen a few lines to express my thanks for the knowledge I have received through your instrumentality. Although I feel that my view is limited, yet I thank God that notwithstanding the pressure of my worldly pursuits, which are arduous, I have turned from that state of unbelief so generally prevalent in what is called "the Church." I used to think, with the majority of professors, that the things in the Bible might or might not be true. This was about the amount of my faith. But since I have studied your writings, I could as easily doubt my own existence as that the Bible testimony is the truth of God; and although I am at a loss in regard to details

respecting the course of future events, yet the general outline I see distinctly.

I am still striving to add "to faith, goodness and knowledge," &c., but find it a very difficult thing to do. Though I am one of the poor who appear to be most favored by the gospel, yet I am so oppressed with the sinful nature we have all inherited, that I can hardly bring myself into subjection to all the requirements of the gospel; and even when I do, some unholy influence throws me off my guard. What shall I do? I have no stay nor support, but the little knowledge I have obtained; and am hedged in on every side by the hostility of hypocrisy and self-righteousness, which is truly fierce. I feel that solitude or the grave would be preferable to my present situation.

The news from the East is full of interest to me. I see that the Emperor of Russia is taking the track you have foreshown he would. This encourages me greatly in the hope that the work will be cut short in righteousness. I desire to see a righteous government established in the earth, with the people all enlightened and blessed.

As your columns are too valuable to be occupied with much political news, can you inform us which of all your Eastern journals will give us the earliest accounts of all that is going on in the Old World? We are in a barren land here; for although our papers are filled with news, yet it is of no interest to those who are looking afar off.

That your abilities may be preserved, and your labors abundantly prospered till Christ appears in his glory, is the prayer of your friend and brother in tribulation,

ENOS JACOBS.

Ogle, Ill., Nov. 12, 1853.

ANSWER.

Our correspondent's experience of his Adamic nature is that of all true believers. Paul says of that portion of the nature that went by his name, "I know that in me, that is, in my flesh, dwells no good thing; for to will is present with me; but to perform that which is good I (that is, my flesh) find not. . . because of sin that dwelleth in me," or my flesh. Read about "the two principles," in *Elpis Israel*. In answer to brother Jacobs' inquiry, "What shall I do?" the advice is, "Keep your mind on the exceeding great and precious promises given in the knowledge of God and the Lord Jesus," and it will become strengthened, and a partaker of the divine nature. These are stay and support enough; for God's comforting and sustaining power is in his Word assuredly believed. "This is the victory that overcomes the world, even our faith." All surrounding discouragement just serves

to put it to the proof, that, not failing, it may be perfected.—EDITOR.

EFFECTS OF THE GOSPEL OF THE KINGDOM AS A MORAL POWER.

MY DEAR AND RESPECTED BROTHER:—The receipt of the December number of the *Herald* will allow me to procrastinate no longer in writing you; any delay being quite unnecessary.

For some time after your departure we were expecting to hear from you, which is the principal reason, I believe, that I delayed writing, and giving you any news that might be interesting.

Elpis Israel and your good self were, for several Lord's days after you left, handled without gloves by the Rev. — Gekie, of the Congregationalist body; and his exposures of the "absurdities," "blasphemies," &c., contained in *Elpis Israel*, proved quite attractive to numbers of all the *isms* in the city. He had "E. I." in the pulpit, and read extracts here and there, and commented thereon, showing the "perfect absurdity" of the author's views; the rank infidelity and awful blasphemies contained therein, and declaring it as his opinion that Dr. Thomas "could not be a Christian!" Your old acquaintance-of-a-night, Mr. McLean, too, from the pulpit in Granville street Chapel, gave poor *Elpis* a sad time of it; according to him, it was "a combination of all the errors extant!" "according to it, there was no heaven, no hell, no Devil, and Christ was only a good man!" I regretted afterwards that I had not made it a point to attend and hear these unfortunate people, so that I might have known what they really did say, and perhaps been enabled to show them that they were ridiculing and condemning God's truth. But any portion of the Lord's day cannot well be spared for the purpose of listening to such harangues; and Mr. G. and McL. may be spared to answer in your presence for their cowardly attacks on your book, the moment your back was turned.

The Lord's day after you left, some of the brethren who had been in the habit of worshipping in the Harmonic Hall, feeling the necessity of having the church organized, and as nearly as possible upon scriptural principles, and the time being most appropriate for doing so, seeing so many had just been baptized, and others about to be, Brethren Creed, Huxtable, Jenkins, and Willoughby, met at our house in the morning, before the hour of meeting, and we all agreed that the attempt should be made, and that, if possible, the names of persons who had believed the gospel, and had been baptized, should be obtained, for the purpose of

organizing a church; accordingly, it was proposed; but parties wished time to think about it, and it was postponed until the next Lord's day. Next Lord's day brother Willoughby, who was to have presided over the meeting, and who had the church book, was not present; and besides, it was wet, and but few attended; so it was again postponed until the next Lord's day. On that day there was a pretty full attendance: brother Willoughby was in the chair, and I was secretary, both appointed by *unanimous* request of the meeting. The object we had in view was then stated, and a resolution to the following effect was moved, seconded, and passed, *nem. con.*: "That the names of persons *who had believed the gospel and been baptized*, and who were desirous of forming themselves into one body for the purpose of cooperating as 'the pillar and support of the truth,' by word and deed, should give in their names for the purpose of being recorded in a book to be provided for the use of the church." On the names of parties being called for, a young brother intimated that he did not see the necessity of the church being *reorganized*; and brother J—, much excited, declared that an attempt was about being made to trample upon the church, and to exclude certain individuals; that the church had been organized as much as it ever could or would be; and strongly insinuated that parties had come in among them who wished to break up their body. He was met by brethren Wilson, Huxtable, Willoughby, and others, as old, and some older members than he, declaring that the church never had been organized; there were no records, no list of members; persons communed with them and belonged to the Baptists; it was not known who were members, or who were not, and consequently, no discipline could be exercised or maintained; and it was necessary and desirable that the church should be organized, as was intended. But brother J—, most unduly impassioned, was determined it should not be done if he could help it; and a scene of strife, contention, and tumult was manifested such as I sincerely hope never to witness again. His voice could be heard outside the hall, and proved attractive to passers-by; indeed, it was most disgraceful. The names of persons favorable to the resolution were taken down, and we decided to leave the hall to brother J— and the two or three who sided with him, and endeavor to procure a room to meet in which would prevent us from being longer identified with such a disgraceful scene; and I am glad to say we succeeded in getting a nice room in Haw's Buildings, opposite the Province Building, where we have since met: and, after all, it

would appear every thing has turned out for the best. We number about thirty. We are organized pretty nearly as you are in New York, as appears by your printed paper, of which you kindly sent some copies; and I trust in all our proceedings we will be blessed with the favor and approbation of our Heavenly Father. Brother J.'s opposition, which was the cause of all the strife, was to me most unexpected. I had no idea *then* that he had been warning brethren against appointing me a *brother deacon*; I did not suspect that his pride had been wounded because I had opposed *warmly* his unscriptural notions that the Lord's Supper was for the remission of believers' sins, and that *Matthias was not an apostle*; and, indeed, any thing that I believed was erroneous. I little thought, then, that because his *influence* was somewhat diminished since I met with the church, (which, by the way, was mainly through his persuasions,) that he was anxious to get rid of me, and of others, whom he thought might interfere with his little ambition. However, on this head enough—too much, I fear you will say—has been said; and, as I perceive my sheet is getting filled, I will conclude by giving a list of subscribers to the *Herald* for '54, which you will please send under cover to me.

I remain yours affectionately,
J. R. L.

Halifax, N. S., 12th Dec., 1853.

☞ Like causes produce similar results, whether operating in Halifax, New York, or any other place. The truth is sure to disturb the schemes of little ambitions, which have ordinarily much cunning but little prudence. These set themselves in fleshly opposition, as clearly appears from their violence and virulence. Passion swamps their reason, when truth, ever calm and trusting in God, advances to its goal with firm and equal tread, dethroning high thoughts and imaginations, and plants its victorious ensigns in purity and peace. The gospel of the kingdom is a coal of fire to Diotrephes wherever he appears.—EDITOR.

APPRECIATION OF THE WORD.

DEAR BROTHER THOMAS:—I was too much indisposed to meet you at Temperance. I should be gratified if we could often see each other, especially in view of the exciting events transpiring in the *East*. I am informed that *some* are ascribing what you have published concerning the *shaking* of nations, to *political speculation* on your part, and not to your acquaint-

ance with the prophets. This is awarding to you a very eminent position amongst the great men of the earth.

I was in Lunenburg on the fourth and fifth Lord's day in October, and the first in November. Some of the congregations were large and encouraging. Two persons were immersed. I think Lunenburg is the most inviting field of gospel labor within the range of my acquaintance.

If we be accounted worthy of the kingdom, it is a gratifying thought that we shall be associated with Abraham, and Isaac, and Jacob; also, with the prophets and the apostles; and most of all, it is gratifying that we shall be associated with the *Messiah*, and become more profoundly acquainted with *God*. Possessed of immortality and incorruptibility of constitution, we shall appreciate LIFE, and every good thing as the gift of God, and as developing him to his intelligent creatures. This train of thought is in harmony with what Jesus expresses as recorded in the seventeenth of John: "This is *life eternal*, to know THEE, the only true God, and JESUS CHRIST, whom thou hast sent." Surely, this is giving great importance to the said knowledge. This also agrees with what Peter says: "Grace and peace be multiplied to you through the knowledge of God and of Jesus our Lord." An enlarged contemplation of the Divine character, as presented in the Holy Scriptures, enables us better to understand and estimate "The gospel of the kingdom of God." Our appreciation of the kingdom is in the ratio of our knowledge of God, and of his only-begotten Son. The kingdom of God must be correspondent, in the scale of valuation, to the estimate we find in the divine record concerning God himself. So we may affirm, that the kingdom of God must be as far superior to the kingdoms of men, as God himself is superior to men. We may conclude, then, that all good things will be in the kingdom.

This seems in accordance with the proclamation of the kingdom by John the Baptist, by Jesus and the apostles, and with all that is taught concerning the kingdom. Surely, the kingdom is as the *pearl* of great price to every one that *understands*. Every gift of God fills the place which he designs; therefore, every gift of God is perfect in its place. Food is his gift; and how good is it to a hungry man! Water is his gift, and well suited to the thirsty man. The kingdom is his gift, and, even in prospect, presents us with every motive in the way of glory and honor and incorruptibility, etc., which we need to prompt us to action. Sometimes, in order to bring the subject home, I ask the question, What will Abraham and all those in the kingdom find themselves possessed of?

Having been *resurrected and reconstituted*, surely they will possess the kingdom, and all it possesses in glory, honor, incorruptibility, etc., etc., etc. Well, you may say you know *all this*, and *more besides*; well, I reply, This is one reason. I say it to you, believing that you appreciate the gratification of intercommunication. This social organization drinks in oceans of pleasure.

Accept my best wishes for yourself and yours, and believe me, as ever,

Yours in the gospel,

ALBERT ANDERSON.

Caroline, Va., Nov. 22, 1853.

BIGOTRY DEFEATED.

DEAR BROTHER THOMAS: — The *Herald of the Kingdom and Age to Come* has just come to hand, closing the volume for this important year of the times of the Gentiles. We are glad to receive it in these parts, and appreciate its visits more than those of all the papers of the day.

Your report of "The Labors of the Year" is, indeed, quite interesting. Mount Harmony and Free Union, I think, hardly received as much credit as they were entitled to for the numbers that came out to hear. The season was very busy, seeing that the frost was threatening to cut down the tobacco, if the planters did not cut it for themselves. Do you not recollect what an attentive congregation you had at Free Union, and quite a large one, too, considering it was Tuesday after court? Mount Harmony was not so large, but well-behaved, (except the children, who would be better left at home,) and attentive to what you spoke.

Bro Magruder addressed a full house at Free Union, last Sunday. The Baptists appointed a meeting there on Tuesday, widely circulating how many preachers would be present, to induce the multitude to come. Bro. Magruder, of course, appeared and spoke, but many of the Baptists declined to enter the house, which was no disadvantage, as their bigotry enlisted the sympathy of the non-professors on our side, causing them to dispute against them. Though aided by the wild-fire of modern Methodism, they effected nothing. Their great meeting passed as a shadow, the two-edged sword in Bro. Magruder's hand having laid the spirit of the camp. How I wish you could have been there!

Your Brother in Christ,

R. J. DUKE.

Mountain Glen, Albermarle, Va.,
Nov. 25, 1853.

THE RUSSIAN CHURCH.

[*The Morning Advertiser* says: "The following article, from the pen of a distinguished Russian correspondent, resident in London, will be read at the present time with much interest, as the question of the Russian Church is so often mixed up with the Eastern question, now convulsing all Europe."]

We hear a good deal about the religious fanaticism of the Russians, which at the present is threatening the peace of Europe, which burns to reestablish its worship in the church of St. Sophia, and which summons the Christians of Eastern Europe to a new crusade against Islamism. Let us shortly examine it, and see on what it is based.

The Lower Empire was already tottering to its fall when Russia borrowed from it her religious creed, not being able to foresee that, in inoculating her people with the forms of the Greek faith, she was only warming in her bosom the serpent destined to devour her. The dissensions about images, and the empty theological disputes in which the Greek emperors played such foolish parts, together with the dissolute manners of the clergy, all went to contribute, in no slight degree, to the final fall of the Byzantine Empire. But the Greek faith sanctioned the marriage of priests and the use of wine; it spoke to the senses through the pomp of its rites; and it was for that reason, through the will of one prince, the Grand Duke Vladimir, Russia embraced the Greek religion. At the command of that prince, the idols were thrown into the Dnieper, and the whole population of Kiev plunged into the river in a body, to be baptized. The Russians repudiated their old gods, and adopted a new one, at the bidding of a prince who was not yet Czar! In Russia, idolatry of the Czar goes far beyond every other species of idolatry.

The old idols of the Russians became the images of the new faith, and they now adore their various saints, as before they worshipped their different gods. Job is their ancient Peroun, the god of thunder; Yurui, the god of fire, became St. Nicholas; the patron saint of Russia. The veneration of images is next door to idolatry among the Russians, for they embrace them on the smallest occasion, prostrate themselves before them, offer wax candles to them; or, if women, ribbons; if soldiers, military medals. Relics, however, are objects of even higher worship, and the abuse to which the practice is carried is certainly far worse than any thing to be found in the Church of Rome. The latter makes a regular trade of it; and, if she

invents martyrs as she wants them for sale, retail or wholesale, to the different countries who are her customers, the worst result is, only to make the early history of Christianity a perfect martyrology of Christians. Russia, on the contrary, is poor in martyrs—excepting those slain by the Tartars or the Mongols: and so, whenever the Government stands in need of a new manufactured saint, it has to resort to a different source. Thus, to enrich the province of Voronej, as well as to renew the memory of Peter I., Nicholas has made a saint of Mitrophanes!

The Russian Patriarchs have never assumed the consequence of the Popes. Having originally been subordinate to the Patriarch of Constantinople, they would never submit to the Czars, even in temporal matters; and as the Church under their orders thus formed a species of state within the state, Peter I. abolished the Patriarchate, and replaced it by the Synod, which until the present reign was an institution of considerable importance. Nicholas, who is the soldier in every thing, has given the Synod one of his generals for a president, who conducts the proceedings as he would drill a regiment. There is not much virtue in the Russian clergy, and their convents are only refuges for the lazy and ill-disposed, which might be converted into barracks without doing much harm; but the head of the State and of the Church ought rather to purify their morals than try to coerce them by humiliation.

The instruction which the Russian priests receive in their seminaries is wholly insufficient. Latin is of no use to them, and it is only in practical life, and in intercourse with the nobles, that they ever learn any thing. Even their theological studies have so little solidity, that the most superficial Voltairean can discomfit them on the most essential questions.

Their pecuniary situation is the disgrace of the Russian Church. The priests have no salaries, and their parishes have to maintain them. The rural priests receive an allotment of land, which they cultivate themselves as well as they can. Very few landowners pay them a fixed sum. In the towns they collect what they can from the contributions of the pious, and the dues for the performance of the various holy offices—a state of things which, as may readily be imagined, gives rise to all sorts of mendicity, extortion, and petty cheating, which it would occupy us too long to detail now, but of which the reader may form an idea. Confession has become a ridiculous formality, which only serves to fill the plate always religiously placed beside the priest's chair. With the rich it is merely a bit of gossip,

more or less agreeable, and in which the priest often contrives to glide in a word on behalf of his own interests, rendered the more needful, sometimes, by the cares of supporting a numerous family.

The Russian priest cannot marry a second time. St. Andrew says he is to have only one wife, and this passage has been interpreted to mean that he is forbidden to marry a widow, or to marry a second time himself.

What has been done to remedy this low state of education, and the precarious financial condition of the Russian clergy? By doing what was never done, either in the darkest or in the most dangerous times. Under Ivan the Terrible, at the time of the Polish invasion, and in 1812, the bells were taken from the churches to be cast into cannon. It was left for Nicholas to empty the treasuries of the churches! At first, as is usual in such cases, a committee was formed for the purpose of providing for the support of the clergy; from the Synod this committee passed under the presidency of General Protoseoff, and the money of the Church, originally intended for the instruction and assistance of the clergy, passed into the coffers of the Czar. It served to defray the expenses of the visit of the Emperor and Empress to Sicily! As an excuse for this measure, we are told that this money was lying idle in the Church chests, without use and without interest. Does not this remind us of the arguments employed by robbers in certain cases? The money in the Turkish mosques is also lying idle, but it will not be seized for the Sultan's travelling expenses, but to be employed in defending his people against the Russians.

If the Russo-Greek Church was tolerant under Catherine II., it has ceased to be so under Nicholas. He has forced the United Greeks to separate themselves from the Pope, and to re-enter the bosom of the Russian Church. In Poland he has erected a Russian altar by the side of every Catholic altar. The Armenians of the Gregorian sect are under process of conversion. The Patriarch of Echmiadzin, by way of paying court to the Czar, has gradually obliterated, one after another, the differences that used to exist between the Greco-Russian form of worship and the Armenian. There is not a single sect, down even to the Lutheran peasants of the Esthonia, that has not been tried to be converted to the Greek faith by the bait of grants of land and enlarged privileges. This bait has led to some ridiculous results in the Caucasus among the Ossetians, who, receiving a shirt and a silver rouble for each conversion, have managed to get the reward three or four times over, by being converted over and over again, in dif-

ferent localities. The consequence is, that the official list of baptisms is greater than the whole number of inhabitants, which does not, however, prevent them from still belonging to their old faith. Not a single Ossetinian has ever been seen in the Christian church of Kasbeck!

The children of mixed marriages in Russia follow the religion of the father if they are boys, of the mother if they are girls. This division continues thus in the family, unless it is set aside by some contrivance.

Prayers for the imperial family occupy two-thirds of the time in the Russian ritual, and, though the statement may seem incredible to some, the priest, when he divides the bread, blesses the offering in seven portions; the first of these is in honor of the imperial family—Christ, the Virgin Mary, and the whole saintly hierarchy follow after.

The idolatry of the Czar—and I do assert it unequivocally—is carried in Russia further than the worship of God; and if I should be tempted to define an Englishman as “a constitutional animal,” and a Frenchman as a “monarchical animal,” I should be compelled to classify a Russian as a “despotic animal.”

As regards the fanaticism of the Russian, I do not believe in it. He observes fast-days, he goes to church, where he hears a mass, but he does not believe in the priest, whose hand he finds so often in his pocket. The noble himself is a Voltairien and an unbeliever. As to the Russian soldier, he dies, pressing the cross which is suspended from his neck to his expiring lips: but he fights only because he has a taste for a military life, and therefore does not much care, when once in for it, how or when it ends; and to the priest, who says to him, “My children, you suffer here, but in another world the nobles will burn on a huge pile of fire, and you will have to throw on the faggots,” he replies—“We shall be sent a long way, then, to fetch the wood.”

In the time of Luther they believed that the Turks were about to overrun the world: now they believe that the Russians have the same destiny. The Turks are in *articulo mortis*, and if the Russians do not infuse more intelligence into their administration of affairs, mere fanaticism for the Czar will not suffice to subjugate the world; and unless they extend themselves by conquest, they will grow weaker and weaker.

SYMPATHY AND ANGER.—Sympathy and anger ought to be only the emotions of truth; they are frequently the mere outbreaks of temper.

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.]

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"THE HOUSE OF TOGARMAH OF THE NORTH PARTS, AND ALL HIS HOSTS."

BY THE EDITOR.

In the thirty-eighth chapter of Ezekiel is the celebrated prophecy of the Invisible One against the Great Power of the Latter Days, styled *גֹּג אֶרֶץ הַמַּגּוֹג נָשִׂא רֶאֶשׁ מִשָּׁן וְהוֹכֵל*,

Gōg, eretz ham-Mahgog, nesi Rosh Meshch, we-Thuvahl; that is, *Gōg of the land of the Magōg, Prince of Russia, Muscovy and Siberia*. Having designated the Power by this title, repeating it* with the omission of *eretz ham-Mahgog* to show that Gōg is not the name of the land of the Magogians, or European Scythians, but indicative of the Agag† who shall be the Prince of all the Russias, particularized in the title contemporary with "the latter days"—the Spirit goes on to advertise the reader of the several races or peoples that shall compose his army and fight against Israel under his ensigns. They are ranged under certain principals, as "Persia, Khush, and Phut; Gomer and all his hosts; the House of Togarmah, parts of the north, and all his hosts." Persia, Khush, and Phut, belong to the *gold and silver* parts of Nebuchadnezzar's image; Gomer and his hosts to the *iron and brass*; and Magog, Rosh, Meshech, Thubal and Togarmah to the *clay*, and destined ere long to be commingled with Gomer and his hosts by a brittle union, soon to be preternaturally

dissolved, after the illustration of iron not being permanently miscible with miry clay.

Togarmah was son of Gomer, grandson of Japheth, and great-grandson of Noah. There is but little said in the Scriptures about him or his descendants. The prophecy which was written in Babylon says, that his "house" occupies "parts of the north." In a northerly direction, then, from the junction of the Tigris and Euphrates, we must look for the territory occupied by Togarmah's house. This bearing points us to all that country lying between the Caspian, Persia, Afghanistan, and the Chinese Empire, with Russian Siberia on the north, as the dwelling-place of Togarmah's hosts. This region is called Tartaria, or Independent Tartary; a human hive, from which have issued immense swarms of cavalry in ages past, that have swept over Asia to the gates of Constantinople and Vienna, like tornadoes from the east. Togarmah's country has always been celebrated for its numerous herds of horses and for its horsemen. In the days of Tyre's commercial prosperity, they of the house of Togarmah traded in its fairs with horses, and horsemen, and mules. Bochara, Khiva, Samarcand, etc., are principal cities of this Mongolian and Kirgesian region, or "Scythia within the Imaus," as the ancients used to style it. These are the tribes of the buckler, of the shield, of the bow, of the arrow, of the javelin, of the spear, the horse and the sword, so that these Tartar auxiliaries, added to the forces of the west, would constitute an army such as that described by Ezekiel, being "equipped with all sorts of armor," whose overthrow on the mountains of Israel would leave the land strewn with "the shields and the bucklers, the bows and the arrows, and the javelins and the spears."*

* Ezek. xxxviii. 3.

† AGAG I suspect is the ancient form of Gog, a word of the same class as Pharaoh, Shah, Czar, Emperor, Sultan, Autocrat, Khan, etc.; not the family name of a man, but the national title of him who is for the time being the enthroned chief of the state. Agag was the greatest of the powers of the time of Israel's exode from Egypt, and their most inveterate enemy. He was related to them much as Gog will be at the crisis of their future exodus from the "Spiritual Egypt," and their fate will be the same—utter obliteration from under heaven. Balaam's prediction will then be fulfilled, saying of Israel, "His king shall be higher than Agag, and his kingdom shall be exalted."—Numb. xxiv. 7.

* Ezek. xxxviii. 4; xxxix. 9.

Having enumerated the races that are to be confederated under Gōg as the *clay-element* of the Latter-day Image dominion, Adoni Jehovah addresses the Prince of all the Scythians, saying: "Be thou prepared, and prepare for thyself, thou and all thy multitude assembled unto thee, and be thou to them for a *mishmah*, or guardian." It is evident from this, that before the invasion of the land of Israel by this power, the Dynastic Chief will pursue such a policy as will, in its full manifestation, bring these races to submit to him as their shepherd or sovereign director. The period during which he is working out this policy is the *period of preparation* indicated in the prophecy—a period thus foretold by the prophet Joel, saying, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords and your scythes into spears; let the weak say, I am strong. Assemble yourselves and come, all ye nations, and gather yourselves together round about." This is the war preparation preceding the actual invasion of Palestine and final investment of Jerusalem by the confederated hosts of the Autocrat, who is the waker-up of the nations to the war of the great day of God the Almighty.

The nations of the prophetic earth have evidently entered this period of preparation. As I have shown many years ago from the prophets, so it has come to pass, namely, that in the latter-day gathering of the hosts of the nations for their last struggle preceding the advent of Christ, Persia would side with Russia, British counsels losing all their influence there. Now, behold the verification of the interpretation, ye that say prophecy cannot be understood till after it be fulfilled. The news by the "Baltic," which sailed from England Dec. 29, 1853, states that "accounts had been received from Vienna, that the Persians and Russians had opened a direct communication, and that the Russian General Yermiloff is to command the Persian forces. The overland Indian mail brings confirmation that the Shah of Persia had left Teheran with an army numbering 30,000 horsemen, with 1000 pieces of cannon, and 3000 camel-loads of ammunition, to cooperate with Russia. At latest accounts the army had passed Tabreez. The Shah had also sent an envoy to Dost Mahomed to point out the advantages of his siding with Persia and the Russians."

In relation to the tribes of Togarmah's house as confederates of the Czar, the same steamer brings the following information, which may be accepted as a sign of the times: "According to the *Kölnische Zei-*

tung, curious developments are coming to light which indicate that Russia has long been preparing for the present crisis. A large expedition has been secretly organizing under pretence of a campaign against the Khan of Khiva. For fifteen years past, Russian agents have been busied in organizing the Mongolian and Kirghesian hordes, supplying them with money and arms, and teaching them to act in concert. From this source it is asserted that Russia may obtain the aid of 200,000 irregulars, *mostly horsemen*, so that if war does break out in earnest between Russia and the Western Powers, the war will rage along the entire line of Europe and Asia."

The plot evidently thickens. The Autocrat is very successfully fulfilling his mission, and will ere long falsify all the vaticinations of that particular school of political prophets of which the London Peace Society and the Stock Exchange Moneycrats of all nations are the most far-seeing, "wise and prudent" examples! The Autocrat must fulfil the destiny marked out for him; and where he would seem unequal to an emergency, the blundering diplomacy of those who would keep him in check will be sure to help him. He is Gulliver in Lilliput, a perfect whale among the minnows. Habakkuk's description of him is to the life. "He is a proud man," says the prophet, "keeping not at home, who enlargeth his soul as the grave and as death, and cannot be satisfied, but gathereth unto him all the nations, and heapeth unto him all the peoples: shall not all these take up a parable against him, and a taunting proverb against him, and say, 'Ho to him that increaseth that which is not his! How long? to him that ladeth himself with thick clay!'" The "nations" and "peoples" are the "*thick clay*" with which he loads himself; and now is the time that this proud Lucifer has left his own home, or proper dominion, to begin the work of "the End" in loading himself with the guardianship of many Asiatic and European races. He has left his own home, and broken into the Sultan's, like a robber. But this is only the beginning of his depredations: and the prophet says, "He cannot be satisfied." The powers that be have therefore fearful times before them. A gigantic burglar has appeared among them, who is taking measures to break into their houses, and to spoil them of the populations by the sweat of whose faces they have their wealth. As a whirlwind from the north, he is preparing to sweep over many countries of the Gomerian race, and to overthrow them. In these conquests he will mix up the iron and the clay, and mould them into the Feet and

Toes of the Image-dominion of the Latter-days. The Assyrian Colossus being complete, and being within forty years of the *terminus* of its existence, which *terminus* will be the end of the *seven times*, or 2520 years, destined to pass over the Assyrian Tree, it will march its forces into "the Glorious Land," and plant its royal encampment between the seas before the holy mountain of glory. Behold it there, like Rabshakeh defying Israel at the wall of the Holy City, whose confidence will then be in the power possessed of Egypt, that is, the British. They may take up a parable and a taunting proverb against him, saying "How long?" etc. ; but Anglo-Egypt cannot save them, for "the land of Egypt shall not escape" him. The Holy City with its shrines, which now stir up the fanaticism and covetousness of the Czar, will fall into his hands, and the vengeance of his fury will scatter death and violence in the land and city. Will not Israel then cry to heaven, saying, "How long, Lord? Wilt thou hide thyself for ever? Shall thy wrath burn like fire?" But Israel knoweth not the voices of their own prophets. They know not the oracle of the Lord addressed to their Assyrian spoiler of the latter days, indicating from whence his destruction and their deliverance shall proceed. Our "bones are dried and our hope is lost," say they, "and we are cut off from our parts."* But help comes to them from "the right hand of power," and from the dust of earth; for, says the prophet, addressing the Power laden with thick clay, or in other words, the *thickly-laden clay power*, "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* shall spoil thee; because of men's blood, and the violence of the Land, and of all that dwell therein." Christ from heaven and the resurrected saints shall be their deliverers.

* Ezek. xxxvii. 11.

REPENTANCE.

THE following criticism is from the pen of our worthy friend, Silas E. Shepard, who, I perceive, is advertised in the list of "Baptist Churches" in this city, published in the *New York Chronicle* of Dec. 31, 1853, from which I copy it, as "Pastor," that is, Shepherd, of the "*Disciples*," which name being in the possessive case, signifies *The Disciples' Baptist Church*. Thus, the Campbellite church formerly of Green street, but now of Seventeenth street, is officially recognized as an

orthodox Baptist church, and Dr. Shepard, being its pastor, as a feeder of sheep in a good and wholesome pasture, sufficiently well watered, and free from all noxious weeds that would be likely to endanger the flock or any sheep of other pastures that might happen to stray in thither.

Our friend has two articles in this number of *The Chronicle*, one on "*Repentance*," and the other on "*Hades*." I like that on Repentance better than the criticism on Hades. Yet I cannot accept all he says about repentance. He objects rightly enough to the theological definition of *metanoia*, which makes it "a godly sorrow for sin;" because Paul says, that "godly sorrow produces repentance," and cannot therefore be repentance itself.

He dissents also from the Campbells, who define repentance as *reformation*, because it is not in accordance with John, the supposed founder of the Baptist denomination, who said, "Bring forth fruits *meet* for repentance;" so that *reformation*, which is made up of the "*fruits meet for*," cannot be *metanoia*, or repentance.

Rejecting the orthodox and Campbellite views, he reveals his agreement with the Greek Lexicon, which defines *metanoia* as "a change of mind and purpose." Hence, he renders the saying, "Repent, for the kingdom of heaven is at hand," by "Change your minds, because the kingdom of the heavens is at hand."

Now, as the result of what had gone before concerning *godly sorrow*, repentance, and *reformation*, he tells the reader that "the metaphysical consanguinity of these words is this:—Godly sorrow is the parent of repentance, and repentance is the parent of reformation." Thus, *repentance* with Dr. Shepard is something between "godly sorrow" and "reformation." Therefore he asks, "What is this which lies between godly sorrow and reformation?" He then answers the question, saying, "It is an item of 'Christian experience'—a DETERMINATION to forsake sin and obey God. Repentance, or *metanoia*, has reference to the state of the mind or heart; and more particularly to the mind with regard to *purpose* or determination." All of which is quite in accordance with the Lexicon.

But Dr. Shepard's metaphysics do not satisfy my mind upon this subject. Godly sorrow, change of mind and purpose, and reformation-fruits, are all *effects produced by some cause operating upon the intellect and affections*. That cause, which is one, the Doctor does not reveal to us. He says, indeed, that "John the Baptist had but one gospel for the righteous and the wicked, and that gospel *required them all to change their*

minds." This makes John's preaching the commander of a change of mind, but not the cause of "godly sorrow" which works out *metanoia*, or change of mind and purpose; for John preached to the righteous, who needed not to be made the subjects of godly sorrow by the preaching. It is evident that my friend's "metaphysical consanguinity" is a metaphysical impossibility. He makes godly sorrow the parent of change of mind, instead of change of mind the parent of godly sorrow. It is contrary to the constitution of the human mind for a man to have sorrow of any kind unless his mind have been previously so affected as to change its view of things. So long as a man believes he has done well, he has no sorrow; but convince him that his well-doing is really evil in God's sight—this change of mind, or view, it is that makes him sorry after a godly sort. Hence, my friend's consanguinities must suffer reverse, and he must acknowledge that he has mistaken a father for the son. His proposition, then, should be, *Change of mind, or of views and feelings, begets godly sorrow, and godly sorrow begets repentance.*

Incontrovertibly true. But what is the begetter of the whole family? Let Paul answer the question. Paul, then, what sayest thou? I say that "*The goodness of God leadeth thee into repentance*"* — εἰς μετάνοιαν. But where is that goodness set forth? "In the word which is nigh thee—the word of faith which we preach." There can be no *godly* sorrow without faith in that word, for "without faith it is impossible to please God." The goodness of God, understood and believed Abrahamically, leads men into repentance. This is tantamount to saying that the understanding of the gospel, or word, of the kingdom† leads men to repentance in the name of Jesus Christ;‡ that is, to a *change of views and feelings*, which results in their being immersed in his name, that being *in* him, their correct view of the truth may be counted to them for remission of sins, and their Abrahamic feelings, or disposition, be granted § to them for repentance. When such a changed, or renewed, sinner is baptized *into* Christ, he is baptized "*into* repentance;" because repentance, as well as remission of sins, was to be preached "*in* his name."¶

Dr. Shepard says that the gospel John preached required all men to change their minds, as if it were in the power of men to change their minds in obedience to a command! You may as well tell a man to go

and love a woman who has no attractions, or is positively disagreeable to him, and expect obedience, as to command a man to repent by virtue of that command. The feelings are not to be captivated in that way. All who come to God are drawn of him; for of his children it is testified, "They shall be all taught of God." "No man can come unto me," said Jesus, "except the Father who hath sent me draw him." It is by teaching that the Father draws men to Jesus; so that "every man that hath heard, and hath learned of the Father, cometh unto Jesus."* These principles reveal to us the truth, that it is God who "gives repentance" by leading men into it; as it is written, "Of his own will begat he us *by the word of truth*;" and every one that is begotten of him by that word comes to be baptized into Jesus for *repentance in his name.*

There is no gospel-repentance out of Christ. Repentance in his name is "repentance unto life;" while repentance out of his name is the sorrow of the world (the professing world) which works death. There is no repentance out of Christ, no remission of sins or justification out of Christ, no immortality out of Christ, there is nothing worth having out of him; and the only way of getting into him, is to believe with the heart the gospel of the kingdom unto righteousness, and to confess with the mouth the Lord Jesus unto salvation, and to be baptized into the name of the Father, and of the Son, and of the Holy Spirit. He that hath done this is "*complete in him.*"

The order then of the "metaphysical consanguinities," as our friend styles them, presented to us in the Word, is, *first*, the Father, who is "THE WORD," by whom all things were made;‡ *secondly*, the Word of the truth of the gospel of the kingdom which proceeds from Him, and is submitted to the human mind in the Bible; *thirdly*, the mind enlightened by its testimonies, and as a consequence its *views and feelings* changed or transformed into a harmony with the mind of God; *fourthly*, union to the name of Christ by immersion, *in the act of which*, styled by Peter "*in the obeying of the truth*," the views and feelings assuredly believed and felt are counted to the sinner for repentance and remission of sins, or justification; *fifthly*, the fruits meet for or evidential of repentance, or of the *dwelling of Christ in the heart by faith that works by love.* There is no other order than this, harmonizing, as it does, both with the Bible and the human mind, as God, the author of the Bible, has constituted it.

The "godly sorrow" which figures in

* Rom. ii. 4.

† Matt. xiii. 19, 23.

‡ Acts ii. 38.

§ Acts xi. 18.

¶ Luke xxiv. 47.

* John vi. 44, 45.

† John i. 1, 3.

theological systems, springs up like mushrooms after a shower of rain, as the result of pulpit excitation, which every one intelligent in the Word knows has little more to do with the Scriptures than the quotation of the text. God has no hand in producing it; for he leads sinners to repentance by a scriptural exhibition of his goodness, of that promised blessedness in store for the world through Abraham and his seed, and of what he hath already done through his Son Jesus as the earnest of the certainty of the fulfilment of what remains. The "repentance" excited by a camp-meeting or revival furor, or by exhibition of fabulous scenes in heaven, earth, or hell, has no affinity with that repentance which John and Jesus and the apostles were empowered to preach to sinners. They exhorted the people to come to the baptism of repentance, because the majesty of the heavens was nigh. They preached the gospel of the kingdom for seven years before the death of Jesus, to move them to a compliance with this exhortation. Judgment was denounced against the incorrigible, not to bring them to repentance, but because they put the gospel of the kingdom, and the claims of Jesus to its throne, away from them. "Come unto me, all ye that are weary and heavy-laden, and I will give you rest: take my yoke upon you, for my yoke is easy, and my burden light." This was the style of preaching to bring men to repentance, and the Lord's sheep among the people responded to it; for he said, "*My sheep hear my voice;*" and again, "*Every one that is of the truth heareth my voice.*" That voice, alas, is but little heard, and less heeded, now-a-days; and therefore, very few come to repentance because the kingdom or the majesty of the heavens is at the door.

But I have been farther led into this subject than I intended at this time. The subject, however, is very important, and but little understood. I hope the Doctor will look deeper into it than I perceive he has yet done. I cannot but think that he will consent to rearrange the "metaphysical consanguinities," and favor the *New York Chronicle* public with a genealogy of a diviner nature, by which his theological *protégés*, "godly sorrow, repentance, and reformation," may appear to have some relationship to the covenants of promise which pertain to Abraham and his seed. May repentance unto life be to the Doctor through a timely obedience to the gospel of the kingdom in the name of Jesus. We would "crowd" him upon this point; for without it no man can see the Lord.

EDITOR.

OUR VISIT TO PRUSSIA AND GERMANY.

PRECISELY as the doubled-towered church of Arnheim struck six on Thursday morning, Sept. 11, 1850, the *Graf de Paris* put on her steam, and we left the Dampfschiffahrt for the Upper Rhine. The river was low, so that we could not obtain as satisfactory a view of the country as if our deck had been on a level with the top of the banks. Enough, however, was visible to certify us that from Arnheim to Duisbourg, where we left the river for a time, (others say to Dusseldorp, 32 miles below Cologne,) the natural scenery is uninteresting and monotonous. Nothing strictly modern appears but the steamers. The towns on the lower Rhine are old and apparently ruinous, and belong to an order of things shaking to its foundation, and soon to pass away, to paralyze the energies, and to mar the happiness of mankind, no more.

The Rhine is a river of great political importance. It rises on the east side of Mount St. Gothard, in the canton of Grisons, and forms the boundary between Switzerland, the Roman Helvetia, and Tyrol, the ancient Rhetia, Vindelicia and Noricum in part. Afterwards it flows through the Lake of Constance, and divides a portion of Bavaria, the two Alsatian departments of France, and the Rhenish province of Prussia, from Germany. It then flows through the Netherlands, called the *Pays Bas*, where it divides into several branches, called Waal, Yssel, Lech, and Old Rhine, by which it empties itself into the German Ocean. For the student of prophecy it is interesting and important to know, that the Rhine was the north-east boundary between the Pagan Roman empire and Germany. Hence, as the Ten Toc-kingdoms were to be divisions of the Fourth Dominion represented to Daniel, which is the Roman, they must be sought for as existing in the latter days upon its territory. I say, *in the latter days*, or "time of the end," because they belong to the Assyrian Image, which was representative of what shall be in the latter days;* and because when Jehovah Shua (*He who is powerful, i.e., Jesus*) shall come, their kings will make war upon Him to their own destruction.† A line running north-east from the right angle formed by the Rhine below the Lake of Constance, to Ratisbon, the *Regina* of the Romans, and *Regensburg* of the Bavarians; and from thence along the Danube to Carnuntum, called *Attenburg*, brings us to the south-west angle of the Roman province of Dacia, which comprehended Hungary, the Turkish principalities of Moldavia and Wallachia, and the

* Dan. ii. 28.

† Rev. xvii. 14.

Russian province of Bessarabia to the Tyras or Dniester. This Dacia, but imperfectly subdued by the Romans, was divided from Sarmatia, or European Russia, by a part of the Carpathian Mountains, and the Dniester, which falls into the Black Sea. Thus the Rhine, the Danube, Carpathians, and the Dniester, divided the Roman nations in Europe from the Germanian and Sarmatian tribes of the land of Magog, comprehending the "Rosh, Mosc, and Tobl," *i.e.*, "*all the Russias.*"

About 9 A. M. we arrived at Emmerich, a town of the Rhenish province of Prussia, on the right bank of the river, and close by the Netherlandish frontier, with rather important manufactures, and eight thousand inhabitants. A league from this place is the mountain of Ellenberg, celebrated by the Wells of Drusus, and the fine view from the summit, which commands all the surrounding countries. When we were made fast to the wharf, the custom-house officials boarded us, having first stationed one of their number with a drawn sword to keep the gangway. Many seemed troubled in spirit at the overhauling of their *affaires*. Much baggage, much trouble, vexation, and delay, in European travel; but we escaped all this, having condensed our wardrobes into the smallest possible dimensions. We were detained at Emmerich about two hours. The officers having dismissed us, we continued to ascend the Rhine to Duisbourg. Rees, Zanten, and Wesel, are the principal towns of interest between Emmerich and Duisbourg. Rees, on the right bank, has three thousand seven hundred inhabitants, who are largely engaged in agricultural business. Anciently it was noted for its fortress, and now for a Gothic church. Xanten is on the left bank—has three thousand two hundred inhabitants. Its environs are rich and picturesque, and its manufactures of cloth, cassimere, &c., flourishing. It is remarkable for its Gothic collegiate church, and Roman antiquities. Wesel, on the right bank, is a strongly fortified city at the junction of the Lippe with the Rhine. It has sixteen thousand inhabitants, numerous manufactures, and considerable commerce. Having arrived at the mouth of the Ruhr, about 4 P. M., we landed, and pursued our way on foot two miles and a half to Duisbourg on the Ruhr. This city has a population of eight thousand, with a large trade in coal, and is said to construct the best steamboats that float upon the Rhine. The *Bahnhof*, or station, on the road from Hanover to Düsseldorf, from which we had to take the train, is here. The cars came up at six, and we were soon on the way for Deutz, *viz* the capital of the ancient duchy of Berg. We arrived here before dark. There was no time, however,

to see the city. Soldiers abounded in every direction among the crowd, an evidence that the eyes of the government were watchful of the people. The Rhine is here fifty feet deep. The city contains twenty-eight thousand inhabitants, carries on a considerable trade, especially with Holland, has a great number of various and important manufactures, and is famed for its literary and artistic institutions. The chateau and garden of the Prince of Prussia are at Düsseldorf, being at present the capital of a governmental district of the same name.

It was quite dark when we arrived at Deutz, so that we could see nothing of the place. It is situated on the right bank of the Rhine, opposite to Cologne. It contains the Hotel de Bellevue, which is said to be the grandest establishment of the kind, with a fine garden, frequented of an evening by the distinguished *beau monde* of Cologne. Deutz is connected to Cologne, or *Cöln*, as it is called in German, by a bridge of boats; this we crossed, and, with a sharpened appetite, made the best of our way to the Hotel der Dom, our quarters for the night.

Cologne is one of the most famous and ancient cities on the Rhine. It forms a grand semicircle of about two leagues and a half in circumference. The segment is turned towards the Rhine on a breadth of four thousand three hundred and eighty paces. The Baienthurm is the upper point, and the Thürmchen the lower. In the days of Constantine the Great, Cologne, then called Colonia Agrippina by the Romans, became the throne of one of his bishops named Maternus; and in 745 was raised to the dignity of an archbishopric. Heribert, its ecclesiastical prince, (997-1021,) was invested with electoral privileges, and, in the course of time, considerable dominions were acquired. Since 1263 the archiepiscopal electors resided usually in Bonn, on account of altercations with Cologne, which relied upon its privileges as an *imperial city*, and was not willing to be unconditionally subjected to the authority of the archbishop. In the period of 1577-83, Archbishop Guebard, of Waldburg, turned Protestant, being, not convinced of its truth, but enamored of the fair Countess, Agnes of Mansfeld, whom he married. The city is strongly fortified, and contains ninety-five thousand inhabitants, and two hundred and twenty-seven public edifices, of which twenty-five are churches, and eight chapels. It is the spring-head of the celebrated *Eau de Cologne*, and gives a name to many hogs-heads of earth's water that never mingled with the Rhine. Among the monuments of Gothic architecture, the Dom, or cathedral, stands preëminent. This was hard by our hotel, from which, as it was nearly opposite,

we could view it at leisure. It is styled a "sublime edifice;" but for myself, I never saw a human fabric yet, whose aspect excited in my brain the idea or feeling of sublimity. Its association with the Papal superstition, which is my abhorrence, creates such strong feelings of another kind, that all rising sense of the sublime would be speedily smothered in the smoke of my burning indignation at the cathedral-craft which has so long enchained and brutalized the minds of men.

The cathedral of Cologne was founded in 1248, and since the days of the Lutheran reform, left unfinished, though at present the work is going on, and its completion intended; but the saying is, that "the world will come to an end before the purpose is accomplished." In the middle ages Cologne was a powerful and far-renowned commercial and manufacturing city, could array thirty thousand warriors, and had a population of more than one hundred and fifty thousand inhabitants; but now it is simply the largest city of Rhenish Prussia.

The weather being very pleasant, we were desirous of availing ourselves of it, for the purpose of "viewing the beauties of the Rhine," which begin to show themselves at Bonn. Next morning, therefore, we left the little baggage we had in the care of our host, and without waiting for breakfast, we ticketed ourselves by rail for Bonn. Between Cologne and Bonn the Rhine is exceedingly serpentine, and presents nothing of sufficient interest to induce the traveller to incur the tediousness of the navigation. By rail we passed rapidly through a pleasant and well-cultivated country. Bonn, celebrated for its University, the former palace of the Electors of Cologne, at which Prince Albert received his education, is situated on the gentle slope of a hill, near the river, in view of superb mountains on the right bank of the "majestic Rhine." Its population is estimated at eighteen thousand inhabitants. Its most interesting buildings are the University; the Cathedral; the new Church of St. Remi, formerly the church of the Minorities; the Hotel de Ville, commenced in 1737; the Hotel of the Direction of the Mines of Rhenish Prussia, formerly the property of the Elector, and the Theatre.

By 8 A. M. we were on board the Dampfschiff, or steamer, bound for Mayence, or Mainz, where "the beauties of the Rhine" are said to end. My attention was soon arrested by two curious-looking creatures, called "friars." The shape of their heads indicated that they were animal and sensual; and their garb, that they were devilish. Their heads were all shaved and shorn, but the bare crown-scalp was covered by a silk skull-cap, which made up all the head-gear they

rejoiced in. Their hair was coarse, like the dry, uncombed stubble of newly-fledged jail-birds. Their garb was a long black gown which covered the whole person, from the neck to the feet, encircled at the waist by a genteel imitation of a rope, a white silk tasselled cord, loosely tied in front. I do not say that this garb indicated that they were devilish, because their master, the Devil, wears such an one. Having no acquaintance with him, I cannot testify on this point. His worshippers say that he is black; in so far, then, as color is a criterion of affinity, we may regard the relationship as established; but I do not argue the devilishness of these friars upon that ground. Their garb is a regimental of the odious Papacy, a system of knavery, superstition, falsehood, and foolery, such as the world never knew before, and never will again, after it shall have been terrifically destroyed by the enemy of all wickedness, the Mighty One from heaven. No one can wear the badge of this power as the doers of its will, and be pure of heart, and have clean hands. Men who serve a power that has risen in the world by the energy of Satan, "with all deceivableness of unrighteousness in them that perish," can only be of devilish disposition. Their proximity was to me the nearness of serpents. Though protected from the machinations of their order by my nationality, and had therefore nothing to apprehend from them, still I felt a loathing which I could not forbear expressing to my companions in travel. But in matters ecclesiastical on the Continent, they seemed afraid of their own shadows. They declined conversing about friars even in English, so that I was left to my own reflections upon the magnitude of the evil which had cursed Europe for ages, and on the romantic chivalry of the men who, in the 16th century, confronted the whole power of the Papacy to diminish it, when to protest against it was to incur the certainty almost of imprisonment and torment, or death. How necessary it is, even where faith exists, to add to it courage! A faith without courage can never overcome the world; and they who fail in this conflict, can have no part in the kingdom of God.*

Having partaken of a very refreshing breakfast below, we spent our time on deck, enjoying the castellated mountain scenery of the Rhine. Opposite to Bonn is the Siebengebirge. This name, signifying the Seven Hills, is bestowed upon a number of lofty peaks which extend from Honnef to Dollendorf, along the course of the river. The highest is the Loewenberg or Lion Mountain. It rises 1796 feet above the Rhine. The steepest is the Drachensfels, or Dragon-rock,

which towers from the border of the river as a colossal wall, with the ruins of an ancient burgh upon the summit. While the different charming points of view upon the seven mountains are being enjoyed, the tourist may also observe on the left bank the town of Godesberg, with the fine ruins of an old Roman fort. Above Godesberg, and half a league below Remagen, the pretty town of Unkel is situated in a picturesque country. From this a series of villages extends to the Siebengebirge. Opposite to Unkel is the famous little Unkelstein, formed by fragments of basalt, some of which being scattered in the river, render the navigation somewhat insecure. In the environs of Remagen are a great number of ancient Roman monuments; and some hundreds of paces behind the town is the mount of the Romish St. Apollinaris, whose head is said to be preserved in the ancient Gothic church. The view from the top of this mountain must be delightful.

Opposite to Linz is the embouchure of the Ahr, which crosses the highway from Coblenz to Bonn, a short distance below Sinzig, before it falls into the Rhine. The old Roman castle called Senticum occupied this position. The church of Sinzig is a pretty Gothic building, consisting entirely of tufa. There is a little chapel at this place, which contains a very remarkable natural mummy, which is preserved and venerated by the superstition of the towa as the body of a saint named Vogt. Saints have, no doubt, been always very scarce in these parts; hence the supposed necessity of carefully conserving the head of one, and the toe of another, as "salt" to preserve them from being cast out and trodden under foot of men.

Fourteen miles below Coblenz we came abreast of Andernach, with its walls, and sullen and sombre towers. This very ancient town, known to very remote antiquity under the name of Antenacum, was a citadel on the Roman frontier. All its streets are narrow, angular, and gloomy; and all the houses, with few exceptions, small, sombre, low, and of a construction as ill as they are antique. Four miles above this fortress of the old Iron Monarchy, we came to Neuwied, the capital of the dependent principality or earldom of Wied. It extends itself in a smiling plain along the right bank of the Rhine. It contains about 6000 souls, and is distinguished by the great regularity of its position. The most beautiful building of this agreeable town is the chateau where the Prince resides. In the building of the pheasantry in the garden of the chateau there is a rich and interesting collection of natural objects collected by Prince Maximilian during his two years' sojourn in Brazil. The two houses, known

as the Bruder und Schwestern haus der Herrenhutter, (House of the Moravian Brothers and Sisters,) are said to deserve the attention of visitors.

Ten miles above Neuwied we arrived at the union of the "blue Moselle" with "Father Rhine." On the triangle formed by these rivers at their junction, Coblenz is situated, fifty-four miles below Mayence. In the days of the Romans it was called Confluens, from which its present name is derived. It is a fortified city, and formerly the residence of the Elector-archbishop of Treves; and under the French it was the capital of the Department of the Rhine and Moselle. The latter is crossed by a beautiful Gothic bridge, reared in the middle of the fourteenth century, and thoroughly built of freestone; while a bridge of boats eleven hundred feet long across the Rhine connects the city with Ehrenbreitstein on the opposite bank, in the valley and at the base of the mountain of that name. Coblenz is at present the capital of the Rhenish province of Prussia. It contains 23,000 inhabitants, and is noted for various and important manufactures, considerable trade, several literary institutions, the former electoral palace, several remarkable ancient churches, and for its fortifications, among which ranks first the very strong fortress of Ehrenbreitstein, standing on a towering rock of considerable altitude. This strong place during the war of the revolution experienced all sorts of misfortunes. After the first passage of the Rhine in September, 1795, by the French, General Marceau blockaded it for a month. It experienced the same fate twice during the campaign of 1796. After the fall of Napoleon it was assigned to Prussia at the partition of Europe by the Powers. In 1816, its repair was commenced, and continued at great expenditure of means. The construction of the new works is remarkably solid, and excites the admiration of all who behold them.

Passing through a draw in the bridge of boats, we left Coblenz, which continued in sight, however, till we entered the bend of the river beyond the mouth of the Lahn. On the left of this river are seen the ruins of the ancient castle of Lahneck, reared in the beginning of the fourteenth century on the top of a mountain by the Electors of Mentz; and on the right bank near its mouth, the town of Niederlahnstein. On the left of the Lahn, and quite near the Rhine on its right bank, is Oberlahnstein, in the duchy of Nassau. Opposite to this place, or rather a little below it, is Capellen, a village leaning against a rock; and behind and above it are seen the ruins of Stolzenfels, a remarkable Gothic mountain castle, with many sculptures and Roman antiquities. Stolzenfels has been

converted into a royal chateau by the King of Prussia, to whom it was presented by the city of Coblenz in 1825. It was here he entertained the Queen of England on her visit to the Rhine.

Above Oberlahnstein is the little town of Braubach in Nassau, which is noted for its strong castle of Marxburg, reared at an early period of the middle ages. It is the only fortress of that time in preservation upon the Rhine. It is in good condition, and worthy of examination as a specimen of the strongholds of a barbarous and iron age. The little town of Braubach at the foot of the mountain is very ancient, being named in a title-deed extant, dated A. D. 933. Several miles above this in Nassau is Bornhofen, having a convent considered fine. High up above a vine-plot are the ruins of Liebenstein and Sternberg Castles, or "The Brothers." Beyond these in the same duchy is Welmich, with its Gothic tower and picturesque environs. It was once overawed by the castle of Thurnberg, named also the Maus, of which only the ruins remain upon a lofty and precipitous rock. A short distance above this we came to St. Goarshausen, opposite the Prussian town of St. Goar, and twenty-seven miles west-north-west of Wiesbaden. Close by on a steep hill stands the ancient castle of Katz, which was reared in 1393, by John III., Earl of Katzenelnbogen, whose line became extinct in 1479. Below St. Goar the Rhine forms a lake surrounded by walls of rocks which contains excellent salmon. St. Goar owes its origin and its name to a hermit who, having established his cell in this place, applied himself to the instruction of the poor fishermen. St. Goar, which had already experienced great misfortunes in the Thirty Years' War, was more lately severely treated by the French. The Lutheran church, finished about 1465, contains many tombs of the Princes of Hesse, and fine paintings upon glass. The Popish church, where the image in stone of the hermit who founded it is seen, possesses some well-executed sculptures, which serve to sustain the superstition of its ignorant devotees.

After passing St. Goar, your attention is arrested by Lurleifelsen, a remarkable rock on the right bank. On the opposite side of the river, as tourists ascend the Rhine, they are saluted by the crack of a rifle fired for the sake of the echoes produced in this region of rocks. The shout of the passers-by is said to be repeated fifteen times by echo. The reverberations of the rifle were many, but how many I did not think to count. Tradition says, that this rock was inhabited formerly by one who by his cries allured navigators into the whirlpool. Lurleifelsen is the terminus of a very savage and impos-

ing piece of Rhine scenery which begins below Oberwesel. Here the valley becomes narrow; the banks are uncultivated; on both sides, two walls of rocks rise up without soil or verdure from the water, and spread their dark shadows over the stream. The convulsions of nature must have been tremendous to rend a passage for the Rhine at this part of its course. A little below the Prussian town of Oberwesel are the imposing ruins of the castle of Schönburg; and opposite to it the pretty little town of Caub in Nassau, of 1350 inhabitants, whose principal resources are the cultivation of the vine, and the navigation. The ruins upon the high mountain below Caub are those of the ancient fortress of Gutenfels. Opposite to Caub, upon an island of rocks in the Rhine nearer the left bank, is a massive structure of a somewhat singular form, call the Pfalz or Palatinate. This little castle was reared at an early period of the middle ages, and from the position near the channel, would seem to have been placed there to compel tribute of all that passed by. At a little distance it appears like a bastion having a principal tower in the midst, and at the angles several small ones. Above Bacharach on the left bank is the ruin of Stahlech. This castle was besieged in the Thirty Years' War, and taken eight times from 1620 to 1640, and at last destroyed. The Elector Charles Louis rebuilt it in 1666, but soon after in the war of Orleans it was ravaged again. On approaching the mouth of the Nahe river is a little island in the midst of the Rhine opposite to Ehrenfels, with a ruined tower upon it, well-known by the name of Mäuserthum, or the Tower of Mice. A ridiculous legend relates that Hatto II., Archbishop of Mayence, was devoured there alive by mice. Before we arrived at this Mice Tower we passed the castle of Rheinstein on the left bank as you descend the river; which is the course in relation to which the banks are named "right and left." Rheinstein is a modern chateau with Gothic towers, recently built by Frederick Prince of Prussia. Above Mäuserthum the Nahe river presents itself, crossed by a bridge which establishes a connection between the Rhenish province of Prussia and the Grand Duchy of Hesse Darmstadt. In the corner formed by the two rivers is situated the little town of Bingen, with 5000 inhabitants, opposite to Rüdesheim, formerly fortified, and now celebrated for its excellent wine. On the right the steep mount of Rüdesheim rises to the clouds, and there, where the river turns the mountain, the old castle of Ehrenfels appears projecting from the rocks. On the other side of Bingen is the Bingerloch, where the Rhine breaks upon a wall of rocks now rent asunder. It is said, and no doubt truly,

from what is seen below, that the lover of the grand and picturesque will experience great delight if, conducted by a guide, he ascends the mountain called Niederwald, near to Rudesheim. On the way that winds across a forest, you arrive at first at a little round temple from which is obtained "a ravishing view upon the Rhine." In front is Bingen. The view from the temple resembles that from the height of Klopp, near Bingen; but that of Rossel is unique. Like the nest of a bird of prey, the ruins of the castle of Ehrenfels are set upon the rocks. At Rudesheim there are always to be found vehicles and donkeys for a convenient ascent to the summit of Niederwald. The forester who resides near the chateau has for several years past established a good restaurant, where all sorts of refreshments may be obtained—a very important consideration for all who in the flesh would ascend so high towards heaven.

Next above Rudesheim is Gersenheim, and then Lange Winkel, from whence the ascent of Johannisberg is commenced. The Johannisberg is very celebrated for the good wine and beautiful chateau of Prince Metternich, one of the most unpopular men in the world, because in high repute with the dynastic conspirators against the liberty and enlightenment of mankind. The magnificent castle of Johannisberg became his property in 1816. From Winkel to Bieberich there are about half a dozen towns and villages, all prettily situated on the right bank. This district along the Rhine, of which Eltville was the capital, is known as the Rheingau. From Rudesheim to Castel a little beyond Bieberich there are about twenty islands, which produce a picturesque effect. Everywhere from Bonn to Castel the cultivation of the vine seems to be the favorite pursuit. Opposite to Bingen the sides of the mountain are terraced with rock to increase its surface and to prevent the washing away of the soil. On these mountain terraces the vine is planted from base to summit. Great labor must have been expended upon these works. They are solid, and no doubt a source of great profit to the growers of Rhenish wines. I could not but think, on viewing the natural sterility of the rocks, that German agriculturists grow rich where Americans would starve.

Bieberich is the summer residence of the Duke of Nassau. Fronting upon the Rhine is a fine chateau in a beautiful garden, the property of the Duke. Bieberich is a market town, and contains 3,100 inhabitants. At this landing those of our fellow-voyagers bound for Wiesbaden, three and a half miles distant, (the capital of the duchy, highly renowned and very much frequented as a watering-place,) left us to take the rail which

connects here by a short track with the Castel and Wiesbaden road. We proceeded about three miles farther up the river to Castel, a strongly-fortified town at the embouchure of the Mayne, and opposite to Mainz, with which it is connected by a bridge of boats 1666 feet long. Here we left the steamer before dark, after a very pleasant and interesting trip of ninety-seven miles from Bonn to Castel. At Castel we ticketed ourselves for "*The Free City of Frankfurt*," situated towards the centre of Germany, on the Mayne, about eighteen miles from its junction with the Rhine, surrounded by Hessian territories, and bordering on the duchy of Nassau. Arrived in this city, we followed the road from the station, not knowing exactly whither. We found ourselves at length in the Platz, in the vicinity of the Prussian guns, ready loaded for any emergency in these troublous times. Hard-by we found the Hotel de Paris and excellent quarters. I never ate a mutton-chop with mealy potatoes, overlaid with French bread, and the sweetest fresh butter and aromatic coffee, with such a relish before. This was our supper, prepared as French cooks only know how. In a reasonable time we retired to bed, where, in the heart of Germany, I wish the reader good-night "till we meet again."

From the New York Chronicle.

"ΑΔΙΣ—HADES.

"THE derivation of this word, like all other words, becomes important only as it regards the reason of its original use or primeval application. The etymological meaning was its only meaning at first. Its usage must determine its meaning in after-times.

"It is derived from the Greek α, negative, signifying *not*, and εἶδω, *to see*. Etymologically, therefore, it means *an invisible place*. In Pagan mythology it comprehends all the fabulous mansions of the dead. Among the Jews who used it, it signified *the region allotted to the souls of men after the death of their bodies and prior to their resurrection*. It is in this sense the Messiah and the apostles employ it. The word is not expressive of either a place of happiness or misery. The condition of its inhabitants is revealed by other words; for it is the region of all the departed, good and bad; and happiness and misery depend on the character of the beings themselves.

"It has been thought by some that it sometimes signifies the grave. After a careful examination of all the places of its occurrence in the New Testament, I am satisfied that in that volume it never has that signification. In Acts ii. 27 we read, "Ὅτι οὐκ

εγκαταλειψεις την ψυχην μου εις ἄδου, ουδε
 δωσεις τον ὄσιον σου ιδειν διαφθοραν—Thou
 wilt not leave my soul in the invisible state,
 neither wilt thou suffer thy Holy One to see
 corruption.” Here *hades* is regarded as the
 place, not of the body, which goes to corrup-
 tion, but as the place of the soul. The body
 for the grave, the soul for *hades* till the re-
 surrection.”

S. E. SHEPARD.

HADES AND SHEOL, FOR BODIES, DUST AND
 ASHES, NOT FOR GHOSTS.

I HAVE been requested by one of Doctor
 Shepard's friends, and, while I pen this, a
 member of the flock he undertakes to feed
 in green pastures and to lead beside still
 waters, to examine the above for the benefit
 of the unlearned, that they may know if the
 Doctor—who has been appointed revising
 critic, or something like it, to the now-pre-
 paring, or to-be-prepared, forthcoming new
 translation of the Bible Unionists—have the
 mind of the Spirit, as the result of his ety-
 mological divinations over *hades*, one of the
 chief of the *opprobria* of the spiritualism of
 the Gentiles, familiarly styled *theology*. So
 reasonable a request it was impossible to
 eschew. The *Baptist Chronicle* containing
 the article was procured, the criticism read,
 considered, and rejected as untenable, and
 at variance with the teaching of the Word.

The Doctor begins by telling us the deri-
 vation of the word. It is derived from the
 Greek alpha, α, which in composition has
 the force of our *un*, which gives a negative
 import to words, and is equivalent to *not*.
 Being preceded by the aspirate, which rep-
 resents our *h*, the first syllable of the word is
 spelled and pronounced *ha*. The second
 syllable, *deis*, is derived from the infinitive of
 the verb *eidō*, which is *ιδειν*, *idein*, and found
 as the last word but one in the Doctor's quo-
 tation from Acts ψ . 27, and signifies *to see*.
 Hence, when *ha* is prefixed to *idein*, it makes
haidēin, that is, *not to see*. Out of this nega-
 tive infinitive, a noun or name has been
 formed by subscribing the first ι, or *iota* un-
 der the α, and writing it η , pronounced *hay*;
 and by changing the ειν, *ein*, into ης, *es*, pro-
 nounced *aes*, or for the whole word ἄδης,
haydays. Now, these transformations do
 not at all affect the radical meaning of the
 verb: they only convert a verb into a noun,
 with the simple difference that, whereas a
 verb signifies to be, to do, or to suffer, a
 noun is the name of any thing that exists or
 of which we have any notion. *Hades*, there-
 fore, retaining the idea of *not seen*, or invis-
 ibility, becomes a name for the hiddenness of

any thing not perceived by our organs of vi-
 sion: so that the unseen, the invisible, or in-
 visibility, fully express the import of the
 name.

It may be seen from this, that an elephant
 may be in Hades as much as a man; for
 when both are dead and buried, or put out
 of sight, they are in invisibility, or the un-
 seen, and therefore εις ἄδου, in Hades, hav-
 ing entered εις, *eis*, that is, *into* it.

Having told the reader the derivation of
 this substantive noun, he proceeds to treat it
 as an adjective, making it express some
quality respecting another noun, such as,
 τοπος, *topos*, that is, *place*, in the sense of
region, etc. His words are, “Etymologi-
 cally, therefore, *hades* means an invisible
place.” Now, from what we have seen of
 its etymology in his analysis and mine, the
 idea of *place* or *region* has no existence
 in the etymon or root. Hence, his affirma-
 tion that “it means an invisible *place*,” is an
 assertion without proof, and therefore, inad-
 missible as a critical definition of the term.

But it appears to me, that my friend does
 not weigh his words in a well-adjusted bal-
 ance ere they trickle from his pen. He not
 only casts invisibility (*hades*) into his cruci-
 ble, and brings it out τοπος ἀορατος, *topos*
āōratos, that is, an invisible *place*; but he
 translates *place* into *no place*, and then uses
place as signifying the same thing as *state*.
 Taking his definition of *hades* for the word
 itself, he says, “The word, an invisible *place*,
 is not expressive of either a place of happi-
 ness or misery.” This is as near to *no*
place as words can approach, when a *place*
 is the subject of criticism in relation to in-
 telligent beings. “Happiness and misery,”
 he says, “depend on the characters of the
 beings themselves;” who, whether good or
 bad, all alike inhabit this invisible *place*, or
region. Now, I suspect, if one were to visit
 the Doctor's invisible *place*, and to converse
 with some of the miserable characters there,
 we should find that to them it was a miser-
 able *place*; it certainly would be a miser-
 able *place* to the good, if what the Doctor says
 be true: that “it is the *region* of all the de-
 parted, good and bad.” The most elegant
 mansion above ground, filled with all that
 the pleasure-loving could conceive of and
 desire, would be hell to good people if they
 were shut up with and compelled to endure
 the company or presence of miserable char-
 acters such as thieves, adulterers, murderers,
 drunkards, and vulgar, beastly, and obscene
 rowdies of all sorts. What then must Dr.
 Shepard's invisible *place* be to the right-
 ous, with all the rascalion souls of the dis-
 embodied wicked there who have been put
 under ground since Cain sent Abel to the

then unpeopled and dismal solitude! The "enmity" which God has put between the seed of the serpent and the seed of the woman would be as rampant in the Doctor's under-ground, invisible place, as in all places above the sod. The popes, the priests, and the kings—a formidable host when collected together in the same place with the righteous, which are few, would be as devilish against them as ever. My friend's soul-receptacle must be a horrible place for both parties—Pandemonium in an uproar—the righteous and the wicked wailing and gnashing their teeth at being shut up together with society so uncongenial to each.

But my friend says that his soul-receptacle (*the soul for hades*, are his words) is a place neither of happiness nor misery. But happiness is *the state of being happy*. A happy soul is a soul in happy existence, or a happy thing. Now, a thing occupies space which becomes to it *its place*, for something must be somewhere or in some place; the place, therefore, of a soul in happiness, or the reverse, must be a place of happiness or the contrary. The Doctor admits that the souls are happy or miserable *in themselves* as dependent on their characters; it is inevitable, therefore, that if his invisible place contain disembodied ghosts of the two classes, it must be a place of happiness or misery, being the abode of happy and miserable ghosts. But he says it is neither. Then what is it the place of? If souls are neither happy nor miserable, what conceivable condition are they in? I know of no other possible conclusion than that they are in a state of stupor in which they are unconscious of all possible impressions, which excludes dreaming as well as all wide-awake mentality—a stupor of soul which is death itself. A place which, in relation to human beings, is said to be neither a place of happiness nor misery, is either no place at all, or it is a place of the unconscious dead. These are the two horns of the Doctor's dilemma, by either of which he can be tossed *ad astra* as his critical or theological sensitiveness may suggest as most agreeable to the inner man.

I have said that he uses *state* and *place* as synonymous. This appears, first, by his telling us that *Hades* means *an invisible place*, and then translating *εις ἄδου*, *eis hadou*, by "in the invisible *state*;" and second, by referring to his translation and saying concerning it, "Here *hades* is regarded as the *place* of the soul." So little precise is my friend in the use of words.

State has relation to condition, quality, circumstances, etc.; *place*, to space, local relation. The state of a body without life is a death-state; its quality is that which is peculiar to all animals that have breathed

their last—corruptible. Place has regard to the space this corrupting body would occupy. *State* also applies to the living. A sinner is a man or woman of a certain quality. He is sinful. He is pervaded by the sin-quality which reigns over him, and reduces him to the worst kind of slavery, which is to work all uncleanness with greediness. This being his character, or nature and practice, he lives as a felon under sentence of death; and consequently, *in a state of sin and death*. A saint is in a different state. A saint is one whose transgressions have been blotted out, and who is therefore no longer under sentence of death, but under a sentence of life eternal; and consequently, *in a state of obedience and life*. Here are two spiritual or moral states or conditions, with a something between them as a dividing line, or as a gate which must be passed through in leaving the *sin-state* and entering the *holy-state*. But does this doctrine concerning *state* teach any thing in regard to *place*? Man being the subject of both states, we infer that they exist upon earth, because it is his dwelling-place; but what are their geographical boundaries, if any, do not appear. Now *hades* expresses a quality from which the idea of place cannot be extracted. If I am told that an elephant or a man is *in invisibility*, *εις ἄδου*, *eis hadou*, and nothing more be said, I cannot tell whether they be living or dead, for they may be *invisible in relation to me*, but seen of multitudes besides. My friend has therefore no right to add the word *place* to invisible, nor is it necessary to postfix *state* thereto, for *unseen* expresses the condition or circumstance as far as signified by the word.

Having then stripped this word *hades* of the Gentile mysticism with which it has been invested by Romish and Protestant philosophy, I proceed to notice my friend's quotation from the Acts. It is perfectly true that *hades* is not the Greek word for *grave*, though *by implication* it is so rendered properly enough. When a dead man is covered up in the ground, he is *invisible*, or *in invisibility*, *εις ἄδου*. Now, if it is said of one we know to be dead and buried, he is *in invisibility*, we associate the phrase with the grave; so that the idea of the grave is mingled with the idea of invisibility; and thus, in relation to the dead, the grave implies invisibility, and invisibility implies the grave; the one implies the other, which is what lexicographers mean by a word that has radically or etymologically no relation to a thing, coming to represent that thing "by implication."

My proposition, then, is, that etymologically *hades* signifies neither place nor grave, but that by implication it does. Dr. Shep-

ard, in effect, denies this. He says, "After a careful examination of all the places where *hades* occurs in the New Testament, I am satisfied that, in that volume, it never has the signification of grave." This is an unqualified statement. As a critic of the forthcoming translation, such a declaration ought never to have appeared from the Doctor's pen. Surely he is acquainted with the fact that words have meanings by implication which are not found in their roots; but in the declaration quoted he seems to have no idea of the existence of such an ordinary feature of human speech.

The example he selects from the New Testament to prove that *hades* does not refer to the grave, is most unfortunate. In the first place, it is not an original New Testament passage, but a Greek version, made about 250 years before Christ, of the original Hebrew, penned by David some 750 years before the time of Plotemy Philadelphus, and quoted by Luke from the Septuagint into the Acts. A critic would therefore no more refer to it as a correct expression of the original idea penned by David, than he would refer to the English version as an authority in any question of verbal criticism. The Doctor should have given us a literal translation from David, and not a loose version of a Greek version of the original. In the next place, the quotation is most unfortunate, because it was cited by Peter as a reason why David's son could not remain in Joseph's sepulchre, and see corruption like other men, because David had predicted that Messiah's "*flesh* should rest in hope." What was the ground of this hope of Christ? The question is answered in the Doctor's quotation, which with its context would be better rendered,—

"Moreover, my flesh shall dwell in hope, Seeing that thou wilt not leave my soul in invisibility, Nor wilt thou permit thine Holy One to see corruption."

Here is a parallelism, or the correspondence of one line with another. The first line contains a declared truth; the second line gives the reason why the thing declared shall be; and the third line, being equivalent to the second in sense, explains the meaning of the terms in which the reason is expressed. There are synonymous parallel lines containing parallel terms, which express the same sense in different but equivalent terms. Thus, "flesh," "soul," and "holy one," are parallel equivalents; that is, flesh is soul, and soul is holy one; therefore holy one is flesh and capable of corruption, as the third parallel line intimates. Jesus, it is admitted, is the subject of the parallelism. When the Spirit by David said, "my flesh,"

he meant Jesus, who was the Word's flesh. When God forsook him on the cross, the flesh or body in which God had manifested himself to Israel, was left in the hands of Joseph of Arimathea, who laid it in a tomb, which was afterwards walled up and sealed. Where was God's flesh then? In invisibility, *εις ἄδου*. If it had been left there, what would have been the consequence? It would have seen corruption. The flesh named Jesus, was the soul in invisibility. The Spirit of the Father returned to it, and Jesus left the sepulchre. Before crucifixion he said he had power to take up his life again. These were the words of the Father spoken through him, and found their fulfilment in God raising him from the dead. By not leaving Jesus in invisibility after this manner, the Holy One of God was not permitted to see corruption. The *flesh dwelling in hope* is a phrase indicating that when the flesh was dying it was approaching the term of its existence, in hope of a resurrection without experiencing the common lot of humanity—*destruction, or a return to the dust through corruption*. The reason of that hope is in the second parallel. To see corruption in invisibility is evidential of the soul referred to being a corruptible substance. Such is the teaching of the text.

But, to get still more conclusively at the mind of the Spirit, we must consult the very words of David, and not merely a translation, or version, of them made nearly eight centuries after he penned them. What he wrote was this,

לִבִּי שָׂמַח לְפָנַי וְיָגֵל כְּבוֹדִי

Kevothi wy-yahghel livbi ababnach lakhain

אֶבֶב-בְּפָנַי וְיִשְׂכַּן כְּבוֹדִי

lahvetch yiahkohn aph-beahri

כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל

lisheohi naphshi lo-thanzohv ki

לֹא-תַחַךְ תְּחַסְדְּרֶךָ לְרֵאוֹת שְׁחָת:

shachath lirothb chasdekeh lo-thithtain

The following is a literal translation :

Therefore my-heart was glad, and my-mind rejoiced ;
My-flesh also shall-lay-down-to-rest-in-confidence,
That myself thou-wilt-not-allow-to-remain-in-a-cave,
Thou-wilt-not-deliver-over thine Holy One to-experience
destruction.

In the above, the terms in English consisting of several words are connected by hyphens, to show that they answer to single words in the Hebrew text.

The apostle Peter informs us that "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit

of his loins according to the flesh, he would RAISE UP the Christ to sit upon His throne; foreseeing this, he speaks concerning the resurrection of the Christ, that his soul should not be left in invisibility, nor his flesh see corruption. This Jesus God raised up." In this comment he tells us, in effect, that the Hebrew text was not a prophecy about a disembodied ghost in "the spirit-world," but about the resurrection of the *dead body* laid in Joseph's cave, "hewn out of a rock," named Jesus; for he says, it was Jesus that was raised. He also informs us why the dead Jesus was not left to destruction in invisibility; it was that he might at some future time sit upon the throne of his father David, and rule over the house of Jacob during the age. Had he experienced destruction in the cave, the Abrahamic covenant would have remained a dead letter; and there would consequently have been no repentance and remission of sins in the name of Jesus; no obtaining a right to eat of a tree of life in a Paradise of God; no restitution of all things connected with the Hebrew nation; no kingdom of God with its Davidian throne; no blessedness of all nations in Abraham and his seed; no destruction of the last enemy, Death; no establishing of our planet in eternal glory and perfection. "If Christ be not risen, then is our faith vain, and we are yet in our sins; and they also who are fallen asleep in Christ are perished."

The soft place in the Doctor's etymology, the quagmire in which all his astuteness is engulfed, is his theology. This is not peculiar to him. It is a weakness he shares with all the critics and translators of the professing world. They are too learned; too learnedly indoctrinated in school-divinity, and too ignorant of Moses and the Prophets to discern "the deep things of God" in simplicity and truth. There is no hope therefore of a respectable critical translation from such hands. Their brains are all addled by apostate theology, which pervades all their thoughts and ratiocinations. The spirit and traditions of old pagan Plato and his papistical disciples so pervert their naturally good perceptions, that, like inebriates in *mania potu*, they see ghosts and hobgoblins, blue flames, and sky-kingdom glories on the sacred page wherever they see "soul," "heaven," "spirits," *hades*, *sheol*, "hell," and so forth. This hallucination comes neither from etymology, syntax, nor Scripture, but from the theology, "the philosophy and vain deceit" with which they are so helplessly and hopelessly spoiled. My amiable friend the Doctor forms no happy exception to this rule. He has theologized into his head a theory about souls capable of some sort of an existence separate from body. He must

therefore provide a place or region for them to eat, drink, sleep, and exercise in; because, assuming that his souls have length, breadth and thickness, they will necessarily require space, or elbow-room, to dwell in! The orthodoxy of the N. Y. B. Churches, among whose shepherds he is enrolled, requires that he should hold on to some dogma of the kind; for they would be convulsed out of their propriety if they should find in Dr. Shepard one who denied the existence of an "immortal soul" in sinful flesh! And to have a revising critic, too, who should strip Hades, Sheol, Nephesh, Psyche, and Pneuma of all the mystery thrown around them by theological versionists, and present them to the compositor in their etymological simplicity and truth; to have such a revisor in the company, side by side with Alexander Campbell, craftily (as some sensitive Baptists already intimate) giving a turn to texts to make them breathe out his baptismal regeneration, would certainly set the whole establishment in a blaze! Dr. Shepard's criticism on *hades* defines his position in soulology, and quiets all their apprehensions upon that score. "The body for the *grave*," saith he, and "the soul for *hades* till the resurrection;" while the Spirit by David and Peter saith, that *Hades* and *Sheol* are for both.

But, if what the Doctor styles "soul" have no existence save in the brains of those who are learnedly ignorant of Moses and the prophets, (and in that case their *crania* will answer for *hades*.) what becomes of his, and our friend President Campbell's, soul-receptacle? Before his *assertion* that *hades* is for incorporeal ghosts can be admitted, he must prove that souls exist in sin-flesh capable of a disembodied occupancy of any place, region, or country, good, bad, or indifferent, after breathing finally stops. He must do this, and prove their existence, too, by plain, direct testimony from the Bible; for they who are taught of God will admit no other proof in the question of immortality than this. Will the Doctor undertake to prove immortal-soulism from Moses and the prophets according to this rule? If he say he cannot from the Old Testament, then I say, if he find it not there, neither can he find it in the New; for the writers of this declare, that they taught no other doctrine than what might be already found in the Old. The Doctor would gain nothing but an unprofitable consumption of time, were he to plunge into metaphysics, which the wisest of the world's wise men have come to confess cannot untie the knot. Macaulay truly says (*Miscell.* iii. 322) concerning this matter, "As to the great question—What becomes of man after death?—we do not see

that a highly-educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably." There is no solving this question but by the law and the testimony. The existence of an incorporeal, immortal, human ghost, has never been demonstrated yet from these. Will Dr. Shepard eternalize his name by the feat? Until he do, his criticism upon *Hades* can only be regarded as a toy for the amusement of the feeble-minded, whose intellects have become attenuated and impoverished by the pseudo-philosophy of the schools.

The phrase, "my soul," in the English Bible, is a version, not a translation, of the Greek and Hebrew. The Greek sign for soul is ψυχή, *psuche*, from ψύχειν, *psuchein*, to breathe, to cool, refrigerate; in the passive, to grow cold. Any thing, therefore, that is formed for breathing is a soul, whether it be warm or cold, living or dead. The body Jehovah prepared of Mary's substance, through which to manifest himself in Israel, was a soul or breathing-frame for that purpose: therefore, he styles it in David "my soul." When he forsook it, it became cold, inanimate, dead; and was laid in a cave or hollow place in a rock. The Greek noun fairly represents the Hebrew *nephesh*—that is, *breath*—from the verb *naphash*, to breathe, respire. Hence the word is applied to animals of all kinds, including men, because they are capable of breathing; and as they cannot live independently of this process, it stands for life as well as breath or spirit. In the formula *al-nephesh maith*, "to a dead body;" *nephesh* signifies *body*; and in Lev. xxii. 4, *nephesh* alone is used for a *dead body*. With the *yod* suffixed, as in the text before us, where it is written *naphshi*, it is very frequently *me, myself*. I have so rendered it; though it would have been as well rendered *my dead body*. The reader can take which he pleases, for both harmonize with the fact.

Lisheohl, some two hundred years ago, was properly enough rendered "hell;" because this, from the German *hölle*, or *höhle*, signified a *hole* or hollow place. "Thou wilt not leave my soul in hell," when our English version was made, signified, "thou wilt not leave my body in a hole." The King of Egypt's translators did not translate *sheohl*, but substituted the word *hades*, as expressive

of the effect of being shut up in a *sheohl*, which would be to make one *invisible*. The particle *l'*—that is, *in*—they rendered by εἰς, *eis*, in English, *into*, to indicate that for Messiah to be *invisible* when dead, he must enter *into* some place to be *in* invisibility; so that εἰς ἄδου, *eis hadou*, is literally *into invisibility*—"thou wilt not leave my soul into invisibility," which, though not elegant English, is good Greek, and doubtless quite intelligible to Ptolemy and his people.

Lisheohl is the Hebrew interpretation, then, of *eis hadou*. It explains to us in what sense we are to understand the invisibility. I have rendered the phrase *in a cave*; because *sheohl* is derived from the verb *shahal*, that is, to dig, to excavate, to hollow out; hence the noun signifies a cavity, hollow place, a hole, cavern, &c. From the idea of digging comes readily that of searching out, inquiring, &c. The usual derivation of *sheohl* has been from the notion of asking, searching, or inquiring. Thus Abraham was laid in a cave with Sarah his wife. In process of time one looks in and searches them out, but not finding them, because reduced to powder, he inquires, "Where are they?" The answer to the question is *lisheohl*, or *in demand*: a dead body laid in a cave, dissolved, searched for, but not found, is not only in *sheohl*, but *lisheohl techtiyah*, in the lowest part of the cave; in the common version rendered *the lowest hell*.

The formula *liroth shachath* was rendered by the Seventy ἰδεῖν διαφθοράν, *idein diaphthoran*, that is, in the English version, *to see corruption*. In relation to this word *shachath*, Gesenius says, "The Seventy often render *shachath* by διαφθορά, as if from *shachath*, διαφθεῖρω, to corrupt; not, however, in the sense of corruption, putridity, but of destruction. The Greek word is indeed received by Luke in the sense of corruption in Acts ii. 27; but it would be difficult to show that the Hebrew *shachath* has this sense even in a single passage as derived from *shachath*." The noun *shachath* signifies a pit, or pit-fall, for the destruction of wild beasts; a cistern having mire at the bottom; a subterranean prison; &c. It signifies these things as means of destruction, being derived from *shachath*, to destroy; and in Niphil, to be destroyed by putridity. A body allowed to remain in a pit in which it has been entrapped would in process of time disappear by the corrupting process; which is the destruction indicated by the phrases, "going down into the pit;" the pit "shutting her mouth upon" one; the "lowest pit;" a "bringing down to the sides of the pit;" "death feeding upon them," and so forth.

Such a pit is styled "a horrible pit;" "the pit of destruction;" "the pit of corruption," &c. Hence, to deliver one over to see the pit, is more than remaining three days in a cave; it is to perish in that cave by a resolution into dust, which is to experience destruction. Had the *nephesh*, or "soul," named Jesus, been allowed of God to remain in Joseph's cave, it would have perished through corruption. The questions in Psalm xxx. 9, in view of such a result, are very appropriate. The Spirit, under such a supposition in relation to Messiah, saith for him, "What profit in my blood, if I go down to the pit? Can the dust praise thee? Can it declare thy truth?" The answer is, that if Christ had gone to dust like other men, his blood would have been no more profitable than Abel's; and he would have been unable to praise God, or to declare his truth, in going forth with the apostles, coöperating with them, and confirming the Word by signs following. "To see a pit," then, or "to experience destruction," are the correct rendering of the formula of our text, *liroth shachath*. The reader can take which he pleases; for to deliver over the "soul," or "holy one," named Jesus, to see a pit, would have been for him "to experience destruction."

Because dead bodies shut up in caves, holes, graves, tombs, sepulchres, &c., go to dust, "*Hell and Destruction*" are associated together. The words are, "*sheohl wa-abad-dohn* are before Jehovah;" and "they are never full." This hell is a something that may be entered by digging. Thus, in Amos ix. 2: "Though they dig into hell—*vish-sheohl*—thence shall mine hand take them." After they had finished digging, they would be in a cave or hollow, where they might become *invisible*—*αορατοι*—and be in *invisibility*—*εις ἄδου*—to mortal eyes; still, they were not hidden from the eyes of Jehovah, whose Spirit pervades every atom that exists. Hence, *sheohl* and *hadzs* are for corporeal souls, be they living or be they dead: if dead, and they be left there, destruction follows; but if they be taken thence by resurrection before decomposition, as in the case of Jesus, the words of the psalmist are fulfilled concerning him, "I laid me down and slept; I awaked; for Jehovah sustained me." It is so also in relation to the brethren of Jesus, the difference being in the duration of the sleep, and their sleep being in dust, which his was not. But those who wake not to endless life, dust is their serpent-meat for evermore.

With Pagan mythology, and the Jewish opinions about *hadzs*, to which Dr. Shepard refers, we have nothing to do. With "the taught of God" they are of no more value than the opinions of Gentile theologians of

the present age. The Jews had made void the word of God by tradition, and fables borrowed from the Greeks, with whose mythology they were perverted long before Jesus brought life and incorruptibility to light in the gospel of the kingdom which he preached. *Life manifested through an incorruptible body* is the immortality offered in this gospel to those who become the righteousness of God in Christ Jesus: and to them only, as a part of the recompense of reward. This great doctrine is fatal to mythological soulology; and consequently, utterly subversive of my friend's receptacle for the departed spirits of his creed. When he learns the gospel, and becomes obedient to the faith, he will be astonished that he could ever have penned a criticism so unscriptural and vain.

EDITOR.

Analecta Epistolaria.

THE HERALD'S USEFULNESS.

MY DEAR FRIEND:—I continue to receive the most gratifying intelligence of the extensive usefulness of the "Herald" as a recruiting officer in mustering heirs for the kingdom of our Lord and Saviour Jesus Christ at hand, who, doubtless, will hereafter add their testimony to the divine truth, "He that winneth souls is wise:" and that you may then shine as a glorious star in the heavenly hemisphere, is the heartfelt prayer of

Yours very faithfully in Israel's Hope,
RICHARD ROBERTSON.
London, England, Dec. 9, 1853.

Our friend's testimony is encouraging to the friends of the Herald on both sides of the Atlantic. Our career in "the good fight" has been like heaping Ben Lomond upon Ben Nevis, an almost hopeless enterprise. The "new things" brought out of the treasury, and spread before its readers upon its tablets, are so much at variance with Gentile philosophy, styled "orthodox theology," with which the people's minds are imbued and perverted, that we find prejudice, and bigotry, and superstition, and stereotyped "piety," as well as unbelief, arrayed against them. Now, it is no mere pastime, to overcome these. It requires a continual dropping to wear them away. I am therefore indeed glad to hear that British rocks are softening, and that the gospel of the kingdom is making an impression upon them. It is truly encouraging to the laborer who looks for his reward in the Age to Come; for it is very disheartening to en-

counter insurmountable opposition with rigid self denial, and to have no adorning jewels in the presence of the Lord. I am happy in being so placed that I can labor for distinction in the kingdom of God without absolute despair. These are such faithless times, times in which indifferentism, or fleshly feeling, or tradition, supersede the Word, that testimony and reason are almost without effect upon the public mind, so that the hope of doing much on a grand, extended, and imposing scale, is entirely excluded. But happily for us, something may be done, which affords us scope for proving our faith by our works. *The Bride has to be prepared for meeting the Lord without rejection or rebuke.* This is the work of our time that invites the coöperation of believers in word and deed. The Herald, which is the editor's representative in places inaccessible, is an humble contribution to this, which they who not merely read (for that is a benefit absorbed in self) but of their penury endeavor to sustain and circulate it, have the honor and privilege to share in. And the honor of sending from America to Australia and New Zealand, and from Britain to California, a herald to preach the glad tidings of that glorious kingdom which is to rule over all in the Age to Come, and to teach the things concerning it, especially in a dark day like this, characterized by the profound ignorance of "the wise and prudent," is great indeed. It is marvellous that comparatively so few appreciate it. Let us be glad, however, that some do. May their number be greatly increased; and what they do, may they do it as unto the Lord, and not to man, and they will be sure not to lose their reward.

The following extract is of a later date in the same month, from the hand of Mr. R., to whom, on behalf of myself and the friends of the Herald in America who desire its circulation in Britain, as well as of its well-wishers there, who by his agency obtain it as easily as if published in London or Edinburgh, I return sincere and unfeigned thanks for his business-like punctuality and disinterested kindness in its affairs. May we all come to uniformity of vision in the great salvation, and rejoice together in the kingdom of God! My readers like to know what influence is being exerted by the currency of our ideas in divers parts of the world, and therefore wish from time to time to find an "*Analecta Epistolaria*" in the Herald, which, like the face of a watch, indicates the working of our principles in the public mind. It is to gratify this laudable curiosity that I introduce it now and then; and that they may be encouraged to exert themselves more than hitherto for the exten-

sion of the Herald's circulation, which, from our extracts, they will perceive, is not an affair terminating in the profit of its editor and the printer, but which operates to the casting of the minds of intelligent men and women into that mould which we believe to be the truth confessed by the Lord Jesus before Pontius Pilate, and to bear witness unto which, in the face of death, he came into the world.

Mr. R. says, "Among my receipts for the Herald, there is an anonymous donation of two shillings and sixpence from a poor man in Aberdeen to assist the editor of the Herald in its publication. Such an item is indeed more gratifying than all the vain applause of the multitude; and in addition to which, I could extract from the abundance of my correspondence, a volume of heartfelt prayer that has ascended to heaven on your behalf as a diligent and faithful servant of 'the Gospel of the Kingdom of God.'"

The donation is indeed a gratifying incident, and all the more acceptable as being spontaneous. Two and sixpence is a large sum to a poor man in the north of Scotland; and from its being contributed anonymously, it is good evidence that the demonstrations of the Herald have touched his heart. Though subjected to much misrepresentation and reproach by the adherents of a profitable "orthodoxy," I shall work on, encouraged by the good wishes, the prayers, and the substantial contributions of the poor, whose privilege it has been from the beginning to support the proclamation of the gospel, and to have it preached to them as the heirs of the kingdom which it reveals.

EDITOR.

WORD FROM CANADA.

DEAR BROTHER THOMAS:—The menacing position of all parties in Europe, and the Turkish war, have produced a very general interest in Canada. Two editions of "*The Coming Struggle*" have been sold out, and the demand is still unsatisfied. One of them was the revise published by you in the Herald. Still there are very, very few, who will go the whole length, and embrace "the Gospel of the Kingdom" by obeying it—only here and there one.

During the year that is now closing, three have become obedient to the faith in Paris; one of whom has since "fallen asleep," her "flesh resting in hope" assured that she will not be left in the grave; but when "the Hope of his people" shall appear, she will arise to share in the glory, honor, and immortality of the kingdom of God. Her sister intends to sojourn in New York for a sea-

son, when she will in all probability attend the meetings in Convention Hall,* where I trust she will be received by brethren having the same faith and hope. It may be interesting to you to know that, tired of the lifeless religion of Protestantism, she was a short time ago almost an avowed infidel, until, meeting with Elpis Israel, she began to understand the true meaning of the Scriptures, and the glorious destiny they hold out to the human race. After a careful investigation of the subject, she was convinced of its truth, and "gladly" descended beneath the wave; and so being "buried with Christ in baptism," she arose in the similitude of his resurrection to newness of life.

The Herald still maintains its interest. Indeed, as the course of events develop themselves in accordance with the expositions of prophecy given in its pages, it grows more and more interesting. We are now evidently upon the eve of most important changes and revolutions. No one can tell what may be the state of the world by the end of the present winter. Even Britain, with all its boasted prosperity, may be the scene of famine and wretchedness, any thing but pleasing to contemplate. The demands of her millions of unrepresented yet intelligent people cannot much longer be evaded; starvation and insult will lend the energy of desperation to their cry for justice, which, if not conceded, will produce terrible vengeance. But how can they get justice! A little while will prove to them that the help of man is vain; and that no system of government devisable by the ingenuity of men will insure a "Liberty, Equality, and Fraternity," promotive of the general good. Jesus Christ, the real emancipator of the race, can alone speak peace to the nations, and still the turbulence of human passions. Till he appears, may you be preserved to direct the minds of many to the knowledge of "the things of the kingdom of God, and of the name of Jesus Christ."

Yours in the hope of immortality,
 GEORGE L. SCOTT.

Paris, C. W., Dec. 27, 1853.

PROSPECTS IN CANADA.

BROTHER THOMAS — *Dear Sir*: — I embrace the opportunity of Brother Scott's letter to send you a few common-place observations and experiences.

In a word, the great cause progresses in Canada West slowly, but surely. By the circulation of some twenty thousands of the "Coming Struggle"—principally your edi-

* By a notice on the cover of the current Herald, it will be seen that our meetings are removed from Convention to Knickerbocker Hall.

tion of it—the minds of the great mass of the people have been turned to the attention and examination of the "good time coming." Also, not a few of the clergy, seeing the way the wind is blowing, have taken up the tune, and discourse ineloquent music—but it is mixed up with a great deal of nonsensical stuff. Still, I think the people in this question are considerably wiser than their teachers. But I must make a notable exception in the person of James Inglis, lately of Detroit, but now minister to the Baptist church in Hamilton. I am somewhat convinced that he understands the Gospel of the Kingdom—is enthusiastic about it, and proclaims it with its obedience *daily*. Then again, there is his brother David Inglis, of the Free Church in Montreal, who very well understands the *prophetic* Word, and longs for the realization of the promises made to the fathers, but of course he is *immersed* in the destructive notions of baby-sprinkling, &c. Altogether, I am happy to intimate that the *soil* in Canada is being well prepared, and the "*good seed of the Word*" may germinate and bring forth not many days hence. And what you ask has been *particularly* done in the sowing department. Besides Mr. Inglis' prelections as aforesaid, he has a pamphlet in the press on the "Great Salvation," a copy of which you will receive in due time. He is also projecting a monthly journal to be devoted to the subject. Under considerable opposition, brother Scott has been holding forth at Paris. Your humble servant too has been doing a little. For sounding forth the Gospel of the Kingdom and its obedience within the holy precincts of the Campbellistic sanctum in Toronto, he was "cast out;" nevertheless, the truth laid hold of not a few, and some submitted to its influence. I may state that the old gentleman who presides over its destinies (not Mr. James Leslie, for he presides over the *disciples* of the old stamp) is one of our Canadian nabobs, and is presently aspiring to the *honors* of an M. P. P. He is mad against the proclamation that the "Lord Jesus is coming soon with ten thousand of his saints to execute judgment" and "reign in Mount Sion—in Jerusalem, and before his ancients, gloriously." In fact, he by no means relishes the idea that his large tracts of land lying around the basin of Lake Huron are not worth any more than a dozen years' purchase. I have also been sounding forth the proclamation of the blessed gospel in many of the towns and villages of this promising "province of the British empire." Although the folks generally are very obtuse, by reason of the erroneous teaching to which they have all along been subjected, yet I am pleased to

state they listen to me and others similarly engaged, patiently, attentively, and sometimes absorbingly. Still I am aware that it is the novelty of the statements which attracts their ear; but the *moneycrats* amongst them, when, like our would-be M. P. P., of Toronto, they find out they must give up their lease of this world's goods, gear and property, and take up their cross and follow the meek and lowly Jesus from the cross to the crown, they don't like it, but bellow forth, "Heresy and heretics." But the truth, notwithstanding, shall search out the precious gems which will dazzle in the courts of the heavenly Jerusalem!

Dear Brother, I see no reason why you should permit MacLean of Toronto, and a host of other publishers, here, there, and everywhere, to manufacture their bread and butter out of your brains. Permit me to suggest *at this juncture*, that if you could yourself get up a quarter's worth of valuable matter for the use of the *people* as such, I could assure you, that in Canada at least (where Dr. Thomas is *beginning* to be generally and favorably known) it would meet with most extensive circulation; and as a consequence, your *Elpis Israel* and *Herald* will be more sought for by and by.

May God our Father bless and protect you in the great work in which you are engaged, till the day of Christ.

Yours, in the patience and kingdom of our Lord and Saviour Jesus Christ,

W. M. WILSON.

Paris, C. W., Dec. 26, 1853.

THE GOSPEL OF THE KINGDOM OBEYED.

DEAR SIR:—By the perusal of your writings, I am happy in being able to testify, myself and wife have been enlightened in the gospel of the kingdom of God. As the result of this, trouble came upon us about baptism; not in regard to the mode, for concerning that we were satisfied; but as to whether the immersion we had been before subjected to in our ignorance of the gospel of the kingdom, would be accepted by the Father as the "One Baptism" of His appointment. We had been immersed on the usual profession by the Baptist church of this city, under the preaching of Edwards, "the converted sailor," as he is styled. Our convictions, as far as they went, were honest. A few months afterwards we became acquainted with the views of the Adventists, and finally we obtained your *Elpis Israel*—a book that has been the means of opening our understandings to the Scriptures, so that the Bible appears like a new book to us. For this cause we rejoice and

give thanks to God, seeing that he has yet some honest and faithful witnesses, who are "rightly dividing the Word of truth." Are not these of the "Olive Trees" furnishing oil for the lamps or candlesticks that they may see the darkness which surrounds?

The light we had thus obtained made our former darkness visible, and a conviction was produced that our immersion in our ignorance did not introduce us into Christ. Our feelings were therefore troubled until we were immersed into him, confessing faith in the Hope of Israel, or the kingdom of God, and the things concerning the name of Jesus as Lord and Christ. Because of this second immersion, and of the breaking of bread at my house by a few who, like myself, are waiting for the consolation of Israel, I was excluded from a little church here also professing to be looking for the kingdom of God. It now comports with their views of Christian propriety to laugh at me, and to bestow upon me the contemptuous and reproachful epithets usually conferred on those who reject the stereotyped opinions of the day. But I am not to be moved or troubled by nicknames and hard speeches. There is a glorious triumph near for those who prove faithful to the end.

Being poor in this world's goods, I am unable to gratify my desire to do something extra for the support of the cause which ought to lie nearest to the heart. Accept of our thanks for the benefit we have received from your studies, pursued closely through many years of reproach and self-denial, and which your readers obtain for the inconsiderable amount of two dollars a year.

Yours, in the hope of Israel,

BENJAMIN G. CHASE.

Detroit, Mich., Jan. 2, 1854.

BUT ONE TRUE GOSPEL IN THE BIBLE.

THERE is no conviction more reasonable or scriptural than that the immersion of an individual ignorant of "the gospel of the kingdom" cannot unite him to the name of the Lord Jesus. Some reason as though there were *two gospels*—one the Gospel of the Kingdom; and the other, the Gospel of the Name of Jesus. The former, though true, they regard as a non-essential, vainly supposing that a man may be saved by faith in the personal history of Jesus, though he may never have heard of the Kingdom of God! These non-essentialists can never get beyond the scene of the crucifixion, and the "eternal sonship" of Jesus, where they lose themselves in the maze of Athanasian

perplexities. All that is essential with them is, that Jesus is the Son of God; that he died to make satisfaction for the sins of the whole world; was raised from the dead, and ascended to heaven, where he will remain until he returns to destroy the earth. These are the principles of the *faith-alone system*—all-sufficient for the salvation from sin and its punishment—eternal agony and liquid fire—of those who believe them! With some, the number of these principles may be still further reduced without jeopardy of soul. Repent of your sins, and believe that Jesus died for you, and thou shalt be saved. This is called “believing in Jesus!” Only believe this in the popular sense of belief—that is, “*feel like it’s so*”—and you have the theological minimum of “salvation by grace!” Such is the molecule to which the Apostasy has reduced “*the gospel of God which he had promised before by his prophets in the Holy Scriptures.*”^{*} under the morbid excitation of cautiousness *feeling like it’s true!* Interpreting the creed of the Non-essentialists by their practice and its practical results, the understanding of the prophets in which the gospel is promised (a promise still unfulfilled) is of no importance, being, in their view, unnecessary to salvation. How many of those whom they despatch to glory on angels’ wings through their “consolations of religion,” know any thing about the gospel of God exhibited in the word of prophecy, “to which,” Peter says, “men do well to take heed, as to a light shining in a dark place?” Nay, where are the preachers who can define the gospel of God which he hath promised in Daniel, or in Ezekiel, or in Isaiah? But what is the use of further question? They know nothing about it, for their systems ignore the prophets in the case: and being themselves ignorant and blind, they who are led of them can only repeat the foolishness they hear.

There is but one gospel. There never has been more than *one true gospel* from the pronouncing of the sentence upon the Serpent to the present time, in which the Serpent is rising to great preëminence preparatory to his being bound by the Woman’s Seed. Hence, the gospel promised in the prophets is the gospel Jesus preached; and the same that was preached by the apostles in his name after his ascension; and the same that has been confessed by all true believers for the past 1800 years. It *comprehends* what the Scriptures teach concerning the Sonship of Christ, the death of Christ, the blood of Christ, the burial of Christ, the resurrection of Christ, and the ascension of Christ; and concerning Jesus

of Nazareth, as the Christ discoursed of by Moses and the Prophets. These are important and essential incidents, and necessary constituents of a justifying faith; but a person may believe them, and yet be ignorant, and consequently faithless, of the gospel. Gospel is *glad tidings of great joy, which shall be to all the people*—*παντι τω λαω*—i. e., to all Israel’s tribes; “for there is born to you” this day in the city of David [Bethlehem] a Saviour, who is Christ the Lord.[†] Now take this angelic definition of the heavenly message indicated in the word “gospel,” and say, What glad tidings of great joy were there to all Israel in the death, burial, resurrection, and sonship of Jesus, as now exhibited by “converted sailors,” and other oratorical thumpers of velvet cushions and “sacred desks?” A disputant would reply, that, “as the eternal divine Son of God, he died to propitiate the Father’s wrath against all mankind, and so to procure for them who believe this, forgiveness of sins, and a consequent escape from endless torment in fire and brimstone, which is glad tidings of great joy enough.” But, granting that this is the salvation procured, what glad tidings is there in this “to all the people,” seeing that so infinitesimal a portion of Israel has accepted Jesus? This is a question the disputers of this world cannot answer. Remission of *past* sins, and a *hope* of eternal life, as the line of a man’s spiritual horizon, is but a meagre gospel, as is everywhere proved by the meagre effects the belief of it produces. What does God propose to raise righteous men to eternal life for? In what sense was the *birth* of Jesus glad tidings of great joy to all the people of Israel? Bible answers to these questions will bring out from the prophets, like the action of light, a daguerreotype image, the subject-matter of the gospel of the kingdom of God, promised in the sacred writings of the Hebrews. In answer to the latter inquiry, read what Micah says the man born in Bethlehem is to do for Israel;‡ also in Isaiah,§ according to the references below: and in reply to the former, see the answer on record in Daniel,|| and repeated by Jesus in Matthew.¶ *The righteous are raised to eternal life, to possess, in all the Age, the Kingdom of God restored again to Israel, with the government of all nations thereunto annexed.* The possession of this universal dominion implies also the possession of the world, with all its riches and glory.** This inherited for 1000 years, is a foretaste of what is to come when the 1000 years shall

* Isa. ix. 6.

† Luke ii. 10. 11.

‡ Mic. v. 2-7.

§ Isa. xlix. 1-12.

|| Dan. vii. 13, 22, 26, 27.

¶ Matt xxv. 34.

** 1 Cor. iii. 21-23.

have passed away. This is a great inheritance for earthborns; and he that is not satisfied with this in conjunction with the Lord Jesus, does not deserve to be considered. It will be a noble inheritance, and all that shall be honored to share in it are required to believe what God has promised concerning it—i. e., the Gospel of the Kingdom—and to obey it: for “though Jesus were a Son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.* Yea, verily; for to obey is better than sacrifice, and to hearken than the fat of rams: for rebellion (disobedience) is as the sin of witchcraft, and stubbornness as iniquity and idolatry;”† which are all punishable with death by the law of God. Men impose upon themselves, with their sacrifices of prayer, and praise, and pious talk, as a substitute for obeying the truth. Thus, like Saul, they reject the word of the Lord; therefore he will reject them from being kings over his realm in the age to come.

Brother Chase has done well in obeying the gospel of the kingdom; let him now continue in well-doing, fearing nothing. The Lord’s people are known to him by their childlike obedience to his word. All is mere talk that falls short of this. The obedience of faith is God’s test by which he tries the professions of the children of men, who are generally so perverse that, like Naaman, the Syrian, they are ready to do any great thing he does not require, but stubbornly refuse to submit to the simple action he prescribes. EDITOR.

IMPORTANT ADMISSIONS.

DEAR BROTHER:—You have remained faithful, although I have so long neglected you. I have always regularly received your periodical, and I rejoice in its late improvements. It is decidedly a superior paper. Little of the credit is mine, however, for you have not heard from me these last two years, either as “a sympathizer,” or as rendering “material aid.”

I agree with you that a man must believe the gospel to be saved; but whether the one thousand years’ reign be embraced in the elements, first principles, or rudiments, of that gospel, is with me a query. I think there is something to learn after we become Christians, and that the one thousand years’ reign is of that nature. The hope of that which is incorruptible, undefiled, and will never fade away, is the hope to which we are begotten.

I think with you that baptism to be valid and true must be preceded by faith in the gospel. But you yourself admit that the gospel in all its details is more than the gospel in its grand outlines. All our growth in divine knowledge through life, is but an increase in the knowledge of the details of the gospel; yet a knowledge of the gospel in its great, strongly-marked outlines, is absolutely necessary to a man’s becoming a Christian. The only difference between us is, What is embraced in those things necessary to be understood and believed in order to justifying faith? I cannot yet see that Jesus’ reigning in Jerusalem for one thousand years over men in the flesh is an item of the gospel necessary for a son of Adam to understand and believe in order to have righteousness imputed to him. It appears to me as a part of the details, or filling in, to be learned as we add to our faith courage, and to courage knowledge.

Excuse me at present, and believe me,
Yours truly, FRANCIS B. SCOTT.
Buffalo, N. Y., Nov. 14, 1853.

THE MILLENNIAL REIGN THE GRAND TOPIC OF THE GOSPEL.

It is a great thing in these latter days for men to arrive at the conviction that a belief of the gospel is indispensably necessary to salvation. It is another great step in advance for the same persons to aver, that immersion must be preceded by faith in the gospel to constitute it the “one baptism;” and a still greater for such to admit that a knowledge of the gospel in its great, strongly-marked outlines, is absolutely necessary to a man’s becoming a Christian. My worthy friend and correspondent has arrived at these conclusions, so that there is no issue between us on these vital questions. There is, however, still a difference which prevents us seeing eye to eye in all things. *The immersed are justified by faith in the great, strongly-marked gospel outlines acquired before baptism.* This is a great principle, and one which no man can overturn. But then, *What is that gospel which is so indispensable to salvation?* This is a question which *The Herald of the Kingdom and Age to Come* does not answer satisfactorily to my friend. Its definition he cannot as yet assent to—a definition of the gospel which makes the ground it occupies unique, and contrapositional to all the world. The Herald’s definition of the gospel places it on Noachic ground, upon which the truth has stood dauntless in all ages; and there it will stand, however feebly sustained, unfraternally with any system or doctrine which fails to teach *the indispensable necessity of obeying the gos-*

* Heb. vi. 8, 9.

† 1 Sam. xv. 22.

pel of the kingdom in order to the possession of the same.

It is with my intelligent correspondent a query, whether the one thousand years' reign of Christ and his brethren over Israel and the nations, be embraced in the first principles of the gospel. In reply, I should say, it would be passing strange if it did not; for the gospel is the glad tidings of the reign of God's kingdom in the possession of Christ and the saints over all nations—"His kingdom ruleth over all." This gospel was preached to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed."* Would it not have been strange if Isaac had asked his father Abraham, saying, "Is the blessedness of all nations embraced among the first principles of the gospel preached to you by the angel of El-Shaddai?"—and Abraham had replied, "No, my son?" Isaac would have been confounded. The blessedness of all nations in him was the thing promised, and without which there was no gospel or good news for the nations. It is the embodiment of all the principles of first to last. The one thousand years' reign of Abraham's Seed over all nations confederated in him, is their blessedness in him. Abolish this reign and the principles it embodies, and the glad tidings are dissipated into thin air. There is then no kingdom for the saints, and consequently no recompense of reward; for all that the gospel evangelizes to them is concentrated in, and inseparably connected with, the kingdom. If there be no kingdom for Christ and his brethren on earth, there is no blessedness in store for the nations. Their case is hopeless; and the future of the world is damnation and ruin—sin triumphant over a howling wilderness.

The kingdom is the very A B C of the gospel—no kingdom, no gospel; hence the phrase, "*the gospel of the kingdom of God.*" This is equivalent to the glad tidings of God's one thousand years' reign. So unquestionably is this king-dominion the, not a, first principle, that it sometimes stands for every thing connected with the gospel. Hence, while Jesus was preaching the gospel of the kingdom, he said to one, "Go thou and preach the kingdom of God." And in the Acts it is recorded of Paul that "He spake boldly in the synagogue at Ephesus for the space of three months, disputing and persuading the things concerning the kingdom of God."† He afterwards took his stand in the school of Tyrannus, and disputed there daily for two years, doubtless about these same things of the kingdom. Now, I would ask, suppose we had no more testimony in the Bible about

Paul's preaching at Ephesus than the above, what would we say was the great subject-matter that pervaded all his discourses and disputations? Unquestionably, the kingdom of God, and the things concerning it. He preached the things concerning the kingdom of God, and about nothing else. But, says an objector, he preached about the Lord Jesus; for "all Asia heard the Word of the Lord Jesus." True; and "the Word of the Lord Jesus" is "the Word of the kingdom," which he himself scattered broadcast in Israel, which honest and good hearts received with abiding joy. But the objector means, he preached "Christ crucified." So he did, for this was one of the things of the kingdom Israel could not receive. A crucified inheritor of David's throne, whose resurrection they denied, was to the Jews a stumbling-block and to the Greeks foolishness. They did not understand that the Covenant of the kingdom could have no force, and consequently that there could be no everlasting kingdom, without the death of its Royal Testator. Jehovah had testified to David that his Son and Lord should be raised up from the dead to sit upon the throne;* so that the death and resurrection of the Christ, and therefore of Jesus as that Christ, are things pertaining to the kingdom, which, however, is not perceived by those who are ignorant thereof. His blood is the blood of the Covenant of the kingdom by which it is dedicated; and being dedicated by so precious a principle, none but those who believe the gospel, or things of that kingdom he preached, and yield the intelligent obedience he commands, can be cleansed thereby, and as a consequence, with him share in its joy.

There is, doubtless, something for men to learn after they become Christians; but it is saying little for the intelligence of a pretender to that much-abused name to plead the necessity of his adding to his faith a knowledge of the covenants made with Abraham and David, as a legitimate increase to his post-baptismal acquisitions! These covenants must be understood before baptism, for they contain the gospel. They are not difficult of comprehension. A man who believes what God Almighty has promised in them, and the things testified of Jesus, believes the gospel of the kingdom. The details are the amplifications of the things covenanted, with revelations showing how they are to be established on the earth. Here is scope for post-baptismal increase of knowledge which will keep a man engaged for life.

Our friend says truly enough, that "the hope of that which is incorruptible, un-

* Gen. xii. 1-3; xxii. 18. Gal. iii. 16.

† Acts xix. 8.

* Acts ii. 30.

defiled, and will never fade away, is that to which we (that is, true Christians) are begotten." In saying this he has the words of Peter before his mind, which I will quote in order that our friend's demonstrative pronoun "that," which he uses twice, may be apostolically interpreted. The apostle says to those who are "elect unto obedience and sprinkling of the blood of Jesus Christ—elected through sanctification of the Spirit:—Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope through the resurrection of Jesus Christ from among the dead, (even) TO AN INHERITANCE incorruptible, undefiled, and that fadeth not away, reserved in heavens for you, who are kept by the power of God through faith unto a salvation prepared to be revealed in the last time. In which ye greatly rejoice."* From this it appears that our friend's "that" is a hope of living again by resurrection to the possession of an incorruptible, undefiled and undecaying inheritance. Peter's contemporary brethren were begotten to this by the annunciation of glad tidings to them. His words are, "begotten again through the Word of God, living and abiding to the Age; and this is the word which as glad tidings is announced to you." The hope Peter defines as above made the Word announced glad tidings, or gospel, to them. They were begotten to this hope, so that in order to become heirs of it—heirs of the incorruptible inheritance—they became obedient, that "in the obeying" they might be sprinkled with the blood of Jesus Christ, which is the blood of the Covenant of the Inheritance made with Abraham.

Whatever is possessed by an heir through his father's will is an inheritance. All who believe and obey the gospel of the kingdom with honest and good hearts become brethren to Jesus, and consequently, as he is Son of God, children of God; and says Paul, "If children, then heirs of God, and JOINT-HEIRS with Christ; if so be that we suffer with him, that we may be also glorified together."† This proves that Christ and his brethren are all heirs of the same inheritance. Would it not be passing strange if they who are begotten to a living hope of an inheritance by the gospel should continue ignorant of it, not only at their baptism, but for years after it; and some even, who are esteemed as very pious by their brethren in darkness, die without suspecting what the "that" is to which they are supposed to be begotten?! Paul writes in a plain and straightforward manner to them whom he had begotten by the gospel: "We," says he, "preached to you the gospel of God without charge; and charged you to walk worthy of God, who hath called

you [in the gospel he preached] unto his kingdom and glory."* This was the inheritance to which they were begotten—they were called to "inherit the kingdom." Kingdom and Inheritance in gospel style are synonyms. The gospel of the kingdom is the gospel of the inheritance, and concerning them Paul thus speaks: "To Abraham and his Seed were the promises made. God saith not, And to Seeds, [in the plural,] as of many [persons,] but as of one [person,] saying, And to thy Seed, who is Christ. And this I say, that the Covenant before confirmed by God concerning Christ, the Law [of Moses,] which was 430 years after [the confirmation of the Covenant,] cannot disannul, that it should make the promise [covenanted] of none effect. For if [the right to] the inheritance be from law, it is no more from promise: but God gave it to Abraham by promise. The law was added because of the transgressions until the Seed [Christ] should come, to whom the promise [of the inheritance] was made."‡ It is easy to see what the inheritance covenanted to Abraham and his Seed is, by reading his biography by Moses. When Abraham was in Canaan after Lot had separated from him, the angel of the Lord met him with a message from El-Shaddai, saying, "All the land which thou seest, to thee will I give it, and to thy Seed [Christ] during the Age. Walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."† The confirmation of this promise is related in the fifteenth of Genesis. The Land of Canaan is the royal domain—the place of the kingdom; and therefore synonymous with it, so that he who obtains a covenant-right to the land also obtains a right to all the things to be manifested upon it in the Age to Come.

This royal inheritance announced in the gospel is "incorruptible, undefiled, and unfading," because it is not to be left to other people,‡ as other royalties are. It is the Saints' encampment for 1000 years; and as fresh and glorious at "the end" as at the beginning. The land is where it was in Abraham's time; but the royalty to be annexed to it is "reserved in heavens." Peter did not say "in the heavens," because the elements which constituted the civil and ecclesiastical heavens of the world in his day, were not to form the royalty of Jesus and his brethren. Jesus declared this plainly in his confession before Pilate when he said, "My kingdom is not of this world," or constitution of things upon the Roman earth. As if he had said, "I am a priest as well as a king; and so long as the Mosaic heavens continue, I cannot be

* 1 Pet. 1. 3.

† Rom. viii. 17.

* 1 Thess. ii. 12.

† Gen. xiii. 14-17.

† Gal. iii. 16-19.

‡ Dan. ii. 44.

High Priest in Israel, not being of Aaron's order." There being a change of the priesthood, there must of necessity be a change of the law; hence the necessity of the passing away of the heavens contemporary with Peter and Pilate, to make way for *other heavens*, Jewish and Gentile, the elements of which may be incorporated into a royalty for Jesus and the saints. These heavens, which did not exist in Peter and Pilate's day, do exist now; for they are the kingdoms of this latter-day world that are to become the kingdoms of Jehovah and of his Anointed.* Hence, this divine royalty is styled, "*The Kingdom of the Heavens.*" It is in reservation there. Democracy cannot destroy these heavens, or kingdoms, by converting them into republics; because they are reserved for the saints; as it is written, "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 [for heavens] shall serve and obey him."† "Flesh and blood," says Paul, "cannot *inherit* the kingdom of God."‡ It is an inheritance then. Therefore James says, "God hath chosen the poor of this world, *RICH IN FAITH, as heirs* of that kingdom which he hath promised to them that love him" The reason Paul gives for his saying about flesh and blood, is because "corruption cannot inherit incorruptibility." Flesh and blood are corruption, and the kingdom incorruptibility. It is therefore an incorruptible inheritance, and consequently "undefiled and unfading," as characterized by Peter.

Such, then, is the definition of our friend's demonstrative pronoun "*that*," to which he truly says "*we*" (by which I understand him to mean *Christians of the old apostolic stamp*) are begotten by the gospel as our living hope. Let him not forget that these were "*rich in faith*," and "*through faith*," kept by God's power unto a salvation prepared to be revealed in "the last time," or latter days. They were not such poverty-stricken professors as we are familiar with in these times, who have not got faith enough to be justified, much less have they enough to enable them to "overcome the world," that they may "inherit glory." Men come to be immersed with a mere belief of *creed-facts*, having no faith in the *covenantal* promises, being ignorant if God have promised any thing demanding their conviction of its truth! Justifying faith is belief of what God has promised concerning the inheritance, or "*things hoped for and unseen.*"† To "believe on God" is to know and believe what he has

said he will do, as Abraham did; and to believe *in Jesus*, or "in" him, is to believe the gospel of the kingdom he preached, and illustrated in his parables. An assent to *creed-facts* is the "faith" (pardon me, reader, for such a prostitution of that eminently significant scriptural term) of the Apostasy, Greek, Latin, and Protestant; which ignores certainty in any thing, but that Jesus Christ was the "eternal son" of God, "was crucified, dead and buried," "rose again on the third day, and ascended to heaven, whence he shall come again to judge the quick and the dead," in some way about which pulpit orators and professors entertain a multiplicity of contrarious suppositions! A declared assent to these "facts," mixed up with the stereotyped phraseology of *humanly-excited* Cautiousness, Conscientiousness, Veneration, Marvellousness, indicative of "piety" of the old pharisaic stamp, is the ordinary "*profession of faith*" which precedes immersion, or admission into a Gentile church. Now, I have no hesitation in saying under the instruction of the Scriptures, that such a profession was never counted to a man for righteousness before, at, or after baptism; and that a subsequent understanding of the doctrine of the Covenanted Inheritance is not adequate to the patching up of such an old tindery garment, so as to cover the wearer's nakedness and to hide him from future shame. He must throw away his rags, and wash his flesh in water, and so put on the wedding-robe, which is woven without a seam in the beauties of a holiness which is the result of an intelligent obedience to the faith of the covenants made with Abraham and David, and brought into force by the death and resurrection of their Son and God's, who is the Lord Jesus Christ.

EDITOR.

A CHRISTIAN CHURCH DEFINED.

A CHURCH of Christ is an association of men and women who, from the heart, have believed the good news concerning the *Kingdom* of God and the *Name* of Christ; and with the mouth have confessed that the Lord, even Jesus, is he; and have therefore been immersed into the name of the Father, and of the Son, and of the Holy Spirit, that *in the act* of immersion their previous *faith* may be counted to them for righteousness or remission of sins, and their antecedent *faithful, loving, and self-denying disposition* may be granted to them of God for repentance. Such an association is an "heritage of God," even though "false brethren may have crept in unawares." Can any one give a more *scriptural* definition of a Christian church than this?

EDITOR.

* Rev. xi 16. † Dan. vii. 27. ‡ Heb. xi. 1.

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.]

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[VOL. IV. No. 4

Bible Solution of the Eastern Question.

THE purpose of God in fitting up the earth, as described by Moses, and in bringing the world to its present political constitution, by checking and restraining the full manifestation of the evil that exists, is that he may found a kingdom and empire, literally "universal," (Dan. ii. 44; vii. 14,) under the government of which, all nations may be blessed. (Gen. xii. 3; Ps. lxxii. 11.) The Hebrew nation established in the Holy Land will be the kingdom, (Ex. xix. 5, 6; Mic. iv. 6-8; v. 2; Ezek. xxxvii. 21-28,) and all other nations the empire attached to that kingdom. The Jewish and other nations will constitute a *family of nations*, of which Israel will be the firstborn; Abraham, the federal patriarch; and Christ, his seed, the King. This divine family of nations will be so highly civilized, that the present state of society will be regarded as intensely dark and barbarous; for then "the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea." The blessedness of this divine civilization is detailed in "the gospel," which is therefore styled "the glad tidings," or "*gospel of the kingdom of God*," (Matt. iv. 23.) while the divine civilization itself is "*The economy of the fulness of the appointed times*," (Eph. i. 10, 21.) or "world to come," styled also "*the Age to Come*." The Bible is full of the glorious things pertaining to this, the real "*golden age*" of the world.

The government of the nations in that period, which will continue a thousand years without change, will be such as their necessities demand—*just laws and institutions, civil and ecclesiastical; and perfect and righteous men to administer them*. To fulfil these requirements, the government of mankind will be committed to Christ, and to those whom he may account worthy of associ-

ation with him. The Bible expressly declares that the rulers of the world shall then be immortal kings and priests, (Rev. i. 5, 6; v. 9, 10; ii. 26, 27; xxii. 5;) and however sectarian or religious infidelity may cry out against the idea of mortal and immortal men living contemporaneously upon the earth, no truth is more plainly and abundantly revealed in the Bible. This family of "many nations," of which God has constituted Abraham the "father," (Gen. xvii. 5; Rom. iv. 13.) will continue under one and the same constitution a thousand years, at the expiration of which there will be a change. (Rev. xx. 6, 7; 1 Cor. xv. 24-26.) SIN, and, by consequence, religion, priesthood, and death, will be universally abolished; and the earth will be inhabited by immortals only; for, it is written, "THE WICKED SHALL NOT INHABIT THE EARTH;" but, on the contrary, "*The meek shall inherit the earth*." Hence, the final state of things upon our planet will be a *divine monarchy of everlasting continuance*, under which there will be *but one nation*, (Jer. xlvi. 28.) and that nation holy, immortal, and comprehensive of all redeemed from among the descendants of the First Human Pair. When this consummation obtains, the purpose of God in terrestrial creation will be accomplished, even the *peopling of the earth with an immortal race which shall have attained to immortality on the principle of believing what God hath promised, and doing what he hath commanded*.

In the gospel there is an invitation to all who believe what God has promised, to share with Christ in his kingdom, glory, and joy, *on certain conditions well defined*. (1 Thess. ii. 12; 1 Cor. vi. 9-11; Matt. xxv. 21.) These are, *faith in the things covenanted to Abraham and David, and in those taught concerning Jesus, in the Old and New Testaments; immersion into the name of the Father, Son, and Holy Spirit; and thence-*

forth a life of "holiness to the Lord," without which none will be approved and promoted to the honor and glory of the kingdom. (Col. i. 21-23.)

Now, it is evident, that the establishment of this divine civilization among the nations necessitates the abolition of the present civil, ecclesiastical, and social constitution of the world. The nations and the earth to its utmost bounds are "deeded" to Christ; they are an inheritance and possession made *his*, by a deed registered in the Bible, (Ps. ii. 8,) but, for the time being, in the hands of regal, imperial, republican, and ecclesiastical thieves and robbers. This patent fact and Bible truth makes a contest between Christ and "the Powers that be," variously symbolized in the Scriptures by Beasts, Horns, Frogs, Dragon, Rivers, &c., the heraldry of the Bible—an unavoidable necessity. The divine oracle is, "These shall make war upon the Lamb, and THE LAMB (Jesus, 'the Lamb of God') SHALL OVERCOME THEM; in other words, "He shall destroy them that destroy the earth." (Rev. xvii. 12-14; xix. 11-16, 19, 21; xi. 15, 18.) This is the doom of the world's tyrants—destruction, not by popular fury, which is merely an embarrassment, but by the military power of Jehovah's Servant, even of Jesus, the future Lord of armies, whom he has prepared, and whom he will send into the world again for this very purpose. He will take possession of the kingdoms, empires, and republics of the nations "under the whole heaven," and blend them into one universal empire, which will constitute the secondary dominion, "the first dominion" consisting of the "kingdom restored again to Israel," in the Holy Land. (Mic. iv. 8; Acts i. 6.)

For a man, though a Divine Man, to take possession of the civil, military, naval, and ecclesiastical power, commerce and riches of the world, implies *coöperation*. The Bible teaches emphatically that this coöperation for the wresting of Christ's inheritance from "the Powers that be," appropriately and summarily styled by Jesus, "The Devil and his Angels," will consist of "the called, and chosen, and faithful," (Rev. xvii. 14; xix. 14; xiv. 4.) raised from the dead, or, if living at the crisis, "transformed in the twinkling of an eye;" these will be "with him" as his "joint-heirs," and companions in arms, commanding the operations of the armies of Israel, whose mission will be, like that of their fathers under Joshua, to subdue "the Powers" combined to prevent their restoration, and the establishing of the new and divine order of things. (Jer. li. 19, 20; Isai. xli. 8-16.)

The accomplishment of this mission is the

Bible solution of "THE GREAT EASTERN QUESTION" now pending, and which causes so much anxiety to the Powers, and excites so much hope in the revolutionary heart of the world. I have proved in *Elpis Israel*, that the "secret diplomacy" which has, contrary to its own wish, created an *imbroglio* from which there is no issue but a war that shall change the face of the world—that the Diplomatic Imbroglio is the apparent "sign of the Son of Man in the heaven," which indicates to the intelligent believer that he is about to "come as a thief." (Matt. xxiv. 30; Rev. xvi. 13-15.) Before it came to pass, even five years before, I showed by the interpretation of the remarkable prophecy of the Eastern Question contained in the prediction of the "Three unclean Spirits like Frogs," that a policy emanating from the Frog-Power, or Imperial Military Democracy of France, would operate upon the Constantinopolitan "Dragon," whose present "mouth" is the Sultan; upon the Germano-Roman "Beast," whose mouth is the Austrian Emperor; and upon the papal Pseudo-Prophet, whose mouth is the Pope—and cause to issue forth from each of them an unclean spirit, a belligerent spirit—which three spirits, in their combined working upon the governments of the whole Romanized world, should involve them in a general war, which shall continue, with dreadful and truly wonderful effect, till the furtive incoming of the much-to-be-desired of all nations, (Hag. ii. 6, 7,) who will roll back the tide of devastation and death from the Holy Land upon the peoples of the papal west. Now, as far as this sign has manifested itself, it has come to pass according to my interpretation. The policy of Napoleon III. with respect to the Holy Places in Jerusalem, originated the present Eastern Question. The Sultan granted the firman he sought for, by which France and the Papacy gained, as was thought, an advantage in the Holy Land over the Hellenistic superstition, that excited the jealousy of Russia and the Greeks. This brought the audacious Menschikoff against the Sultan, with all his demands incompatible with the sovereignty of the Porte. The issue is war between the Sultan and the Czar. The next stage of the matter, into which diplomacy has already entered, is *the excitation of a belligerent spirit in the Demon of Austria*. This power professes a neutrality, which is believed to be dishonest; and doubtless it is; for honesty has never been an element of Austrian policy. The French ruler has initiated an endeavor to make the Austrian Horn declare itself definitively on the side of the West, as now most exceptionally, and but provisionally constituted. The result is not yet

manifested. The end, however, is certain. Between France and Russia, Austria will be forced to abandon her "armed neutrality," and ultimately declare war on the side of Russia. French imperial policy will stir up the False Prophet-power to the same result. The Pope will preach war, and so all Europe will be in flames.

In this wide-spread conflagration, Europe and Asia, from the German and Atlantic oceans to the eastern confines of Persia, will be Russianized. (Ezek. xxxviii. 2-7.) The Russian empire will become a colossus, and bestride the world. Its head will be of gold, its breast and arms of silver, its belly and thighs of brass, its two legs of iron, and its feet and toes part of iron and part of clay. When it attains to the magnitude of this image, its last Czar will be the last representative of the power styled "The king of a fierce countenance, doing according to his will," (Dan. viii. 9, 23; xi. 36-39.) hence *autocratic*. The last object of his ambition in the extension of his dominion, will be the conquest of Jerusalem and the Holy Land, which will be the last field of battle for "the Powers," among themselves, for the dominion of the Old World. The invasion of Palestine will bring Russia and Britain face to face, as the last principals in the war. Ere this, the French empire will have vanished, and France again Bourbonized under Russia. In the end, Russia will overrun Egypt and Syria, and take Jerusalem. (Dan. xi. 42; Zech. xiv. 2.) The Holy City will be her last conquest. She will have acquired the Holy Places her ambition veiled by her superstition now prompts her to covet, while Britain will still hold the countries anciently styled "Edom, Moab, and the chief of the children of Ammon," on the west and south of Jordan, and the Dead Sea. The relative position of Russia and Britain in the Holy Land forms the *prepared situation* of affairs recorded in the Bible by Moses and the Prophets. The crisis soon follows. This crisis is the destruction of the Russian and British hosts, which "cover the land as a cloud," by pestilence, hail, fire, and sword, after the example of Sennacherib's; so that of the Russian forces only "*one-sixth part*" escapes to proclaim its mysterious disaster. This extraordinary overthrow is the shattering of the colossus by the stone of Israel, as set forth in Dan. ii. 34, 44, 45. Jerusalem and the Holy Land being thus delivered by the breaking of the military power of the Dragon, Christ and his associates proceed with the work before them, of setting up the kingdom of God in the restoration of Israel, the annihilation of the Papacy, and the subversion of "the Powers that be."

The things presented in this outline will be regarded with incredulity by those who know not the gospel of the kingdom, or who imagine that nothing can be known of the future till it has become the past. In other words, as this notion has taken such deep root in the theological mind as to be almost universal, and the gospel is known to so very few, scarcely any will believe what is herein exhibited. Who is there believes that the Bible contains a revelation of God's purposes to mankind? That it is a sure word of prophecy to which we do well to take heed, as to a light shining in a dark place? Let him examine the references and see if any thing else can be fairly and reasonably made to shine out of the prophetic word. If this word be unintelligible till after the events predicted, it cannot be "a light," neither can any one "take heed" by its assistance. But the "*gospel*" is itself a *great prophecy of what shall be in the Age to Come*. To deny the intelligibility of prophecy is therefore to deny the possibility of understanding the gospel. God says, "My purpose is;" "I will do;" "It shall come to pass that." This is his mode of speech; yet mankind are so stupid, that when he says what he will do, in the plainest language, they say they cannot understand him! The fact is, that they do understand the words, and the ideas the words convey, but they treat God as if he were like themselves, who speak so as to conceal their thoughts. If God were to speak according to this rule, it would be absurd to say that the Bible contains a revelation of things to come; for there is no concealment in revelation. I hope my readers are not of this class, but that they have faith in God, and in his word, and will take heed thereto. The sign of the appearing of the Son of Man in power is in the heaven, and may be discerned by every one not blinded by the foolishness of the worldly-wise. It is the sign of the Sixth Vial, concurrent with the drying up of the Euphratean power, preparatory to Christ's coming as a thief. Look then to your garments. If you have upon you only the filthy old rags of immersed sectarianism—*baptized human tradition*—get quit of it, I beseech you. Faith in College Divinity, or in Millerism, or in Campbellism, is not justifying. No matter how much they talk about Jesus, *they do not believe what Jesus preached*, and he predicates justification, or salvation, on the belief of his word and immersion—and the word he preached for three years and a half was "THE GOSPEL OF THE KINGDOM OF GOD." *If you would invest yourself with "the wedding-garment," you must be immersed in the belief of this. A gospel that delivers a tradition which makes*

the kingdom impossible, such as that it is beyond the skies; or that the Lord has cast away his people Israel, and will therefore never restore them; or that the nations are to be wholly destroyed at Christ's coming; or that the earth is to be burned up, is a gospel not worth a pinch of snuff, because it nullifies and stultifies the truth. There is a harmony and consistency in the truth, which makes it *the* truth; and where these are wanting, it reduces it to an error which is neither purifying nor justifying. The marriage ceremony will not unite two men or two women in the bonds of matrimony. And why? Because one of the parties is an *unfit subject*, not answering the requirements of the law and institution. Now, immersion into the Divine Name (pouring and sprinkling, the subterfuges of ignorance and disobedience, are out of the question) is the marriage rite which unites a constituent of the Bride to Christ. But it does not unite a Latin, or a Greek, or a Mohammedan, or a Protestant to him, though all these may be immersed, and the Divine Name invoked over them. And why? The Latin, Greek, and Protestant all profess to believe that he is the Son of God! Because Christ does not dwell in their hearts *by faith in what he preached*. They are *unfit subjects*, not answering the requirements of the baptismal institution. This demands and will be satisfied with nothing short of a believer of the gospel of the kingdom of God. Christ was sent to preach to Israel. Be honest, then, in your practice, O ye who accept the theory of the kingdom's gospel as the truth—be honest to yourselves, and do honor to God in obeying from the heart that mould of doctrine into which the apostles delivered those whom they enlightened. There is no other way of putting on the wedding-garment. Adorn yourselves with this, and then "watch and keep your garments, lest you walk naked, and you be exposed to shame," for he that cometh is certainly at the door.

EDITOR.

Annals Epistolaria.

THE FUTURE PENETRABLE.

DR. THOMAS—*Dear Sir*:—This "*Great Eastern Question*" seems to be an insoluble conundrum to many; but for myself, I was perfectly prepared for its solution from the beginning, consequent upon the perusal of your deeply-wrought work, "*Elpis Israel*," some two years ago, and which is now endorsed by the celebrated Dr. Cummings of London, Eng., in respect to the fulfilment of prophecy.

Persons generally laugh at the idea of Russia being victorious, and outmanœuvring the Anglo-French league; but all that surprised me was, that Nicholas did not seize Constantinople when Menschikoff left.

It is a gratification to all authors to know whether their works are read, and how prized. I must therefore tell you that I have read "*Elpis Israel*" through three times; and though I do not endorse all it contains, still, I believe it to be the best exposition of the Bible extant; and if I could not obtain another copy of it, I would not accept a hundred dollars for the one I possess.

With sincere wish for the prosperity and advancement of the word you are teaching, I remain, Dear Sir,

Very faithfully yours,

R. W. NELSON, M. D.

Buffalo, N. Y., Feb., 1854.

INTERPRETATION CONFIRMED.

THE confirmation of my interpretations of the "*sure word of prophecy*" by current events in the Old World, is demonstration strong, that prophetic Scripture is intelligible; that the future may be known before it comes to pass, and that the principles of interpretation by which I expound the word are correct. Alexander Campbell, William Miller, Dr. Cummings, John Wesley, *et id genus omne*, with the innumerable crowd who have adopted their religious *opinions*, have never been able to appeal to such a test, confirmatory of the scripturality of their positions. Six years ago in my lectures, and four years since in my *Elpis Israel*, I showed by interpretation of the prophecy of THE FROGS in Rev. xvi., what has actually eventuated in the Orient, and the part France, Turkey, Austria, and the Pope were to play in the affair. It is therefore no presumption to say that the interpretation given by me is *the only true one*. No other writer on the Apocalypse ever caught a glimpse of its signification. *It is the great Sign in the Heaven fire-shadowing the appearing of the Son of Man as a thief*. The evolution of the Sign is continuous with existing diplomatic workings until they have involved all the Powers of "*the habitable*" in war. When this result is consummated, "*the Sign*," or symbol, will no longer be seen "*in Heaven*." Manifestations from Austria and the Pope are yet wanting to complete the Sign. Austria will prove treacherous to the Western Powers; for with France she must come into collision at last. The Pope will not be an idle and indifferent spectator of events. His policy will expedite hostilities between the French and Austrian Horns of the Lamb—

Horned and Dragon-speaking dominion; and then "the House that Jack built" will be wrapped in flames. "Seeing then we know these things before," let us be mindful of the exhortation which says, "Beware lest ye, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. iii. 17.) "Blessed is he that watcheth," and prepares for what is sure to follow soon—prepares, by belief of the gospel of the kingdom, and obeying it in love of the Lord's appearing.

EDITOR.

THE GOSPEL OF THE KINGDOM DESTRUCTIVE OF SCHOOL- DIVINITIES.

BELOVED BROTHER:—Grace, mercy, and peace be multiplied unto you. I received with joy the first two volumes of the Herald, and the May number of the third volume, a few days before the date of this letter. I commenced at once with this number, and read it all with the deepest interest; and on doing so remarked to several, that your translation of the prophecy contained in Isaiah xvii. 12, to the end of chapter xviii., was worth more to me than all I had paid for the volumes. I cannot now express my sense of the value of a right understanding of so precious a portion of the prophecies. After reading this, I began upon the second volume, for I had read the first nine numbers of the first volume before. I read it through with much delight. I have also read with the deepest interest your "*Elpis Israel*," and I can truly say, that your writings are like living waters in a dry and barren land. I obtained the loan of it, and the nine numbers, from a brother, George Paterson from Scotland. He wishes to do good. Mr. Allan from Linlithgow has lately arrived out here, with whom I was well acquainted at home. But at present, I know of no others in this country even inquiring after the truth. I have lent the first four numbers of the first volume of the Herald to a well-disposed man to read; and I hope he will be benefited by them.

This is a wonderful country. Very many have been attracted to it in the last two years by its reputation for gold. Naturally, I regard it as one of the finest countries in the world; but the minds of its people are nearly all intoxicated with "the gold that perisheth." Many thousands here do nothing else but hang about the diggings searching for gold, marring the face of the land with pits and mounds, so that none can pass in the night, and in the day the diggings are disgusting to behold. Instead of cultivating the fields for the production of food for man and beast, the generality allow the shrub and wattle to grow with the gum tree, under whose

branches the natives have reclined for ages before us. There are, however, a few attending to the cultivation of the soil. In short, in a country where there is so much gold, we cannot expect that there will be much inquiry after the things relating to the Kingdom of God; gold and worldly possessions being the things lusted after by the carnal mind.

With respect to myself, I can say, that for the last twenty years I have been inquiring after truth. I was for many years a Seceder; then an Independent; after that a Morrisonian; and then a Campbellite. I was immersed in the name of Jesus early in 1848. In that year, I emigrated to this country. Throughout all these phases of opinion, I held to a sky-kingdom; the immediate ascent into it of all righteous souls at death; and the descent of the souls of the wicked into everlasting torments at the same crisis. I continued a strong Campbellite till I read the first nine numbers of the Herald and *Elpis Israel*. The first thing that my attention was directed to by brother Paterson, was the promise made, or covenanted, to Abraham. I had never turned my attention particularly to this before. I soon perceived that the promise had as yet never been enjoyed by Abraham or his seed, hereditary or adopted. The promise of the land by Moses was conditional and temporal. I was then led to see that Jesus, "the Lord our righteousness," is not now upon the throne of his father David; but sits on the right hand of the throne of the Father in the heavens; and that we are nowhere taught in the word, that the Saints will sit with Him on the Father's throne of the universe. On the contrary, I perceived that it teaches, that when our Lord returns to sit upon the throne of his father David, which he shall have re-established consequent upon his having overcome the enemy, he will grant to sit with him on that throne which is His, as well as David's and Jehovah's. So I learned that our blessed Lord will return again in person, and "reign in Mount Zion and in Jerusalem, and before his ancients gloriously." I was then led to see that it is all delusion, the notions that our Lord will reign "spiritually," that is, personally and visibly absent from earth, a thousand years; that "the soul" lives in a state of consciousness in heaven or hell, between the death of the body and its resurrection; and that the souls and bodies of the wicked shall be reunited after disembodied torment, to be cast bodily into subterranean fire and brimstone, there to remain for ever. I now believe these things to be altogether the delusions of priestcraft. I may mention here, that shortly before I read *Elpis Israel*, I found that, through the

loving-kindness of our heavenly Father, I could afford to lay out a little money in books, which, not being available in Melbourne, I sent for, to a beloved brother in Linlithgow. I requested him to send me all the writings of Mr. Alexander Campbell he could find. Shortly after remitting this order, brother Paterson, as I have said, lent me your writings; so that my attention was soon turned to the gospel of God's kingdom and glory to be manifested ere long in the land promised to Abraham and his seed. My mind being thus enlightened, I wrote to my friend in Linlithgow that if any balance remained in his hand, he should procure for me as many of your works as he could. In this way, I came to receive the *Heralds* before mentioned; besides which, *Elpis Israel* is on its voyage hither. I have now a great many of Alexander Campbell's writings, and more on their way. Besides these, I have a good many more belonging to other schools of divinity. But I cannot read them now; and to put them into the hands of others is out of the question; and to circulate them by sale would be equally objectionable. What do you think should be done with them? They are now mere lumber. I think they will all be destroyed with other rubbish when the Kingdom comes, and "the Gentiles come to the Lord from the ends of the earth, and shall say, 'Surely our fathers have inherited lies, vanity, and things wherein there is no profit.'" (Jer. xvi. 19.)

Dear brother, I sympathize with you, not only because of the opposition you meet with in the world, but for what is often worst of all, the indifference and lukewarmness of those who profess to be "the children of the Kingdom." But we need not wonder at this; for even in the days of Paul himself, he testifies that "all sought their own, and not the things that were Jesus Christ's." But cheer up, my brother: "It is through much tribulation we must enter the kingdom of God. But soon now will our glorious Lord appear, and break in pieces the oppressor; and then shall the joyful welcome sound upon our ears, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Enclosed you will find an order for £2 on Dennistoun, Wood & Co., of New York, for which send me *four* copies of the *Herald* for 1854. I hope I shall fall in with some well-disposed persons who will read them. The person above referred to says he will become a subscriber; for he never heard the Scriptures explained in such sort before.

I see that some are very anxious for you to come over to Britain on a visit, and others want you to labor among them. I should

be glad, indeed, for such to be the case, *had you a fellow-laborer to carry on the Herald.* But I have not heard of your having one as yet. I think, therefore, there is a little selfishness in those who would draw you away from the great work you are engaged in. Those who wish you, can purchase some volumes of the *Herald*, and diligently seek to obtain for it all the readers they can. Those who will not take the trouble to read, will do very little good, although they heard your living voice. I hope, dear brother, you will go on. Your work is great, but our Lord is greater still. My fervent prayer is, that his grace may be sufficient for you; and that he may perfect strength in your weakness; and when He, our glorious Lord, shall return, may he give you a crown that shall never fade away! I intend to keep in mind that you need your family wants supplied. I hope I shall be enabled to communicate with you again; and that the Mighty God of Jacob may be your strength.

I remain your brother, in the hope of a joyous meeting in the Paradise of God.

DAVID LEISHMAN.

Penridge, near Melbourne, Victoria, Aus.,
Oct. 18, 1853—Received Feb. 28, 1854.

A SUGGESTIVE PENOGRAPH.

DR. THOMAS—*Dear Sir*:—By your *Herald* which I receive, I find you will still contend for a *de facto* Kingdom of Christ and His Saints here on earth. But the people in this country hate the very name of "Kings" too much for this doctrine to go down. They might be willing for Christ to reign universally, if he would reign invisibly in "a spiritual" way—not interfering with our money and *Democracy*. And as for the kingdoms of the world, their cry is, "We will have no king but Cæsar!" So that you will have to go on as heretofore, rowing against wind and tide. Why, even the prefix "*royal*" to your "*association*," is enough to sink a common craft!*

But to be serious. You are digging up the deepest question in the world; that is, *What shall we be?* And that depends upon "what we are now!" Some say dying mortals; while others say, *dying immortals*. If we have a principle within us that cannot die, then away goes the resurrection; for the living cannot be resurrected! If the entire man die at death, then if he live again

* "Royal" in the sense in which Peter says to believers in his day, "Ye *are* a royal priesthood." I believe nothing can sink the *Herald* but my own voluntary discontinuance of it, or its ceasing boldly and uncompromisingly to state and advocate the truth; which its friends have learned not to fear, however unpalatable at times.—EDITOR.

it is not a resurrection, but a creation *de novo*, as much as Adam's! The sects have to face the first difficulty, and you the last. But to a thinking mind it is the great religious question of the day.

For my own part, I am inclined to think (at times) that man is gifted with a speck of immortality *by creation*, and will go on progressing till he become perfect, through many ascending states of probation! But then, what becomes of that great gospel doctrine, the resurrection? For surely, if man's spirit grow up and mature with his body, and burst from it at death, as a butterfly from its chrysalis, it will never again be forced back into its grub state; but go on in continual progression.

But if we hold, with you, that the entire man dies, mind and body, how can he arise from the dead again? You know that both the matter and mind that constitute him are in continual change. Will he rise with the mind and body of youth, mature manhood, or drivelling old age? And if he do rise again, must he not rise a *new creature*, in every sense of the word?

The idea of a "*Sky-kingdom*" is very intangible, and that of an earthly one very gross! I wish you and the spiritualist would come up close to the question, for it is a *great one*. In the meantime, as the present material world is little understood, the future and unseen world must and will always remain a matter of doubt and debate—merely a matter of faith, or opinion. One thing, however, we all feel; that to do good and to avoid evil is pleasing to God, and profitable to man. And to contend earnestly for what one believes to be the truth, is right. For this reason, I think, I shall continue my subscription while you publish.

I am, Dear Sir,

Yours respectfully,

ROBERT MACK.

Columbia, Maury, Tenn., Jan. 23, 1854.

AN INVETERATE HABIT—"VERY GROSS" HATRED OF KINGS—THE "SPIRITUALISTS"—THE WORLD'S CONQUERORS—RESURRECTION—IT IS FLESH THAT THINKS—NO DOUBT CONCERNING THE FUTURE.

If our friend pronounce sentence upon prisoners at the bar (for I am told he is a Judge among the people) in the style of his correspondence, they no doubt forget for the time the evil he awards, in their admiration of the good-humored and facetious originality of his discourse. He finds that I will still contend for a *de facto* kingdom of Christ and the Saints here on earth; and therefore, I

suppose, it seems to him best to let me have my way in the matter. Well, I don't see what else can be done. I can't help believing in such a kingdom, because I believe the Bible testimony, and have not the least faith in the divinities of the schools. There is no other than such a kingdom promised in Moses, the prophets, and apostles, from one end of their testimony to the other. If there is to be no kingdom for Christ and his Brethren in the Holy Land, with the dominion of the Gentile World annexed to it, as the pseudorthodoxy of the day affirms, then there is no kingdom for them anywhere, and consequently the gospel is a mere fabrication. Why should such a kingdom be esteemed as "very gross?" Is a theocracy on earth a grosser idea than a theocracy in the Sun, Moon, or any other of the planets of our system, or beyond it? That God should have a visible government on earth—ruling over its inhabitants—is as necessary, as that the same system of rule should obtain in all other globes; and however gross it may be considered, if by "gross" is to be understood material and practical, it is both reasonable and scriptural; and therefore, I should say, preëminently a refined, intellectual, and spiritual idea. But, if the speculations of unenlightened brains—theological-school brains, ignorant of the prophets—be taken as the standard of seemliness, refinement, elegance, and spirituality, I do then indeed admit that it is "very gross," and rejoice and glory in its coarseness. But theological brainology is of no authority with one who understands the gospel of the Kingdom. Its pious metaphysics are of no account with such; its standards are mere optical illusions—its spiritualities, vain imaginations and absurdity. All "the deep things of God" are truly *spiritual*; because they are *incorruptible materialities*—corporeal substances that will not decay; institutions of divine origin, perfect and indestructible. Pious feeling, resulting from pulpit impressions on cautiousness, conscientiousness, veneration, and marvellousness, with a baseless expectation of meeting blood-relations and acquaintances in realms of ether, is the highest attainment of sky-kingdomers in spirituality. To this sort of ecstasism, or intangibility, an indestructible kingdom in the land promised and covenanted to Abraham is no doubt gross, very gross indeed. But I am glad to discern that our friend has little faith, if any, in the ambrosial realms of *blueairia*. However certain he may have once been of the floreal delights of the aerial vales and mountains of blue, I think from the penograph before me, that he has descended from those towering heights, which turn the brain, and taken up his stand

upon earth's "everlasting hills" to view the landscape o'er. At least, I hope so.

I know the people of this republic, and of the West particularly, hate the very name of kings. I don't wonder at this. They have good reason to do so. All the kings and queens they know any thing about, are the incarnations of the lust of the flesh, the lust of the eye, and the pride of life, now occupying the thrones of the Kingdom of Sin, styled in Scripture "*The Kingdom of Men,*" and "*THE KINGDOM OF BABYLON.*" These kings are just a specimen of what republicans would be if they occupied the same position. The reason is, that republicans are not therefore saints, and are as much under the dominion of sin as the kings; take Louis Napoleon, that republican of republicans, and Prince Napoleon Jerome, the heir apparent of the French Empire, for whom no republicanism could be too exalted, or too "red," as bright and burning examples! King People rejoices in his royalty, though born, cradled, and nurtured in democracy. The truth is, the people are not so much opposed to kingship and its attributes, as they are to their own exclusion from its glory, honor, power, and riches. Make them all kings, and kingliness would be highly popular in more senses than one; but in the old world this cannot be, therefore they hate the kings as monopolists of the leaves and fishes; who, as "victors," being sincerely devoted to "the spoils" of office, (and that "*to the victors belong the spoils,*" is a democratic sentiment,) are determined to hold on to them until a superior force shall compel them to let go. For myself, I have not a spice of admiration for the kings and other rulers of the Gentiles in my constitution. It matters not by what official name the sinner who rules is designated. Being a sinner, he is sinflesh, and placed in office by his fellow-sinners, to carry out their sinful purposes and policy upon sin-principles. Style him king, emperor, autocrat, sultan, shah, pope, or president, he is a sinner still, and to be trusted no farther than you can see him. Sin is concrete in him; and in this concrete form we have principally to do with sin in our sin-stricken world. My sympathies not being with sin, nor the works of sin, I have no enthusiasm nor admiration for what sets the people roaring with delight and ecstasy. I rejoice in the certainty of the subversion of all Gentile dominions before long, by whatever name distinguished. The least oppressive government on earth is that of the United States, because life, liberty, and property are amply protected, at a cost so trifling as to be scarcely felt; with unbounded scope for the energies of the people in any direction they may please. Still it is

a Sin-Power, and must be abolished as one of the works of sin. The prospect of this may be very unpalatable to republican democracy; yet to an heir of the kingdom it is a desirable and joyous anticipation; for all his hopes are wrapped up in the universal kingship of Jesus and the Saints.

It is indeed true, that the doctrine which teaches the ruling of the world in righteousness by an association of kings and priests, "will not go down" with this generation. This is a great truth, and therefore a great sign of the times. It proves that the people, with all their vain boasting about their piety and nineteenth century enlightenment, are faithless of the gospel of the Kingdom, which is the only gospel in the Bible. They have no faith in the goodness of God as exhibited by his Spirit in the gospel. They are blind to it; and therefore sold into slavery to work under Sin's lash for death, which is their hire. This is the wretched condition to which theological foolishness has reduced them. They are past feeling, being irresponsible to the great substantial, practical, and glorious truths of the gospel. A few unintelligible phenomena resulting from the operation of a hidden natural element upon sensitive nervous organizations, is infinitely more demonstrative to their minds of the constitution of the unseen world, and the nature of "the soul," than any thing God has testified in Moses and the Prophets. A simple fellow in Hartford, Ct., who is a star of the first magnitude among "the spiritualists," is said to have remarked, that not more than about twenty per cent. of the Bible is true; and that this portion is communicated by "the spirits!" The inference from this is, that the most direct means of acquiring Bible truth is to consult the spirits, who will not perplex you with the eighty parts of error by which the twenty per cent. is obscured, or rendered unintelligible! Hence, the Bible is useless to the spirit-worldists, who hold telegraphic intercourse with "immortal souls!" Nervous-system phenomena originated the immortal-soulism of Gentile philosophy, to the truth of which, the Bible stubbornly refuses to testify. Hence, the natural hostility subsisting between it and the credulous spiritists. The Bible pronounces their messages from the "spirit world" to be a mere tissue of lies; (I-a-i. viii. 19, 20;) and as a part of this tissue, the conscious existence of man in any form, between death and resurrection. This point being well established in the Bible, the explanation of all ghostological phenomena must be sought for among the natural laws, few of which, as pertaining to living flesh, are known to the most scientific of mankind. So utterly destitute are spiritualists of scripturally spiritual ideas,

that when they observe an unusual physical phenomenon—a mere fleshly manifestation—they seize hold of it at once as an immortal manifestation from heaven, purgatory, or hell! With such cracked-brain sciolists, Sky-kingdomism is a demonstration of the Spirit! They know that their grandmothers, and Aunt Sukies, and little babies, and particular favorites, who were so kind to them, and made them feel so good, when here, “have kingdoms gained beyond the skies!” They know it; for have they not received messages from them direct, to tell them that *all they hoped* was true? What chance has a doctrine such as I advocate of “going down” with such shallow fleshly thinkers as these?—people whose thoughts cannot transcend the vagaries of their own day-dreams! None! They are a law to themselves, having placed themselves beyond the sphere of the divine influence of the word of God. They walk by sight, which the apostles did not; and doing so, they impose upon themselves fictions for realities, pertaining to a world which has no more present existence than 1855! No, there is no hope of such a generation. They are but a sign of the end, in which the Gentiles are to be cut off from Israel’s Olive as a sapless and rotten branch. I expect, however, that as there was a remnant in Elijah’s day, so there may be “a remnant” among the Gentiles “according to the election of grace”—some honest and good hearts into which the word of the Kingdom shall be understandingly and lovingly received, to the praise, and honor, and glory of God’s great name; and to the preparation of the people who shall be accepted of Him at the appearing of Christ in the majesty and power of the Kingdom.

In that great day, the question will not be, whether the doctrine will go down, or whether the people will be willing for Christ to reign universally; that day will be “the Hour of Judgment,” when the sentence will go forth, saying, “*Those mine enemies who would not that I should reign over them, bring hither, and slay before me.*” (Luke xix. 27.) This will be the practical settlement of the controversy, in spite of money and democracy, which will enable no man to stand against THE STONE. The peoples of all ranks and tongues will be compelled to submit themselves with tribute (Ps. lxxviii. 30) to the Kingdom of the Saints, under the terror of fire and sword. This is unavoidable. The past has proved that mankind cannot be brought into subjection to God by testimony and reason; they must therefore be subdued before they can be regenerated and blessed in Abraham and his Seed according to the gospel. Christ and the Saints ask no favors of the world. The earth is theirs and the

fulness thereof; (1 Cor. iii. 21, 22;) and at the time appointed, they will take their own, in spite of all the Powers, imperial, regal, priestly, or republican, that now divide their divine royalty and inheritance among them. (Ps. ii. 8, 9; Rev. ii. 26, 27.) There is something magnificent in this arrangement—an association of poor and despised people, taken from all the generations of the race, upon the principle of obedience resulting from the belief of the things promised them; that such a people of divinely-approved character, now struggling with adversity, under which they are sustained by the belief that they are the heirs, with Christ, of the earth and world with all their riches, and dying in that hope; that they should be raised from the dead, and that God should say to them, with the Lord Jesus at their head as the Commander-in-chief of their forces, “There is the world before you, which six thousand years ago I promised unto you as the Woman’s Seed; the Serpent holds it by his power, which is great; but there are Israel and Judah, my two-edged sword (Zech. ix. 13) and weapons of war, (Jer. l. 20.) who under your command shall become strong; for one of them shall chase a thousand Gentiles, and two put ten thousand to flight; (Deut. xxxii. 30;) therefore, go up against the nations, subdue them, and take possession of their glory under the whole heaven. (Dan. vii. 18, 22, 27.) The world is yours; go, conquer for yourselves, and I will give you rest.” Who would not rejoice in tribulation now, with a scriptural assurance of being an approved and recognized associate of such a valiant company as this? What are the honors, and riches, and power, and dominion of the present world, or constitution of things, in comparison of this? Many have aimed at the conquest of the world, that they might gratify the lusts of their sin-flesh; but they have invariably failed. But Christ and the Saints, as commanders of Israel and Judah, will accomplish it for higher and nobler ends—that they may establish righteousness and peace on the ruins of ignorance, superstition, and the despotism of sin; and cause the will of God to be done upon the earth as it is in heaven. This will be a glorious conquest, though certainly a sanguinary one. But that cannot be avoided. The power of sin must be broken; and if men will range themselves under its standards against Him whose mission it is to destroy the works of sin, they must take the consequences. Democracy and millionaires will be but pipe-stems; brittle as clay, and mere dust of the balance in the calculation.

Unquestionably, resurrection is “creation *de novo*”; but with this difference as respects Adam’s: The resurrected are created again

from materials previously existing in a former body; while Adam was created from materials that had constituted no part of a former man. Now the question is this: "Has God wisdom, knowledge, and power enough to take a few particles of a previously existing being, and to create from them a new being, having the same consciousness as the former being to whom the particles belonged?" Agrippa, and many others in his day, as in ours, thought this incredible. This caused the apostle to inquire of him, "Why should it be thought incredible with you that God should raise the dead?" Yea, why should it? We admit that He made Adam from dust, and Eve from one of his ribs; is it more difficult to build up Judge Mack from his ashes, with the consciousness that he dwelt in Tennessee, and wrote the suggestive penograph before me? Does he require greater power to rebuild a man from his dust, however small in quantity, than to increase five loaves and two fishes to a sufficiency for four thousand, with a surplus of twelve basketfuls? Paul says that "God shall make alive our mortal bodies by Jesus through the Spirit." (Rom. viii. 11; 2 Cor. iv. 14.) This is conclusive with me on the point of corporeal identity. The resurrected are to be created anew out of their mortal remains. I have nothing to do with the difficulties of the work. He that has declared he will accomplish the work, is abundantly able to encounter and overcome all the difficulties pertaining to it. When, however, it is understood, that it is not all the individuals of Adam's race that have died who are to rise again, a host of imaginary difficulties are removed. Among these, are such as different parts of a man being in divers parts of the earth; others being buried, and their ashes thrown into rivers; and so forth. All that are to be raised are in safe keeping for the purpose; for as to the righteous, it is written, "Precious in the eyes of Jehovah is the death of His Saints;" and as He was watchful that not a bone of Christ should be broken; so are His eyes upon the mortal bodies, or remains, of His Brethren, to bring them forth at the appointed time.

If the entire man die, mind and body, how can he arise from the dead again? Easily enough. The personal pronoun "he" is defined by Paul to be "flesh." His words are, "In me, that is, in my flesh;" (Rom. vii. 18;) and when this "me" thinks, he styles the thinking, *το φρονημα της σαρκος*, to phronēma tēs sarkos, *the thinking of the flesh*. No flesh, no thinking. This is the law of our nature. Quadrupeds think because they have brain-flesh. When this flesh operates under ventricular excitation, "instinct" is

manifested, as in the case of calves, babies, &c.; and when stimulated to action by ideas from without, "reason" is developed in proportion to the higher or lower order of the mechanism of that particular kind of flesh. *Mind* is a noun of multitude, and stands for *brain-manifestations*. Press upon the brain, and there is no mind; remove the pressure, and thought and the expression of it return. If the creature die, the brain ceases to act, and mind ceases; renew his life, and its action is renewed, and mind is again manifested. Take the dust of Abraham, and in building him up again, let his new brain be formed *exactly like the old one*, and his new brain will have the old recollections, and think in the old faithful manner; (Rom. iv. 18—22;) in other words, Abraham will reappear as he was over three thousand years ago. After rebuilding him thus, transform him "in the twinkling of an eye," and you have Abraham as he will be for ever.

The order, then, is this: First, to be born in the usual way. If, after this, the subject grow up under ordinary influences, his brain-flesh will manifest only the phenomena common to the pious metaphysics of the schools; or those characteristic of mere non-sectarianism. But we are tracking a man into the kingdom of God; therefore we shall not trouble ourselves now about the metaphysicians, pious or positive. "Train up a child in the way he should go, and when he is old he will not depart from it." This training of the brainflesh, when conducted upon scriptural principles, moulds it to a conformity with the ideas of the Bible. It thinks scripturally, and, *therefore*, spiritually; and its scriptural thinking is styled *το φρονημα του πνευματος*, to phronēma ton pneumatōn, *the thinking of the Spirit*. Brainflesh thus trained thinks in a direction diametrically opposite to brainflesh trained under popular influences. The former is a spiritually-thinking, and the latter a fleshly-thinking brain. They are contrary one to another. Every "heir of the kingdom" has had these two kinds of brainflesh. Before his enlightenment and subjection to *the obedience of faith*, he has a fleshly-thinking brain, which is the sport of all sorts of crochets and vagaries, and always leaves its owner on the disobedient side of "THE LAW OF FAITH." But in the process of enlightenment this crochety brain becomes exercised of the demons that possessed it; and it becomes the abode of the gospel of the kingdom, which being heartily believed, Christ therefore dwells there, and it becomes a spiritual brain. Its spirituality increases in the ratio of its increasing understanding of the word of the kingdom. In the ratio of this is its participation of the divine nature. No man,

however "pious," or fervent, or devoted to "the Church," is spiritual, who is ignorant of the meaning of the word. A brain indoctrinated with the truth is a spiritual brain; and just such a brain as a man must possess who would enter the kingdom of God. It is a brain taught of God, and prepared by the operation of his word to awake from death in his image. Such an one, then, dies the death of the righteous; and the eyes of Jehovah rest upon his ashes, as upon all such. "He" dies, and "returns to his dust." When that same dust is refashioned into a man by the Spirit of God, which pervades every atom of the earth's substance, "he" rises from the dust again freed from "the law of sin and death," called by the Gentiles "the law of nature." His new brain being like the old (only freed from said law) when it begins to think, it thinks where it left off when it fell asleep in death. It cannot think after any other fashion; for it was never any one else than itself, and if it recollect at all, its reminiscences must be of its own, and not of another's. Hence, the company that awakes from the dust are represented as singing recollections of their past history, saying, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. v. 9.) They remember that they are a redeemed people, and that they were inhabitants of earth before they died and rose again: and they know also for what they rise; for they say, "Thou hast made us kings and priests for God; and we SHALL reign ON EARTH."

Such beings rise new creatures in every sense of the word, with the reminiscences of their new creature-condition in Christ before they died. We must be "renewed by knowledge after the image of Him that hath created us" in this mortal state; that is, become new creatures in Christ, or we shall not become new creatures by resurrection from the dead. The moral new creaturehood must precede the physical; as the future physical condition of a man will be based upon his present moral.

Dust and ashes are unaffected by youth, manhood, or drivelling old age. These are states predicable only of corruptible organizations. Were the magic wand of the Spirit of God to touch the trembling body of second childhood, it would as soon stand erect and firm in the vigor of manhood, as did the dead body of Lazarus after four days of greater prostration in the grave. The saints rise incorruptible; and after ten thousand years will be as vigorous as when they heard the voice of Jesus calling to them to awake from their long death-sleep, and to come forth to glory, honor, and renown.

In conclusion, the Bible, believed and un-

derstood, delivers a man from all doubt about "the future and unseen world." It is no matter of "opinion" with him. He knows of a literary certainty, that the future and unseen world has no present existence more than next week has. He knows that it is coming as 1866 or 1910 are coming; and that when it arrives, it will be "the Economy of the Fulness of Times"—a constitution of things in which Israel and Judah will be a united nation in Palestine under Christ and the Saints, constituting the kingdom of God, to which the dominion over all nations to earth's utmost bounds will be annexed. They have no doubt about this. But to others who believe not, of course all is darkness and debate, and ever will be till the reality opens upon their astonished ignorance with terrible and appalling effect. May my readers escape this catastrophe, by a diligent and faithful preparation for the event!

EDITOR.

"SOLEMN REVELMENTS OF THE SPIRITS."

DEAR DOCTOR:—Will you please send your bill and discontinue my subscription to the Herald? I regret the reasons which impel me to this step. The principal one is your teaching in reference to the future life; and your apparent contempt for the truths, facts, and solemn revelations of "THE SPIRITS."

You are certainly, as a journalist, at liberty to give your candid convictions in reference to any question of the kind; but surely, when a formidable array of facts, substantiated by an amount of testimony perfectly overwhelming, has to be met, it is hardly consistent with my ideas of candor and courtesy to set the whole aside as "a spectral illusion," and as the sportive pranks of "Od;" simply because the legitimate and irresistible deductions to be drawn from these facts would be hostile to a favorite interpretation of a series of revelations made through the self-same channel in former ages.

The exhortation of the apostle was to "Try the Spirits," not to reject their testimony without a trial! "Every Spirit that confesseth that Jesus Christ is come in the flesh is of God." Let this text be applied and I have no fear as to the result.

Doctor, I once believed with you, and as firmly as you now can, that life beyond the grave depended on a resurrection of the body; but "the Spirits" have taught me better; as they will teach you, and any other man of intelligence and honesty, who will give them an opportunity.

Will you try it? Dare you risk your hobby against a careful, and impartial, and

thorough investigation of the facts? Having done this, dare you give to the world your sincere and heartfelt convictions, as drawn from the facts elicited?

Believing you to be a lover of truth, and knowing you to be capable of making sacrifices for its propagation, allow me to suggest that you call on Mrs. Brown, 78 West 26th street, at 3 or 8 P. M.—Fee \$1.00; or on Mrs. Coan, 60 White street; or on Mrs. Long, 416 Sixth Avenue—Fee 50 cents each; and that you exchange with *The Spiritual Telegraph*, which will give you an accumulation of facts drawn from all parts of the country, such as “speaking with tongues,” “interpretation of tongues,” “opening the eyes of the blind,” “healing the sick,” (by the laying on of hands,) “prophecy,” “visions,” &c., &c., &c. in exact accordance with the promise of Jesus—“*He that believeth on me, the works that I do shall he do also, and greater works than these,*” &c.

These things are not done in a corner; but are occurring all over the land. The Bible, so far from contradicting them, is from beginning to end but a history of spiritual manifestations occurring among the Jews, and in the early Church. The *πνευμα ἁγιον*, *pneuma hagion*, which passed from one to another by the laying on of hands, was but spiritual magnetism, and the operation of imparting the magnetic impressibility (or mediumship) from one to another, the same as is daily and hourly witnessed in modern spiritual circles.—Query: Can God be thus imparted at the finger's ends?—The prophets were mediums—some for impressions, as Isaiah and Ezekiel; others, perhaps, writing mediums; others, clairvoyants, as Daniel and John. Jesus was a great medium, or Mediator. So was Moses. You call all these miracles. WHAT IS A MIRACLE? *Something that never occurred.* There is a philosophy at the bottom of this thing that shows them all to be as natural as breathing—the result of natural law, by which the spirits of the dead (so called) have, can, and do manifest their living presence to men in the body. *I know this.* The same philosophy which can explain how spiritual beings could make themselves manifest to Daniel and John, Abraham and Lot, will explain how the same thing occurs now. If one be miracle, so is the other; and if one is natural, so is the other. Account for the visions of Daniel, John, and Paul, and you account for those of Andrew Jackson Davis,* Swedenborg, and Edmonds.† If

one be miracle, so is the other, and *vice versa.*

You say that the spirit or angel who appeared to John was Enoch or Elijah. How do you know? Moses and Elijah appeared to Jesus and his three disciples. How came Moses there? You say, he must have been raised from the dead! Where is the testimony? Not in the Bible. You say, that those who appeared to Abraham, Daniel, Lot, and at the tomb of Jesus, were angels, and not the spirits of men. The Bible is against you; for it calls them *all men!* In the latter case, too, there is such a discrepancy as to number, position, &c., as to destroy the claim of infallibility urged in favor of those writings.

In your adoration of old revelation, don't be afraid to open your eyes and mind to the new; for, be assured, you are wrong, and every convert you make must, sooner or later, be unmade.—Fraternally yours.

D. CORY, M. D.

Waukegan, Illinois, Dec. 24, 1853.

P. S. Send your bill, and I will pay up to Jan. 1, 1854.

SPIRITAIRIA—PULPITOLOGY THE PARENT OF POPULAR FOOLISHNESSES—“THE SPIRITS” TRIED AND FOUND WANTING—BELIEVING ON JESUS—PHILOSOPHY OF FANATICISM—MIRACLE DEFINED—ANGELS, NOT GHOSTS, BUT IMMORTAL MEN.

In 1841, or thereabouts, I had the pleasure of an interview with Dr. Cory at Little Fort on Lake Michigan, now styled, I believe, *Waukegan*. He was then a member of the Campbellite “*brotherhood*,” as it is styled by the Chief; but he was in advance of that “*divine*,” then as now a great friend of “*the spirits*,” or of the doctrine concerning them, termed by Paul “*the doctrine of demons*”—inasmuch as the Doctor then believed the important truth, as he confesses in the above, that *life beyond the grave depends upon a resurrection of the body.* This invulnerable truth, it appears, Dr. Cory has entirely abandoned; and we now find him side by side with the Prince of the Brotherhood, in the regions of midnight, and in telegraphic communication with gassy spirits, and transparent ghosts, demons all in spirit-land!

Until the date of the epistle before us, nothing ever reached me from the Doctor, or his familiar spirits, informing me whether he were dead, alive, or both at once; for, strange as it may appear, in spiritology, when a man is alive he is alive; but when he is dead he is not dead; but dead and alive at once, being dead in this world and alive in the other, which is, as it were, somewhere next door to this! I am glad, however, to find that he is here, and not there—that he is still a whole live man; and that he is not

* The man at Hartford, Ct., who is reported there to teach that eighty parts of the Bible are false; and that “the spirits” reveal all it contains of truth.—EDITOR.

† One of our New York judges.—Ed.

a dead and alive man in both worlds at once. Though I don't know why I should be glad. Perhaps he does not thank me for my gladness; for upon spiritual principles a man both dead and alive at the same time must be better off; seeing that he has shuffled off all the troubles and vexations of this world with his mortal coil; and, as a "spirit," "ghost," or "δαίμων, *daimōn*," instead of refreshing bone and muscle in Lake Michigan, doth

Bathe in gassy realms his airy soul,
In ethereal seas of heavenly blue;
Where no muddy wave of waters roll,
But all 's transparent to the view!

But, as our friend Mack says, "to be serious," I am sorry to find by the letter before me, that the Doctor has read seven volumes of the Herald to so little purpose. But this is not difficult to explain, and the explanation only deepens my regret; for while he considers me as an adorer of the old revelation, he assumes the position of infidelity, which can see in Moses and the Prophets only discrepancies, fallibility, and spiritual magnetism. With a brain so perverted the Herald can do nothing; because all its statements and reasonings are to show *what doctrine the Bible reveals for faith*: but if, when this is brought out, it is met by a virtual rejection of the Scriptures, all demonstration from them is rendered null and void. This is the Doctor's case. He prefers to walk by sight to walking by faith. He has seen certain phenomena which he and spiritists interpret as it pleases them. Their interpretation, as might be expected, is at variance with the Bible, which none of them understand; and as their own opinions are "the idols of their den," they bow down to them and worship them, tolerating the Bible only so far as it can be twisted to the glorification of their own crotchets.

But after all, this is not to be wondered at. In the Doctor's case, Campbellism prepared him for his present disregard of the Scriptures. That system of Gentile philosophy is notorious for its disregard of Moses and the Prophets. Its prince is remarkable for the slight he puts upon them, styling them "*an old Jewish almanac*." If the Hierophant of Campbellism speak thus disparagingly of God's "*sure word of prophecy*," what need be expected from those whose conscience he directs, but a higher veneration for "revelments of the spirits," than for the revelations of the Spirit of God to the prophets.

Other spiritists have been prepared for their present excesses and illogical conclusions by indoctrination with the double-distilled foolishness preached by the pulpiter of the land about souls, experiences, spiritual

operations, heaven, hell, purgatory, saints in glory, and so forth; all of which the Bible has as much to do with as with table-moving and spirit-raps! When one enters an ecclesiastical conventicle, and listens to the speechification of the pulpit occupant, what use is he observed to make of Moses and the Prophets? Literally none! The Bible is not expounded. It has fallen into desuetude in that respect; and referred to only for the text, or the *pro forma* reading of a chapter. The people have been brought to this by the incompetency of the clergy, who know not how rightly to divide the word; nor dare they if they did; for a right division would destroy their creeds, expressed or understood. The people now like to have it so; and the clergy, who live upon them, are obliged to do their pleasure. So true is it, that "like priest like people," and *vice versa*.

The people thus bedrugged have unscriptural views of every thing. There is no topic, however, upon which they make such egregious blunders as that of "spiritual operations." They are unable to distinguish between the *spirit of their own brain and nervous system in its workings*, and the operation of the Holy Spirit of God. All the workings of their brainflesh on theological-metaphysical topics, they most erroneously ascribe to the Spirit of God. By this ascription they heap upon God all the utter foolishness they detail in what they call their experiences, or God's dealings with their souls! I have impatiently listened to accounts of such dealings with souls, which, if they had been attributed to the operation of my spirit upon the narrator, would have made me highly indignant at the idea that I could have been supposed fool enough to deal with any man's soul after such a fashion. Oh that the people did but know themselves! But of his own constitution and the laws to which it is subjected, man is profoundly ignorant; and add to this his ignorance of God's prophetic and apostolic teaching, and we have as wild a beast as any that roams the woods. Solomon's wish may still be appropriately expressed, saying, "Would that the sons of men might see that they themselves are beasts!"—for assuredly on religious topics they manifest as little scriptural reason and sagacity.

Shall we forsake the Word's teaching for the "revelments of the spirits," or for the *brainflesh workings of the nervous fluid*, which are identical? Nay, Doctor dear, I tell thee, *Nay!* I see prophecies recorded in the Bible thousands of years ago, fulfilling at this time upon the earth; I see a whole nation scattered abroad, existing, and having existed for ages, under the precise circumstances the One Spirit, speaking by Moses,

Isaiah, Daniel, Ezekiel, Jesus, Paul, John, &c., declared they should; I see a civil and ecclesiastical constitution of the nations in the Old World in actual manifestation according to a word penned at the dictation of God's Spirit, hundreds of years before it had a beginning: I see all these things, and innumerable others that have come to pass exactly as foretold in the Bible from end to end.—Shall I abandon such a revelation, or admit the "revelments of the spirits" through Madams Long, Brown, and Coan, to an equality with it, for the vagaries of Andrew Jackson Davis, Emanuel Swedenborg, and Judge Edmonds?! Perish the thought for ever and ever, that I should be such an egregious fool! No; give me the book of Daniel or the Apocalypse, and take who will all the dollar or fifty-cent revelations these three women's familiar spirits may rap out to them for their especial benefit from the spirit-world, where, I suspect, they are as knavish as many of their votaries in this. I want none of them; being abundantly furnished with the most reliable revelations in the Scriptures of truth.

Dr. Cory bids us follow the apostolic exhortation to "*Try the Spirits.*" The advice is very good when taken in its proper sense. The apostle, however, does not mean, "Go to Madams Long, Brown, and Coan, and try their familiar spirits." To one who understands the word, such an exhortation would be a self-evident absurdity; because no enlightened man would expect to find spirits worthy of the least respect in familiarity with Gentile women, ignorant, and consequently faithless and disobedient to the gospel of the kingdom of God. In the apostle's day, the "*spirits*" he speaks of were "*spiritual gifts*," received by men and women who had previously become obedient to the faith, and imparted to them by the laying on of apostolic hands with prayer. (Acts viii. 15-17.) These "*spirits*," or gifts, were subject to those who possessed them; for Paul says, "The spirits of the prophets are subject to the prophets." These *gifts* were styled *spirits*, because they were *manifestations*, not of so many different spirits, but of the *One Spirit of God*, which divided the gifts to every recipient severally as He willed. (1 Cor. xiv. 32; xii. 7, 11.) *There is no instance of the Spirit willing spirits to Gentiles ignorant of the gospel of the kingdom since the Lord Jesus received gifts for men.* (Ephes. iv. 8, 11.) Those who now profess to be intimate with "the spirits" are disobedient unbelievers, to whom God does not grant his Holy Spirit. Before men can receive this, granting it to be given in these days, (of which I have seen no evidence as yet,) men must believe the gospel and obey

it. Some who received spirits, or spiritual gifts, after baptism, (Acts viii. 16; v. 32,) fell into grievous errors of doctrine; and prostituted the gifts, or spirits, subjected to them, to the confirmation of their teaching. Among these errors was the denial of Christ's having come in the flesh. These were "false prophets," or teachers having the gift of prophecy, (1 Cor. xii. 10,) by which they could speak to edification, exhortation, and comfort; (1 Cor. xiv. 3;) or, by misusing it, to the perversion of their brethren. They went out from the churches of Christ; John styles them, also, "antichrists;" who, he says, "went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest that they were not all of us." In another place he calls these antichrists, or false prophets, deceivers, and spirits, because they were of the spiritual men, or of the class having spiritual gifts; for these were not common to all the members of the churches. John warned his brethren against these Nicolaitans, saying, "If there come any unto you, and bring not this doctrine, (that Christ has come in the flesh,) receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is a partaker of his evil deeds."

Now, in order to ascertain whether these spirits should be admitted to Christian hospitality and good wishes, they were *to be tried*. Those exhorted to try them were not ordered to run after them with fifty cents or a dollar in hand to fee every witch reported to have familiar spirits; but to examine the pretenders who presented themselves as claimants of your Christian courtesy, before you opened your house and heart to them. The test question was, "Do you believe that Jesus Christ has come in the flesh?" If he said, "*I do*," then the spirit was known to be a prophet of the right stamp; but, if he replied, "*I do not*," he was known to be a Nicolaitan or Gnostic, "whose deeds," says Jesus, "I hate." (Rev. ii. 6, 15.)

But this test-question is no longer equal to the detection of fictitious spirits, false prophets, antichrists, and deceivers. These troublers have shifted their ground. They aim at the same result as their evil generation did in the days of the apostles, only they propose to attain to it by different expedients. Their aim is to draw away disciples after themselves for their own advantage, and in doing this, they find it necessary to get quit of Moses and the Prophets, with the testimony and teaching of the Apostles. They admit that Christ came in the flesh, and therefore died, was buried, and rose again; but they refuse to confess the law

and the testimony as the sufficient rule of faith and practice. Hence they abandon "the word that lives and abides to the age," and seek for the living to "the dead," who, as the Scripture saith, "Know not any thing."

The testimony of the Rapping-Spirits is not worth a pinch of snuff; for the theology they teach is contrary to and subversive of the Bible's. We need not run all over New York to consult the witches to ascertain this; for they pronounce "departed spirits" blessed in heaven, who while embodied were as ignorant and faithless of the gospel of the Kingdom as New Hollanders. The Lord Jesus has decreed, that *he who believes not the gospel* (and there is no other in the Bible) *shall be condemned*. He, therefore, and the spirits are at issue. John, speaking for himself and the rest of the apostles, says, "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. *Hereby know we the Spirit of Truth and the Spirit of Error.*" Here is a test the Rapping Spirits cannot stand. If they testify the same things as the apostles, their testimony is superfluous; if they testify to the contrary, their testimony is false. Their votaries have no escape from this, but to reject the apostles as liars, which they virtually do.

The consulting of familiar spirits was one of the Jewish vices of old that brought down upon them the destruction of their commonwealth. Instead of seeking wisdom, and knowledge, and counsel of the priests and prophets whom God raised up for them, they consulted the dead through mediums who pretended to hold intercourse with them. Referring to this absurd abomination, Jehovah said to Isaiah, "When they shall say unto you, Seek unto them that have familiar spirits and unto wizards that peep and that mutter:" say unto them, "Should not a people seek unto their God?" Should a people seek "for the living to the dead?" He then gives a rule by which the people may save themselves from imposition by the pretended answers of the dead, saying, "*To the Law and to the Testimony: if they [the spirits] speak not according to this word, it is because there is no light in them.*" (Isaiah viii. 19, 20.) This rule, like John's, upsets all the "revelments of the Spirits," from one end of Witchdom to the other.

Seeing, then, that these spirits are by these divine tests condemned as convicted liars, what is it to us, if those who are possessed of them, or demonized, should speak with tongues, open the eyes of the blind, or raise the dead? Paul tells us not to believe an angel from heaven if he preach any other gospel than the gospel of the Kingdom he preached. If I saw an angel descending from heaven, and on conversing with him he

told me that it mattered not what I believed, so that I was sincere in my errors, and were immersed into the name of Jesus; and to prove that this was a message direct from Jesus Christ, should convert stones into bread, raise the dead, or hurl Staten Island into the Atlantic, I would not receive it. Wonders have been performed to establish lies of old time; and they are permitted now to put our faith in God's word to the proof.

Misapplication of Scripture is as fatal as ignorance of it, or unbelief. The Pope's throne was established and is sustained by misapplied Scripture; and from the same source arose the Mormon imposture of the West. I am sorry to see that Doctor Cory has fallen into the same bottomless pit. He would have us believe that the *Spiritual Telegraph's* array of facts is an illustration of the saying of Jesus, that "He who believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." This was fulfilled in the apostles and in those "spiritual men" who believed on Jesus through their teaching. It cannot be proved by the theologists or "spirits," that the power to do such works as Jesus did as the result of "*believing on him*" was to continue until the Nineteenth Century, or till his return. No man who has any regard to his reputation for critical accuracy will quote Matt. xxviii. 20 in proof; because he knows that "*world*" in that text signifies *age, or dispensation*, being *αιων, aiōn*, and not *κοσμος, kosmos*, in a universal sense. But there are many who do wonderful things that do not believe on Jesus; this text from John is therefore not applicable to them. They do their works, not as the result and evidence of faith, but by the *energy of their own wills, operating upon the nervous systems of the patients*. The promise of Jesus is not to them; hence its fulfilment is not to be found in their mesmeric doings.

Nay, more than this. I would ask where are the disciples of "the spirits" to be found who believe on Jesus? The Doctor may point us to the many clergymen and pious professors who believe and consult the spirits as abundant examples! But we reject them all as counterfeit. To believe on Jesus is the same thing as to "*believe on God*;" and to believe on them both is to believe what they promise and preach. Paul shows this clearly. He quotes the testimony of Moses, and says, *Abraham believed God*, and it [his faith] was counted to him for righteousness; and this saying, Paul explains by these words, to wit: "*Abraham was fully persuaded that what God had promised he was also able to perform*:" and therefore it was imputed to him for righteousness." For Abraham, then, to be fully persuaded that *what God had promised* he was

able to perform, was for him to believe God. "Now," adds the apostle, "it was not written for his sake alone, that it [faith] was imputed to him; but for our sakes also, to whom it [belief of God's promise] shall be imputed, if we believe on him who raised up Jesus from the dead." To believe on God, then, is not merely to believe that he exists, (none but a fool would deny that,) but to believe what he promises; "*against hope to believe in hope.*"

To believe on Jesus, I repeat, is to believe what he preached. Not simply that there was, and is, such a person. A man would be set down for an ignoramus who did not admit this; and deservedly so. He that has no more faith in Jesus than that he exists, or died and rose again, *does not believe on Jesus.* He may believe the same thing of Lazarus; but he does not therefore believe on Lazarus. To believe on a man, in the Scripture sense, you must believe what that man presents to you for faith. This is the great thing; for if you receive the man's doctrine, you receive him; if you reject that, you reject him also. "He rejecting me," says Jesus, "and *not receiving my words*—the word which I have spoken—the same shall condemn him in the last day." This is conclusive.

Now, who of the Spirit-Rappists receive the words of Jesus—the word that he has spoken? In other words, who among them believe the gospel of the Kingdom which he preached? (Matt. iv. 23.) Alas, if they have ever heard of such a gospel, infinitesimal is their conception of its import! Now, mark this—*Jesus, nor any other Scripture authority, ever promised the Holy Spirit, or its powers, to any persons who did not believe on him in believing the gospel of the Kingdom he preached.* Hence, whatever spirit it may be that spiritists rejoice in, it is not the Holy Spirit of God; but some other, it may be of Beelzebub, or some other representative of evil; but beyond all doubt or question, it is not of God. He gives not his Holy Spirit to the unholly, faithless, and disobedient, to play tricks with in moving fooleries, &c.; or to confirm the theological fooleries of Andrew J. Davis and Emanuel Swedenborg; or to endorse the scholastic divinities in the miraculous soul-dealings which preoccupy the minds of professors to the exclusion of the word.

I have no controversy with Spiritists about their "*facts*;" what I reject *in toto* is their explanation of them. I have done several wonderful things myself, and seen more remarkable ones performed by others. As far as my experiments have gone, the phenomena have all resulted from the energy of my own will operating on the brains and nervous systems acted upon. Without

speaking or looking at the man, I have compelled actions that he could not successfully resist; and which appeared wonderful to all who beheld them. Now, had I been a religious knave, I might have played off Simon Magus before the company, giving out that I was "the great power of God," having a prophet-mission to the world! I might have declared that these wonders were proofs of my divine character, and have set up for as great an ambassador of Heaven as any of the clergy, the Archbishop of Canterbury, or the Pope himself! Had I concealed from the subject my operation on his system, and had he been fanatically inclined, he might have attributed the influence he felt to the Spirit of God dealing with his soul; *especially if I had willed religious impressions upon his sensorium* instead of the secular commonplaces I did. This explains to my mind the origin of "religious experiences;" such, all such, I mean, as do not result from searching the Scriptures for the truth. People in families and societies mesmerize one another unconsciously. Their brains and nervous systems are acted upon by the ideas willed, evolving and expressed, among them. The preaching, praying, talking, and silent wishings of some concerning others, create a halo of influences, which invests the community in its family and associational relations, like a fog. Individuals are pervaded by it as by the atmosphere—an atmosphere of spirituality, as it were. If the preaching, and so forth, be the vain imaginations of brain sinflesh, as it is with so few exceptions that we may say it is universally, the spiritual atmosphere is infectious, and generative of fanatical experiences, wild-fire excitements, "awakenings," "miraculous dealings of God with souls," witchcraft, ecstasies, dreams, prophesyings, visions, "spirits," and a thousand other things detailed in the annals of fanatical religionism. And it may be noted, that *where the Scriptures are least accurately understood, these nervous-system manifestations most prevail.* No man who is not enlightened in the gospel of the Kingdom is safe from the influence of this sectarian mesmerism. All who are seized with it, not being able to account for it upon any principles known to them, call it miraculous, or the operation of the Holy Spirit. There is nothing, however, miraculous in it, or holy. It is the natural result of the operation of the flesh-spirit of the community upon its own members. It begins in the flesh and ends in the flesh, and always leaves its victims in disobedience, (for joining a church is not obeying the gospel,) and as ignorant of the Bible, and vastly more self-conceited, than when it originally demonized them.

"Speaking with tongues" is no proof of the existence of "the spirits," nor is the faculty necessarily a fulfilment of the promise of Jesus. I have heard an illiterate girl sing French and Italian songs who five seconds before and the instant after the singing knew not a word in either tongue. It was done by first mesmerizing her, and then placing her *en rapport* with an educated lady who could perform. By this process the nervousity of the two became as one—as it were, mesmeric Siamese twins. Their two brains were a closed circle, the lady who played the guitar and sang being the positive brain-pole from which the will-influence passed to the negative brain-pole of the girl, causing her unconsciously to *sing with tongues*.

Jesus rested his claims, not upon the ground of his exclusive performance of miracles, but upon that of doing such miracles as no one had ever done before him. "If I had not done among them the works which none other man did, they had not had sin" in rejecting me. He admitted that his adversaries cast out demons, for he said to them, "If I by Beelzebub cast out demons, (or spirits,) *by whom do your children cast them out?*" The casting out of demons by the Jews was "the healing the sick" by exorcism, or mesmerism, practised with religious ceremony. Finding that Paul was so successful in casting out spirits (a Bible phrase for curing insanity, deafness, dumbness, epilepsy, and such like) by the Spirit of God in the name of Jesus, the sons of Sceva undertook to mesmerize in his name. The operation of the Holy Spirit in the name of Jesus was irresistible, but mesmerism in the same name was uncertain, and dangerous to the operators, exciting the fury of the maniac against them. Modern mesmerists, though they believe not on Jesus, do wonderful things even in his name to confirm their vagaries, but do not meet with the same fate. The reason, however, is, because their patients are as ignorant of Jesus and Paul as themselves. They cannot say, "Jesus I know, and Paul I know: but who are ye?" Not knowing Jesus and Paul, they do not perceive that the mesmerizers in his name are impostors, however effectual the cure; therefore they escape, and delusion rests upon all.

In answer to the Doctor's question, *What is a miracle?* I should say, *A work essentially more wonderful in power than any thing that had preceded it.* This was the character of most of the works of Jesus; therefore they were miracles. They were essentially more wonderful demonstrations of power than any thing performed since his day of which we have any authentic account.

The apostolic miracles were also his, for "The Lord worked with them, and confirmed the word they preached with signs following." (Mark xvi. 20.) The time has not yet come to do greater works than his. The dead who have believed on him will arise and do them when he returns. Mesmeric manipulations, however surprising to this generation, are not miracles. They are mere physical phenomena. Cause the raging elements to cease their billowy strife by a "*Peace, be still!*" or feed your hungry thousands with five barley-loaves and two fishes by the power of your "*spirits,*" ye mesmerizers, and ye may then talk to us with some show of reason of the co-mediumship of your writing-mediums and clairvoyants with Jesus and the Prophets! Till then, hide your diminished heads with shame, and face confusion.

I have nowhere said that "the spirit or angel who appeared to John was Enoch and Elijah." If Dr. Cory says this under the inspiration of his familiar spirits, they have misled him. My words were, "A prophet, one of the apostle John's brethren, (*perhaps* Enoch or Elijah,) was sent as an angel to him in Patmos." I need not therefore answer his question, "How do you know?" I do not *know*, having only *supposed* it. The prophet may have been Moses. But be he whom he may, the supposition is vastly more scriptural than the affirmation, that the prophet was the ghost of a dead man, or a familiar spirit to John.

In the absence of direct testimony, *scripturally-enlightened reason* teaches that Moses must have been raised from the dead. Spiritists have neither reason nor testimony against it. All they can say is, they are not convinced; and we may add, while they are beguiled by "the spirits" they never will.

Yes. I say that those who appeared to Abraham, Daniel, Lot, and at the tomb of Jesus, were angels, and not human ghosts. Dr. Cory thinks that the Bible is against me, because it styles them all "men." It does; and therefore they are not ghosts. They were angel-men; that is, *men sent of God*: for *angel* defines *office*, not *nature*, signifying *one sent*. They were men, but differing from Abraham, Daniel, &c., in this, that they were *immortal men*, which earth-borns are not. An angel may be either an *immortal man sent of God*, or a *mortal man sent* by the same authority. The angels in question were of the former class; while the Lord Jesus, "the Angel of the Covenant," (Mal. iii. 1.) was of the latter, though now exalted far above all immortals.

I believe I have now noticed all the noticeable points in Dr. Cory's epistle. What

I have written will, no doubt, find its way to him, as the *Herald* still visits the house of one well known to him in Waukegan. I have written with no intentional disrespect to him, though freely and plainly; nevertheless, I confess, with profound contempt for his familiar spirits. I regard these as mere *spectra of the highly-excited sensoria of mediums, reflected, as from a mirror, upon their perceptive organs, as in dreams.* The mediums see the spectra; but those who "*seek to the dead*" through them do not, unless themselves, not *supernaturally*, but *preternaturally* excited. The believers in "the spirits" are not sufficiently skilled in science to explain the phenomena they observe. Generally speaking, they are ignorant of the little science yet embraced in "the circle of the sciences;" and still more notably ignorant of the true import of the Bible. Such observers are sure to err in their conclusions. When the things belonging to flesh and blood are better understood, the ghost-religious opinions of the Spiritists of 1854 will be as much a subject of merriment as those of the pious murderers of "Salem witches" in times bygone. They will then have come to know, that *the spirit pertaining to flesh and blood*, and the Holy Spirit of God given to prophets and obedient believers of the gospel, are entirely distinct. The former is the fleshy spirit of the world; and the latter, "the Comforter, the Spirit of Truth, *whom the world cannot receive.*" (John xiv. 17.) The Davises, Swedenborgians, and Edmondsons of the world cannot see this, because the spirit of the flesh is blinding. It exhales from the blood like a mist befogging the brain. No wonder such persons see sights, and, losing all control of themselves, are seized upon by *the effluence of their own organization*, and made to perform the gymnastics which astonish the gaping multitude equally with themselves. For myself, I have ceased to wonder at any thing short of men becoming rational and intelligent believers and obeyers of the truth. In the midst of the universal foolishness and ignorance of the Bible that prevails, this is wonderful indeed!

March 6, 1854.

EDITOR.

AN EXTRAORDINARY QUESTION.

DR. THOMAS—*Dear Sir*:—Believing that you are qualified by research, and that your knowledge of the Word of God—a knowledge resulting from profound investigation—renders you capable of giving a fair exposition of the more intricate sentences of the Bible; besides, judging from your past actions that you will by no means prevaricate about the truth, or hesitate a moment after

having investigated the subject, to give your opinion, even if such opinion should conflict with what you have previously contended for:—these things being believed, your views on the following question are most respectfully, but earnestly solicited:—*Will the wicked, when they are resurrected, (Rev. xx. 12.) be animate or inanimate?*

That they will be *lifeless* is zealously contended for by some, and I would say, that the zeal manifested in trying to establish their *lifelessness* from the Bible, is absolute infatuation; for the whole tenor of the Scriptures goes to abundantly prove the contrary. In Rev. xx. 5, we read, "But the rest of the dead lived not again *until* the thousand years were finished." Now, that life (that is, animal life) is manifestly implied in this verse, even a mere smatterer in philology, it is conceived, would not attempt to deny.

Your view of this matter will very much oblige your humble servant,

AN INQUIRER.

Lunenburg, Virginia.

Jan. 31, 1854.

RESURRECTION AND CLASSIFICATION OF THE DEAD.

The design of resurrection is, not only to reorganize the dead, but to reorganize and make them alive again; and the reason why they are to be thus reinserted into life is, that they may stand before the tribunal of Christ, and give account of themselves to God, (Rom. xiv. 10–12.) that they may receive the things in body accordingly, be they good or bad. (2 Cor. v. 10.) These testimonies stand side by side with Rev. xx. 12. The dead referred to must of course become living, or they cannot give an account of themselves, or receive recompense good or bad. If those spoken of in the fifth verse lived not again until the thousand years were finished, it follows that when that time expires, *they will live again*, but with a terminable life.

The tenth verse of the chapter, cited by "Inquirer," completes the prediction of the destruction of the postmillennial *Gog and Magog* power, styled "*the Devil*," which will be exterminated on the same territories, and by similar means, as "*the Powers*," represented by "the Beast and the False Prophet," were a thousand years before. (Rev. xix. 20; xiv. 10.) The eleventh verse presents a new scene. Its description carries us back to the beginning of the Millennium, when the "*Great White Throne*," the throne of David, is established, "*the earth and the heaven*," or present Gentile constitution of the world, having "*fled away*," and the glory of Jehovah pervading the earth as the waters do the sea. Jesus reigns upon this

throne until he has put down all enemies under his feet, when the last enemy, Death, shall be destroyed; an idea which is symbolically described as the casting of Death and Invisibility (ἀόρης) into the Lake of Fire. ver. 14. (1 Cor. xv. 25, 26.) The prophecy then embraced in Rev. xx. 11-15, is descriptive of resurrection matters, pertaining to the beginning and ending of the thousand years. The dead who are raised are those who stand related to the opened books—persons who have died under times of knowledge, and whose works, therefore, will be adjudged as good or bad, according to the light revealed from heaven, as it is written in John iii. 19. They all live again who rise; but all mankind are not raised, because all mankind have not lived under times of knowledge, or in relation to the books.

Divine knowledge classifies mankind. One class is composed of those who have lived under times of ignorance, which God winks at. (Acts xvii. 30.) This is comprehensive of those whose ignorance is involuntary and helpless. They are born and die under the sentence pronounced upon Adam: "Out of the ground thou wast taken, and unto the dust shalt thou return." This is the end of their beginning. "They remain in the congregation of the dead," being helplessly *sinners by constitution*.

A *second class* includes those to whom God sends the light, but who shut their eyes against it, loving darkness rather than light, because their deeds are evil. These are not only sinners by constitution, but *wicked sinners*, who refuse to come under a constitution of righteousness to God. These are "the rest of the dead who live not again till the thousand years are finished." At the end of that period they rise, and, commingled with the Gog and Magog rebels, are with them "tormented day and night to the ages of the ages," εἰς τοὺς αἰῶνας τῶν αἰῶνων, *cis tous aionas ion aionon*, in the *postmillennial* "lake of fire" which "devours" those adversaries.

The *third class* of the dead is comprehensive of those who when previously living came under a constitution of righteousness, and are therefore "*saints*." Sinners who have intelligently obeyed the gospel of the kingdom, by so doing become saints. Thus they begin to do well, and for a *patient continuance in well-doing* they receive glory, honor, incorruptibility, and life at the first resurrection as the first-fruits unto God and to the Lamb. These are "*the just*," who rise to the life of the Age, and possess the Kingdom.

The *fourth class* includes those saints who did run well, but did not continue in well-doing; way-side, stony-ground, and thorn-

choked professors. These are "*the unjust*," who with "the just" rise at Christ's coming, but to the shame and contempt of the Age. (Dan. xii. 2.) They are driven by the decree of the King into the territories of the Beast and False Prophet, and Kings of the Earth, styled "the Devil and his angels," (Matt. xxv. 41;) where they are tormented with fire and brimstone, in the *premillennial* lake of fire, (Rev. xix. 20,) in the presence of the Holy Angels, (the saints,) and of the Lamb, (2 Thess. i. 7-10,) [the Lord Jesus;] who give them no rest day nor night to ages of ages, εἰς αἰῶνας αἰῶνων, *cis aionas aionon*, (Rev. xiv. 10, 11,) that is, till the destruction of those dominions is completed, which ensues before the thousand years begins. If these things are understood, there is no scope for such a dispute as is implied in the question of "*An Inquirer*." EDITOR.

March 6th, 1854.

Notices of Books.

THE APOCALYPSE UNVEILED.—*The Day of Judgment, The Resurrection, and the Millennium, presented in a New Light.—The Repossession of Palestine by the Jews and their Conversion to Christ as their Messiah.* In two volumes 12mo. pp. 725.—ANONYMOUS.—Publisher, E. French, 12 Bible House, N. Y., 1853. Price, \$2 50.

SUCH is the title of a work reprinted in this city from an English copy. Its mechanical execution is respectable, the paper being white, clear, and of good body, and the type new or nearly so. The binding is cloth-boards, and lettered on the back "*Apocalypse Unveiled*;" which without dispute is an exceedingly attractive title to all interested in the interpretation of that extraordinary and hitherto *uninterpreted* book. The two volumes contain 725 pages of long primer type, with leads between the lines; which, if all were placed together in a body, would leave about one fourth of each page a blank. That the reader may have some idea of the quantity of print contained in the two volumes, I would say that, set up after the form of Elpis Israel, the 725 pages would make a book of the size of that work. If then our readers desire to purchase two dollars and fifty cents' worth of printed paper with the publisher's fifty or seventy-five per cent. added to the original mechanical or "getting-up" cost, let him procure the "*Apocalypse Unveiled*." No book can suit such a buyer of publishers' wares better. Plenty of paper, plenty of print, and respectable binding—two nice duodecimo volumes for his table—what more can he want?

But I have been requested by some, who judge of the value of books, not by their length, breadth, and thickness, but by the thoughts, ideas, arguments, valuable information they may contain, to let them know through the Herald what I think of the "Apocalypse Unveiled," concerning which a very "taking" notice had appeared in the *National Intelligencer* before its publication. They desire this, that they may not "throw away" two dollars and fifty cents for what might turn out to be a mere bookseller's speculation. To gratify these friends, I have procured the loan (fortunately only the loan) of the "Apocalypse Unveiled" from a worthy brother whose property it is. "Keep it," said he, "as long as you please," a lease which impressed me with the idea that the author in drawing aside the veil had exposed nothing very admirable to view, at least to him; or he would have desired it for frequent contemplation at much shorter intervals than, if left to my own convenience, I might have pleased to afford him.

Some readers may not know what the Apocalypse is, not finding any such title in the English version of the Bible, nor being acquainted with Greek. For their information, then, it may be remarked, that *apocalypsis* is the first word of the Greek copy of the book styled "*The Revelation of St. John*," and signifies a revelation. Hence, many have adopted the Greek word as the title of the twenty-two chapters into which John's book is divided, to distinguish it from other parts of Scripture which are revelations also. The English title does not express the truth. The Apocalypse is not John's Revelation; but "*A Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to pass.*" This is the title given to the book by John, to whom Jesus sent and signified it through his messenger.

Revelation is the unveiling of hidden things. "*The Apocalypse Unveiled*," then, is a very objectionable title, signifying "*The Unveiling Unveiled.*" The unveiling was performed by God when he gave the revelation to Jesus Christ. God unveiled the future to him; and He unveiled the future to his servants by showing what had been made manifest to him. How is it, then, that this book is not understood? It is the *Future Unveiled*; yet it baffles all the learned, all "the divines of Christendom," and all their disciples who rush into print upon the subject, to form even a rational conjecture upon coming events! The enigma is not difficult to solve; nay, the question is answered in John's title, which informs us, that the Apocalypse is a revelation to Christ's servants, to show *them* the future. It is not

an unveiling of the future to those who are not his servants—to the wise, the prudent, the scribes, the princes, the disputers of this world*—who have been almost exclusively the baffled expositors of apocalyptic truth. These are not Christ's servants, not having the seal of God in their foreheads.† They neither understand, believe, nor have obeyed, the gospel of the kingdom; and therefore their foreheads are unstamped with the seal of God. How can men ignorant of the gospel of the kingdom expound a revelation which unfolds the formation of a situation of human affairs, the predicted resolution of which is the reestablishment of the Twelve Tribes of Israel in the Holy Land under the government of "THE KINGS OF THE EAST," or Christ and the Saints, with dominion over all nations to earth's utmost bounds? They who do not understand and believe this, and the manner in which the setting up of this theocracy is to be effected, and who cannot scripturally define "the Saints," are utterly incapable of giving a scriptural, rational, demonstrative, or intelligible explanation of The Apocalypse. The Hengstenbergs, the Tregelleses, the Elliots, the Cummingses, the Bickersteths, the Fabers, the Cunninghames, the Bp. Newtons, the Keiths, the lords, and all the commons, who have written upon it, too numerous to mention, can no more interpret the vision, than could all the wise men, the astrologers, the magicians, and the soothsayers, of Nebuchadnezzar's court, his dream of the latter-day catastrophe of the Kingdom of Babylon. "The secret of the Lord is with them that fear him"—with them "who keep his commandments, and have the testimony of Jesus Christ."‡

This is the reason of such universal failure. All these writers occupy theological stand-points from which the revealed future cannot be seen. How can a man possibly expound correctly the seventeenth and nineteenth chapters, whose theology inculcates the introduction of the Millennium by the influence of "the benevolent institutions of the day" upon the governments and peoples? Or a peace-society man who dreams of war ceasing from the earth before Christ comes? Or one who believes in the triumph of republicanism over monarchy? Or how could divines of the Church of England, or of Scotland, or of their sectarian offshoots, expound the saying concerning God's servants, "*These are they which were not defiled with women; for they are virgins;*"§ seeing that they are all defiled by these "Women," being ministers of the "*Harlots*," which recognize "Babylon the Great" as the "Holy Mother

* 1 Cor. iii. -ii.

† Rev. xii. 17; xiv. 12.

‡ 2 Rev. vii. 3.

§ Rev. xiv. 4.

Church," though corrupt in many things? The author of "*The Apocalypse Unveiled*" truly remarks, "It is strange that Protestant Divines should claim descent from this woman. If any such connection does exist, it would be more discreet to conceal it than to boast of it."

But, what shall we say of this same "Apocalypse Unveiled?" Divines say that the Apocalypse is a dark book. If then you put a veil over a dark book, what do you accomplish? You make it darker! Suppose then you afterwards unveiled it, what is the result? You make darkness visible! That is very true. If therefore I were asked to amplify the title, I would write it, "*The Apocalypse Unveiled, or Darkness made Visible;*" and instead of saying, "*Presented in a New Light;*" I would render it, "*With Former Shadows intensely Deepened.*" I never took a book into my hand upon the subject it treats of, whose intrinsic value is of so little worth. I would not give it shelf-room. The authorship is a disgrace to any man outside a lunatic asylum. The writer has withheld his name, which is good policy; for one would hardly think it possible for another work on prophecy with his name affixed to find an intelligent purchaser for a single copy. This may be thought severe censure; it may be, but it is just, and in my judgment richly deserved. It is such trashy books as these that have darkened, and brought into dispute, one of the most interesting and important portions of the Scriptures. An exposition of the Apocalypse is still a desideratum, which can only be fulfilled by one unspoiled by scholastic theology, independent of authority, intelligent in the political constitution of the Gentiles, and who understands the gospel of the kingdom, and has obeyed it.

A citation or so from "*The Apocalypse Unveiled,*" I doubt not, will satisfy the reader that we have naught extenuated in the case. "I believe," says he, "that heathen Rome has nothing at all to do with the book after it leaves the seven churches." "The Four Beasts (with six wings, ch. iv. 6-8) are intended to represent the four grand divisions of the earth!" "The Lion is the appropriate symbol of Africa: the Ox is the emblem of Asia: the beast with a man's face is obviously intended to represent Europe: the flying eagle is America!" "The Sun becoming black as sackcloth of hair, (ch. vi. 12.)—This is the first direct reference to England yet met with in the Apocalypse!" The blackening the Sun was the execution of Charles I., "the head of the nation and head of the Church." "France is represented under the metaphor of the moon!" The Four Angels holding the four

winds of the earth are the Powers that formed the Holy Alliance of 1815! The sealed out of the Twelve Tribes are "the dissenting and varying forms of Christian denominations!" "The duration of the silence in heaven for half an hour is of no consequence!" An easy way of getting rid of the difficulty of explaining it! The angel of ch. x. is "the present age of steam-power and the magnetic telegraph!" The woman clothed with the sun and a crown of twelve stars upon her head, is the union of the English Church and State, "guided and governed by the light and teachings of the twelve apostles!" This is a climax of absurdity with which we may well dismiss the "*Apocalypse Unveiled*" to the waste-paper basket for candle-lighters, and so forth.

EDITOR.

A DEBATE ON THE STATE OF THE DEAD between Rev. Thomas P. Connelly, A.B., an Evangelist of the Christian Church, and Nathaniel Field, M.D., Pastor of the Church of God, meeting at the Christian Tabernacle in the city of Jeffersonville, Indiana. Held at Old Union Meeting-house, in the vicinity of Indianapolis, in the summer of 1852. Reported by J. G. Gordon, Esq., Attorney at Law, and revised by the Parties. Published by Dr. FIELD at Jeffersonville, Ia. 12mo. pp. 308. Price \$1 00, postage included.

The above is the title of a work recently forwarded to me by my friend Dr. Field. On reading it, it may occur to the reader to inquire, What ground of debate can possibly exist between "An Evangelist of the Christian Church" and a "Pastor of the Church of God?" To this question it may be replied, that if the ecclesiastical words and phrases of this century were representative of the spiritual ideas of the apostolic age, there could be no ground of debate. But there is nothing more distinct than Bible things and modern phrases. The language and ideas of Scripture are inseparable as sign and thing signified. Not so, however, with the dialect of the schools and systems of this expiring age—it expresses one thing, but really means another. Thomas P. Connelly, the Reverend Bachelor of Arts, styles himself "an Evangelist of the Christian Church." In Paul's day, an evangelist (εὐαγγελιστης, from εὖ, good, and ἀγγελλω, to deliver a message) was one who announced glad tidings, or good news, and had received a spiritual gift, or gifts, by the laying on of the hands of the eldership, by which the gospel he announced was confirmed. Mr. Connelly has the official name of such an one, but without the qualification.

But, he claims to be an evangelist of "*The Christian Church*;" not of a Christian church, but of the simon-pure community! Dr. Field, I should think, will hardly admit this claim; because, as their churches are in opposition, the recognition of Mr. Connelly's church as the true one, would be to surrender the claim of his to be "the Church of God." *The Christian Church* and *the Church of God* are scripturally identical; but here we have them in our day rival and antagonistic.

But, what is this Christian Church? From things exhibited in the debate we are able to strip it of all phraseological disguise. It is nothing more nor less than the *Campbellite Brotherhood*; so that Mr. Connelly is not "an evangelist of the Christian Church;" but, one who is commissioned by the Campbellite community to announce to the people as gospel, the opinions inculcated by the Professor of Sacred History at Bethany College. Among these opinions is the purely carnal notion, (so carnal that the old pagans, who were utterly ignorant of the things of the Spirit of God, entertained it,) that when man dies, he is not only conscious, but beatifically glorious beyond the skies! This is the bright side of the conceit; the dark one is, that if he have been wicked before "shuffling off his mortal coil," he descends into the bottomless pit burning with fire and brimstone, where he remains as fuel for the burning to infinity.

The preaching such foolishness as this destroys entirely Mr. Connelly's claim to be regarded as a scriptural evangelist. Every student of the word, whose brain is not addled by pulpitology, knows very well that Paul, Timothy, and Titus, never preached anything like it. They announced life and incorruptibility in the kingdom of God to all who believed the glad tidings concerning that royalty, and became obedient to the Law of Faith in word and deed. They proclaimed the attainment of this on rising from the dead; and hence their own anxiety to share in the resurrection. They taught *immortality of body*; that is, *life endlessly manifested through incorruptible body*: so that no body, no immortality, was the idea that stultified all the notions of the Greeks.

In the debate under notice, Dr. Field took up the scriptural position, which is invulnerable by the pointless shafts of orthodoxy and spiritrappology. To enlighten the public mind on the state of the dead as revealed in Scripture is a useful work; and very much needed at the present time, "when," as he says, "it is so much excited by the delusions and vagaries of modern spiritualism." I wish success to every effort calculated to rationalize the people on religious topics; I

hope, therefore, that the Doctor's work will have free course to that end. All wishing to purchase can send him an order as above, prepaid, and enclosing the price, and in a few days he will enable them to judge of the endeavor for themselves. EDITOR.

A SUPPLEMENT TO THE COMING STRUGGLE AMONG THE NATIONS OF THE EARTH, containing Replies to some Objections brought against the Pamphlet; with a Development of the Theory of the Two Witnesses and the 1260 years; Also, additional reasons for asserting that Britain cannot be one of the Ten Horns. BY THE AUTHOR OF THE COMING STRUGGLE. London, Tenth Thousand. 1853.

A kind friend in Nottinghamshire has forwarded me a copy of the above. It contains nothing new to those who possess copies of *Elpis Israel*. What Mr. Pae says about the Two Witnesses is a faithful transcription from its pages; save that he mistakenly attributes their defeat in 1572—1685 to "*the Dragon and the Beast*," which I do not. It was the Beast "that ascendeth out of the Bottomless Pit that makes war against them, and overcomes them, and kills them;" not the Dragon, which is a distinct power, and not concerned in that Book.

My calculation of their death-periods he parades with lines of *italic*, without the slightest hint of his having no more to do with it than copying it into his manuscript.

My calculation also of Ezekiel's 430 years he treats in the same manner. Not satisfied with this, he republishes a page of my chronology as it stands in the English edition of *Elpis Israel*, without discovering that there is a typographical error in regard to the reign of Alexander the Great, which ought to be eight years instead of seven; and the age of Jesus at his crucifixion 35½ instead of 36½, as he has copied it.

Under the head of Britain he runs wild. Upon this topic he has some *original* matter, which makes him very vulnerable. But fortunately for him, his contemporaries there are as much in the dark as he. I have stated, (and I believe I am the only one that has done so with proof,) that Britain is not one of the Ten Toes of the Image, or Ten Horns of the Beast. I have many reasons for this. Mr. Pae has adopted the idea, and given it as his own on page 19; but not understanding it aright, he has jumped to the conclusion that England is not to be "involved in the approaching storm," but will have to "battle for virtue, for morality, for knowledge, for religion, and for Christ; and the struggle is against vice, ignorance, impiety, and the Devil." This is mere fal-lal.

Though the British Power is not an element of Gog's or Nebuchadnezzar's Image, she is a Gentile Power to be humbled by the Stone. Her Church is a Harlot; and her whole ecclesiastical system mere sham-Christianity. Mammon is her god, and her priests his faithful votaries. There will no doubt be a difference in the degree of her punishment as compared with the papal nations; but that she will escape the wrath of God is but the day-dream of speculative patriotism, which is at best but a very fleshly affair.

On page 26, Mr. Pae has half a page of my words, which he attributes to "*an American writer on Popery!*" This is certainly not particularly descriptive of myself, as I can hardly be styled a writer on Popery more than on any other special form of abomination. His "Appendix No. 1" is also the dates given in Elpis Israel, thrown into a tabular form without acknowledgment.

In the circulation of the truth I rejoice, though I may not, as in the present instance, be benefited a cent. I do not, however, like to see a man work up ideas not his own, and which, if left to himself, he never would have thought of, and publish them to the world as if he were their author. In his "*Coming Struggle*" he makes as slight an acknowledgment of the source they are derived from as possible. I regret this, because, had he acted with literary candor and generosity, several editions of Elpis Israel might have been put in circulation in Britain, that would have enabled the public to understand the gospel of the Kingdom, as well as the coming struggle of the Powers; which his own limited means are incapable of doing. The pamphlet has set the people to thinking and inquiring for more information; which, from another pamphlet to be noticed hereafter, I perceive he is unable to afford when he loses sight of Elpis Israel. He has advertised two works of a clergyman upon Daniel and the Revelation, on his pamphlet cover—works from which he has borrowed only eight lines; while of the *existence* of the Herald and Elpis Israel, from the latter of which he has plagiarized every thing that has given interest to his pamphlets, he has left his readers and the public in absolute and total ignorance! It is true, that orders for Elpis Israel could not have been supplied, (there being now only twelve copies in Britain unsold;) still it would have given the works notoriety, and have created a demand I should have endeavored to supply by reprinting the work. Mr. Pae has been over here, and republished; and caused some of the pamphlets to be exposed for sale in Mott Haven, where I learned his name; yet my face he has never seen! These facts do not exalt my views of his proceeding!

EDITOR.

THE COMING REST FOR THE NATIONS OF THE EARTH; or the Millennium described in accordance with Scripture Prophecy. BY THE AUTHOR OF THE COMING STRUGGLE. London. Seventh Thousand. 1853.

This is a general view of the subject, faintly daguerreotyped, as it were, in pamphlet form, from the first and second parts of Elpis Israel, as *The Coming Struggle* was from the third. The design of the pamphleteer seems to have been, to secure readers to the widest extent, which was certainly desirable; he therefore trims his sails and braces his yards so as not to run afoul of the majority, who believe in a Millennium of spiritual influence, in which Christ and the Saints (wherever they may be) are not to be found upon the earth.

It can be seen, however, that Mr. Pae does not believe in this; for he states clearly the position we occupy, even to an extent beyond what he avows as his own conviction, and shows its scripturality and reasonableness; while he speaks hypothetically, so as not to be committed to premillennialism, which is not popular. He says, "In the public discussion of this subject, the advocates of the postmillennial theory reject the English translation of the Scriptures. Taken as it stands in our language, there can be no doubt that the Bible teaches the doctrine of a premillennial advent." He then shows, that the practical conclusion of the postmillennial argument is, that "the English Bible is not to be trusted." Yet he adds, "We do not intend by these remarks to intimate our dissent from the postmillennial theory, but merely to press upon the notice of the Church the existing difference, which all admit, between that theory and the English Bible." "While we neither assert nor deny a personal advent, we consider that the government or constitution of the Coming Rest will be essentially Messianic. It will be emphatically Christ's kingdom; and if not personally or visibly present, he will send forth a personation of his Spirit so vividly, that a personal or bodily presence could not give any stronger evidence of his assumption of universal regal authority on earth." Such is the non-committal position he assumes. He consequently says nothing about the First Resurrection, and the destruction of the Powers that be by Christ and the Saints; but confines his notice of resurrection to that at the end of a thousand years. On reading what he says, my conviction is, that he believes more than he ventures to confess. But such an exhibition of truth, while it saves a man's popularity, will do little to advance the truth.

Sin and Satan are evidently stumbling-blocks in his way. Not understanding the

Scripture concerning these, or not willing to come out with what he may see, he is sadly bothered with the binding of the Devil. He cannot see how the Devil can be bound, and yet sin exist for a thousand years after. He admits the existence of Death in the Millennium; but affirms that "no sin will be committed during this period," in the face of the saying, that "the wages of sin is death."

He imagines that only one language will be spoken in the Millennium, founded upon Zeph. iii. 9. He forgets that Zechariah speaks of ten languages, at least, existing in the day of Judah's glory. These two prophecies must be taken in connection, thus: "The Lord will turn to the people a pure language in that day, when ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you.'" Mr. Pae does not see that the language is a pure religious language, by which these people of many tongues will be enabled to serve the Lord "with one consent." He thinks that the pure language is "the old Saxon spoken by Bunyan, Shakspeare, and Milton!" But where this is predicted, he testifieth not.

In answering the question, When is the Millennium to begin?—he again quotes from *Elpis Israel* without acknowledgment. He plagiarizes the Second Exodus of forty years; and the date 1906 at its termination, for its beginning; also the seven years as the duration of the "little season" at the end, as exhibited in my chronology on the last page of *Elpis Israel*. The success of this pamphleteer is certainly unexampled. I hope he has done much good, though his way of doing it is far from being in good literary and correct keeping.

EDITOR.

The Irvingite Apostle for Italy, and the Peace Society.

HENRY DRUMMOND, Esq., M. P., says to the Peace Conference:—

"You endeavor to cast obloquy on the profession of arms, and are indignant at 'successful warriors occupying posts of distinction in courts and cabinets.' Take the army and the navy as a class, and take any other class of men in this country—merchants, tradesmen, manufacturers, savants, buyers—compare them together for talents, patriotism, honor, virtue, disinterestedness, kindness, self-devotion—for, in short, every quality that ennobles man—and I assert that the military class is beyond measure superior to any other. You would prefer to see statues erected to those who have been most eminent in the money-making arts of peace; and instead of statues to Marlborough, Wel-

lington, Duncan, and Nelson, you would prefer to see statues to the inventors of spinning-jennies and railroads, or to Kant and Jeremy Bentham. You think a broad-brim in bronze more picturesque than a cocked hat. You are severe upon Mars and Moloch, and prefer Mammon to both. Idolatry, like statuary, is an affair of taste, but Milton, who seems to know as much about devils as you do, tells us that Mammon was the basest and meanest of all."

"You state that 'the flower and strength of European manhood is living in coerced idleness at the expense of the rest of the community, in order that they may be ready to fight;' it would be more true if you had said, in order that the rest of the community may be able to spin cotton and grow corn in quiet."

"Agreeably to the cant of the age, you try to mix up some fragments of Holy Writ to sanctify your folly; and imagining that you are to be the means of introducing the Millennium, you ask 'if there is nothing which Christian men can do towards that end?' You want a universal peace without the Prince of Peace; you want the world more quiet, that men may be left more undisturbed in the enjoyment of selfish gratification; and you think that no one can penetrate the darkness in which you have enveloped history, both sacred and profane. Yes, you can do something to bring in universal peace; *join together to beseech the Prince of Peace to come again, as He has promised to do, in the same way as that in which he was seen to go, and He will come and bring peace with him; but without him ye shall do nothing.*

"At this moment every sovereign on Continental Europe has usurped over the rights of their nobles and of their people; the Emperors of Russia and Austria, the Pope and his priests, the King of Naples, and all the minor absolute German princes. For this usurpation the people are vowing vengeance; and from England their leaders have issued proclamations calling on all subjects not to war with each other, but unite in warring on all the reigning families, and put them to death. If you have any honesty and sincerity amongst you, transfer your conference to Moscow, Vienna, or Constantinople, in all of which I can venture, though unauthorized, to promise you a reception much more consonant with your deserts than the urbanity of the Scotch are likely to give you in Edinburgh; and when the inhabitants of that city, and of Manchester, have been brought to dismiss their magistrates and police, and to rely upon the pacific disposition of the rabble in those towns, it will be time enough to begin to think about what may be done with the rest of Europe."

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.]

NEW YORK, MAY, 1854.

[VOL. IV. No. 5.

METANOIA AND 'ΑΔΙΣ'.

DR. THOMAS—*Dear Sir*: I am obliged to you for the notice you have been pleased to bestow on my two little articles on the above words. But I am not quite certain that I understand your position as to the meaning of these words. Before I can consistently reply to your strictures, therefore, I desire to be better informed. By this means I may be the better prepared to reply without "multiplying words without knowledge."

Will you please to state definitely—not paraphrastically—what you take the meaning of (Μετανοία) *metanoia* to be? Give it, if you please, in the form of a proposition, with a reference to proofs, and I will consider both, and reply either by approval or dissent.

Will you do the same in reference to ('Αδης) *Hades*? I am bound to no creed but the Inspired Volume, and will be obliged to you for any information.

Will you also, as you think I have not believed "Abrahamicallly," please inform me what you mean by that word; especially as you think such a belief so important, and your benevolence induces the desire of my salvation?

It is several years since I have seen much of your writing, except "the Hope of Israel." Will you be so kind, also, as to give me the meaning which you attach to (εὐαγγέλιον) *euangelion*, or *gospel*, as used in the commandment to the apostles, Mark xvi. 15: "Go and proclaim the gospel," &c.

Very respectfully,

S. E. SHEPARD.

New-York, 18th March, 1854.

OUR MEANING DEFINITELY STATED.

It is with pleasure I proceed to endeavor to make myself better understood than from

the Doctor's friendly inquiries I find I have in my remarks in our March number on the words in question. My strictures there have been accepted in the spirit in which they were tendered, at which I am glad. I am encouraged therefore to add to them with that plainness which is indispensable for truth, but with sincere esteem for my friend, whose position I am compelled to repudiate, not from resentment at the treatment I have received from his denomination, but from logical certainty and scriptural assurance of the unshakable validity of my own.

First then as to μετανοία, *metanoia*. It is a word derived from μετανοεω, *metanoëō*, which is itself compounded of μετα, *meta*, and νοεω, *noëō*—the μετα having the force of *with*, in the sense of *on the same side with*; also *towards*: while νοεω has its root in νοος or νοῦς, *noos* or *nous*, signifying *mind*, *understanding*, *intellect*; comprehensive of its states or affections. Hence the verb νοεω is expressive of the operations of the intellect, as, thinking, considering, attending, pondering, &c.: *to think with* is therefore the radical idea of μετανοεω—so that if God, for instance, presenta proposition to the intellect, μετανοεω is *to think with that proposition*, or to approve as true what God affirms is true.

Now μετανοία, *metanoia*, being the verbal derivative, *expressing what exists*, it signifies a THINKING IN HARMONY WITH, say the thoughts of God, or with any other conversed with, as the case may be. When a sinner is exhorted to μετανοία, a change of mind is implied; because the thoughts of a sinner and the thoughts of God are essentially antagonistic: but I do not find in the etymological analysis the radical idea of *change*. These things being admitted, it follows that no one is the subject of *gospel metanoia* whose thoughts are not the thoughts of God revealed in the gospel of the kingdom.

I do not see that it is necessary to add any explanations to what are found in the article on 'αδης, *hades*. I may, however, repeat that while the radical idea of a grave is not to be found in the word, yet by *implication* it does signify the grave. I have defined it at the foot of column 1, p. 59.

By believing "*Abrahamically*" I mean, first, to believe *the things promised to Abraham in their obvious sense*; and secondly, *in the manner* he believed them as defined by Paul in Rom. iv. 13, 18, to the end.

As to εὐαγγέλιον, *euaggelion*, I understand it to signify a *good message*, from εὐ, *eu*, good, and ἀγγελία, *aggelia*, a message. A good message implies a *Sender* of the message or word, and a *Bearer* of the message, who is therefore the angel or messenger, and styled in Scripture *the Messenger of the Covenant*, that is, of the Abrahamic and Davidian covenant.

Salvation in Mark xvi. 15 is predicated on believing the *good message* and being *baptized*; and condemnation on not believing that *good message*. In Acts x. 36, Peter styles this message "the word which God sent TO THE CHILDREN OF ISRAEL, evangelizing—εὐαγγελίζομενος—peace by Jesus Christ." In these few words are indicated the sender, the message, the messenger, and the party to whom the peace-message was sent. Peter then reminds Cornelius and his friends that they know that word, which is the reason why he does not repeat it to them. He reminds them also where that message to Judah began to be evangelized by Jesus Christ; namely, *in all Judea, beginning from Galilee, after the baptism preached by John*. By turning to Matt. iv. 23, this apostle tells us that the message of peace gospellized to Judah by Jesus in Galilee was "the gospel of the kingdom"—the Good Message concerning the Kingdom. He preached peace to Judah through the establishment of the kingdom—a peace to them increasing without end when he should occupy the throne and wear the crown of his father David. Read Isaiah ix. 6, 7. Not "a wooden throne," as some lightly suppose, nor the identical golden crown David handled; but, being David's son and heir, (the only living heir known,) and ruling *then* over the same nation, and reigning in the city where David dwelt, the throne he occupies millennially, and the diadem he then wears, are styled David's.

Now before Jesus died, and after he had been for over three years preaching the gospel of the kingdom, he said, "THIS *gospel of the kingdom* must be preached in all the habitable for a testimony to all the nations." Hence the *gospel preached to the nations*

several years after Pentecost was the same Jesus preached to Judah before he died. For several years, as my friend knows, it was preached only to the Jews for the obedience of faith; but when the time came that Gentiles might be permitted to become heirs of the kingdom upon the same *conditions* as the Jews, the same gospel Jesus preached (and there is only one true gospel in the Bible) was preached to all the nations of the Roman Habitable, or "to every creature," as Jesus had commanded. See Col. i. 23.

Now the issue between me and the Doctor's whole "Brotherhood," commonly designated after Mr. Alexander Campbell, is THE GOSPEL. We differ indeed upon details of minor consideration; but they have become as nothing compared with this. *What is the gospel to be obeyed for salvation in the Kingdom of God and of Christ?*—is the question of the first magnitude that eclipses and absorbs all the rest. As he knows, I advocated for some time the views current in what Mr. C. styles "*this reformation*," Bethany being the centre of communion, which views I understand in all their length, breadth, and thickness. But during that time and for the remnant of the past 20 years, I have been studying Moses and the Prophets *as well as the Apostles*, which is a rare exception to the general practice of "reformation-preachers," as my friend well knows. The instruction I derived from these neglected writers opened my eyes to the unscriptural nature of the views of "this reformation," and compelled me in honesty and candor to renounce them; and without qualification or compromise, firmly (but with none of the "bitterness" of feeling attributed to me) to testify against them as an antisciptural substitute for the gospel, and inadequate to the salvation of any one immersed upon them as the subject-matter of his faith. My friend, the Doctor, is a preacher of that system; but not sold to it body, soul, and spirit, for he says, "I am bound to no creed but the inspired volume." I am glad to hear him say this. I hoped as much; and therefore, believing what I have stated as to the vanity of the system he expounds, I expressed the sincere wish, which I reiterate, that repentance unto life may be to him through a timely obedience to the gospel of the kingdom in the name of Jesus.

I repeat then, that the εὐαγγέλιον της βασιλείας, *euaggelion tes basileias*, "Good Message of the Kingdom," is a stranger to the "Brotherhood" to which the Doctor belongs. What it holds forth as the "*ancient gospel*" is only an exhibition of a few historical items, called "facts," pertaining to the *Mystery* of the good message, styled "the mystery of

the gospel," and "the mystery of Christ," in the epistles. From the testimonies quoted the Doctor will see, that salvation is predicated, not merely upon the recognition of the Messenger as Son of God, but on the belief and obedience of the good message of the kingdom which he announced. He did not preach the mystery; but the gospel, with only an incidental allusion to the mystery occasionally and obscurely. The preaching of the gospel of the kingdom and its Mystery and Fellowship of the Mystery, was the work reserved for the apostles. The Mystery they preached reveals to the believer of the Peace-Message sent to Judah, and to none else, on what conditions such a believer may become an heir of peace in the kingdom—namely, by also believing the things concerning the sonship, mediatorship, and sacrificial character of the Messenger-King of the Jews; and baptism in his name. The Doctor's, as well as all other theological systems extant, are based upon the egregious and fatal error of substituting a mutilation of the mystery for the good message, or gospel, itself.

Now, if my friend turn to Acts viii. 12. he will see that the *εὐαγγέλιον*, *euaggelion*, related to when "Philip preached Christ" to the Samaritans. It referred, in the order stated, first to the things of the KINGDOM of God; then to the things of the NAME of Christ; and that *Jesus was he*. I know, and my friend, the Doctor, also knows, that if a man at their meetings accept an invitation from one of the "reformation-preachers" to "come forward and confess the Lord," as the phrase is, and he be asked, "Do you believe that Jesus is the Christ, the Son of God?"—and he reply "Yes," he is greeted with a "thank the Lord," and handed over for immersion! This is called believing the gospel! But what good message is there expressed in the question? Such an one's assent to that question as it is popularly understood by Gentile theologians is not belief of the gospel, nor is that Gentile understanding of it the gospel. It is evident in the text upon what the immersion of the Samaritans was predicated; I would therefore ask the Doctor, if he advocate a return to first principles—to New Testament faith and practice—which he professes to do, why does he not believe for himself, and inculcate upon others the same things, and the belief of them, as an indispensable prerequisite qualification for immersion? If he and his "Brotherhood" were to do this, we should stand side by side, and not *vis-à-vis*, as at present. It is not agreeable to stand alone and opposed to all "Christendom;" but it cannot be helped—a Bible-taught man is necessarily insulated; because "Christendom," Protestant and Papal, is apostate and faithless of its truth.

The things of the kingdom are covenanted things. They are set forth in the covenants of promise, made with Abraham and David; and may be briefly indicated as the place of the kingdom, its nation, its empire, its king, its princes, its throne, its immortality, and so forth. The things of the name are also covenanted things. The sacrifice and figurative resurrection of Isaac stand out as an illustration of them. As Peter taught on the Day of Pentecost, so the Seed to be called in Isaac was to be raised up from the dead to sit on the Davidian throne, when He, and all in him, should possess the gate of their enemies and the empire of the world. Jesus is that Seed—the antitypical Isaac of the covenant—and though raised, the things covenanted to him have never yet been fulfilled. As the representative testator, he has "confirmed the covenant for many," bringing it into force by dying and rising again; so that believers in the things covenanted, by being understandingly immersed into him, may become the justified heirs of the promises. Beyond this nothing is accomplished; therefore with patience we wait for their fulfilment.

That I may be as definite as possible, I would remark further that the place of the kingdom is the land covenanted to Abraham, Isaac, and Jacob. Hence, faith in a kingdom somewhere else is not faith in the kingdom God has promised to all in Abraham and his Seed. The nation of the kingdom is composed of the natural descendants of Abraham in the line of Jacob and his twelve sons. Hence, to affirm that God hath cast Israel away, or that the Israelites will never be restored to the Holy Land, is equivalent to denying that the kingdom of God will ever exist. It is impossible that a person holding this dogma can believe, or even understand, the good message of peace to the children of Israel, that is, the gospel.

The kingdom's empire is the world—all the nations inhabiting the earth to its utmost bounds. Hence, those who believe and teach the destruction of all the wicked at the appearing of Jesus Christ, and the burning up of the world; or who say they do not know what the future of nations is, are without intelligence in the truth. They are not only infidels, but evil speakers against God, who has said, "all nations shall be blessed in Abraham," who with his Seed shall possess the world. All nations are now wicked, and possessed by the wicked; so that if "all the wicked will God destroy" at Christ's coming, there would be no nations to be blessed, and consequently no empire for Jesus and the Saints.

The king is Jesus of Nazareth, "the King of the Jews." As the kingdom is God's kingdom, Jehovah styles the king "my king,"

and the nation "*my nation*," and the land "*my land*," and the throne "*my throne*." If, as some say, Jesus will come no more, then there will be no kingdom. Hence they who reject his coming are infidel of the gospel of the kingdom. To call such believers of the gospel convicts him who acknowledges them of ignorance or unbelief. No personal advent, no kingdom, no resurrection, no restitution of all things Israelitish, no blessing of the nations in their enlightenment, and the destruction of their oppressors. The land covenanted to Abraham, and the kingdom, being inseparable, it is impossible for King Jesus to remain where he is when the time arrives for the Saints to take the kingdom of the fourth beast under the whole heaven. He must come, that the words of God may be fulfilled.

The *princes* of the kingdom are those Israelites and Gentiles who, to the time of the setting up of the kingdom, shall have "walked in the steps of the faith of Abraham," whose faith was *perfected in obedience*. These princes are "the saints," of whom there are very few in this generation; so that, being almost destitute of salt, it has become unsavory and nigh to cursing. All the Gentiles, enlightened by Peter and Paul, believed the gospel of the kingdom first, and were immersed afterwards. Who will venture to deny this? But now very few believe that gospel, and of those who do, very few are sufficiently assured of its divine totality and uncompromising exclusiveness to count all their former scholasticism and pulpit churchology as mere dross, to be washed into oblivion by the baptismal obedience the gospel of the kingdom demands. Obedience to the gospel is the stone of stumbling and rock of offence to this generation. Theoretical believers do not like baptismal obedience. They do not like to put off their old serpent pietism; because in so doing they would not only confess themselves to have been deceived, but would in effect pass sentence of condemnation upon their pious great-grandmothers and devout contemporaries! O ye of little faith! How poor, and miserable, and blind, and naked! Even the salt hath lost its savor. It is because of this Laodiceanism of the times that the Oriental Question, which is to end in the breaking off of the Gentiles as a sapless and rotten branch, has been providentially created. The way is thus preparing for "*the kings of the east*," at whose advent the *princes* of the kingdom will appear.

The *throne* of the kingdom is Jehovah's Davidian throne. At present without being, but hereafter to exist gloriously in Jerusalem when she shall cease to be trodden under foot of the Gentiles, and all nations shall be gathered unto the Name of Jehovah there.

The *immortality* of the kingdom belongs only to the king and princes, who are incorruptible and deathless. Being immortal, they are able to possess the honor and glory, and power and riches, of the kingdom, without leaving them to other people. They obtain a *right* to it by keeping the commandments of God; and come into its possession at their resurrection, as Jesus did.

But here I must suspend for the present. I hope I have succeeded in stating my meaning so definitely that my friend, the Doctor, and the reader, will be at no loss to comprehend it. If the Doctor can point out the way of truth more distinctly and scripturally, he will lay me under great obligation. My interests are all on the side of the truth. Neither the editor of the Herald nor its friends are afraid to look it boldly in the face. Whatever the Word establishes we fear not to receive, though it might set "all the world" against us, and "the Church" beside. I do not believe the Herald has a subscriber now who would discontinue it because a thing was stated, and testified to, which had not yet formed an article of his creed. Its mission is to fish for pearls; and to bring out of the divine treasury things *new* as well as old. Hence, we are neither afraid to produce nor to look at new things. If therefore the Doctor have any pearls or any thing new, which he believes he can demonstrate from Moses and the prophets and from the apostles, let us have them with the proof, and we will try them; and if when weighed in the balances they be not found wanting, we will seize upon them and take care not to let them slip.

March 31, 1854.

EDITOR.

VISIT TO EUROPE—CONCLUDED.

Leave Frankfort—Call at Maintz—Austrian Cavalry—Horseflesh for Dinner—Cologne—Arrived at Brussels—Visit the Field of Waterloo—Hougomont—Mont St. Jean—An Emeute ending in Smoke—Arrival at Paris—The Magdeleine—Notre Dame—Arrive at Boulogne—Visit Dover Castle—Arrival in London—Return to America.

IN our "Visit to Germany," we bade the reader good-night at the Hotel de Paris, in the ancient city of *Frankfurt am Main*, more commonly known as *Frankfort on the Mayne*. We were very agreeably aroused in the morning by a band of strolling musicians on the Platz playing some of the delightful airs of their fatherland. I do not know if this is customary; but it is certainly a much more pleasant manner of announcing that the sun has risen, and that all in bed would do well to follow his exam-

ple, than by swinging a bell, or pounding a brazen gong, as in our hotels, which only stir up to resentment what musical faculties a man may possess. It is always better to begin the day with harmony than discord. At Arnheim, our fare at the *Hotel de Hollande* was excellent; but its relish was heightened by the dulcet strains of the voice and instrumental accompaniments. When mixed up with eating and waking, music imparts a charm to those processes which purifies them of their animality somewhat, and converts them into melodious and therefore intellectual operations.

Frankfort is situated towards the centre of Germany, on the river Mayne, about 18 miles from its junction with the Rhine, surrounded by the Hessian territories, and bordering on the duchy of Nassau. The majority of the population consists of Lutherans; there are, however, 6500 Papists, some 2000 Calvinists, and about 6500 Jews. The government is a republic, the sovereign power being vested in a senate and a legislative body. Frankfort is supposed to have been founded by the Franks as early as the fifth century. The Franconian dukes had a palace here, which at a later period was frequently the residence of Charlemagne, the founder of that dominion represented in the Apocalypse by "a Beast coming up out of the earth, having two horns like a lamb, and speaking as a dragon." His son, Louis the Pious, and his grandson, Louis the German, had their residence for several years in Frankfort, which, in the ninth century, became an emporium of Austrasia, (at that time comprising the north-east of Gaul and the southern half of Germany, between Tyrol and the forest of Thuringia, and between the Rhine and the Don rivers,) and in 1254, an imperial city. Since the year 1356, the emperors of the "*Holy Roman*," or, as it is sometimes styled, the "*Roman German Empire*," were elected, and, since 1562, also crowned by the Archbishop and Elector of Mentz in Frankfort, which meanwhile had grown rich by its extensive inland trade and annual fairs, which, however, have lost their former importance since the construction of railroads throughout Germany. In the beginning of 1806, French troops occupied the city, and in 1810 it became the capital of the Grand-Duchy of Frankfort, created by Napoleon in 1807. In 1813, it was restored to its former independence, and was in the period from 1816 to 1848 the seat of the Diet of the German Confederation. Its present population is about 58,000 inhabitants. It carries on a considerable trade, and is much engaged in the banking business. Frankfort is noted for its numerous literary institutions, having among them two

public libraries, (one of which contains 80,000 volumes,) a cabinet of natural curiosities, a fine collection of paintings, &c. The most remarkable of the public edifices are the City Hall, styled *Römer*, where the Romano-German Emperors were elected, and which in substance was already extant in 964; and the ancient Gothic *Bazaar* dedicated to the *Mahoz*, called St. Bartholomew, where they were crowned. Frankfort is renowned for its extensive and comfortable hotels. The fare and accommodation are excellent, and the waiters attentive, obliging, and polite, if our experience at the *Hotel de Paris* may be taken in evidence for the rest. Having attuned us to good feeling by the harmony of their musical retainers, they set before us a breakfast of coffee and its usual accompaniments, the choice flavor of whose *tout ensemble* may be relished but not described.

We had now attained to the outward limit of our journey; and having nothing more to detain us in Frankfort, we turned our faces westward, proposing to reach England by way of Brussels, Paris, and Boulogne. Our baggage being at Cologne, this city was the first we should have to stop at after taking steamer at Maintz. It was necessary in this case that we should retrace our steps to Castel, and to cross from thence over the bridge of boats to that city. We therefore took the train from Frankfort to Castel, about eighteen miles, which did not occupy much time, as the speed is generally good.

Maintz, Mentz, or Mayence, is one of the largest cities on the banks of the Rhine, containing about 38,000 inhabitants. It was founded by the Romans shortly before the birth of Christ, and is situated opposite to the mouth of the Mayne. It is now the capital of the Grand-Duchy of Hesse Darmstadt, and the strongest fortress in Germany. Its garrison is composed of 8000 Austrians and Prussians, thereby increasing the population to some 46,000. The fortifications belong to the Germanic Confederation, and the city to the Grand-Duke. The commerce in wine and grain is very considerable. From the bridge of boats there is a very pretty view of the city and the Rheingan as far as Bieberich. The Cathedral Bazaar, which had suffered much during the French war, is entirely restored. A view of the interior is very interesting to those who love to contemplate the relics of dark and barbarous ages. It contains many tableaux and monuments. The house where Guttenburg, the inventor of the art of printing, was born, is still shown; also a monument to his memory.

We occupied our time in Maintz principally in viewing the fortifications and the

city at different points. In our walk we fell in with some Austrian cavalry returning to their barracks, which are symbolized by the gilded statue of a horse on the top of the bell-tower. We turned after them to note more particularly the physical characteristics of the men and horses. My companions refused to follow within the gateway; but my curiosity led me to the stables. They had dismounted and were busily engaged in unharnessing. Compared with the English Life-guards, all of whom are six feet and their horses a noble-looking breed, the specimen before me was any thing but imposing. The men had a dark, sour look, more like banditti than aught else. I suspect they were Italians, the policy of their rulers being to garrison German cities with Italians, and Italian cities with Germans; seeing that between them there are no race nor national sympathies, but rather the contrary. Their horses were light, but perhaps active; though, I should think, scarce equal to field service. I do not regard it as an astonishing feat of arms that the Magyars fighting for independence should beat such troops as these. The armed slaves of despotism, fighting for a pittance per diem, are but a sorry match for a third of their number struggling to be free. My inspection did not excite great apprehension of the terror of their charges. If they are to be taken as a fair specimen of the chivalry of continental Europe, it appears to me to be in a very degenerate condition, and very much to need an infusion of wild Cossack blood to save it from extinction.

At half past twelve we left Mayence by the dampfschiff "*Manheim*" for Cologne, where we arrived at 10 P. M. At dinner we partook of the viands provided as we saw others do. The waiter asked me if I would take some *fleisch*? "Yah, mein herr." He gave me some, and offered to oblige one of my friends in the same way! But on seeing the flesh he shook his head, and begged to be excused. Having no antecedents to trouble me, I ate on, though the *fleisch* neither looked nor tasted like "the roast beef of Old England." It looked a little bilious, its fibre was more dense, and its taste sugary; still, suspecting nothing, I finished the portion without accident, but with a *Rein fleisch mehr* on being invited to renew. Arrived on deck, my friend inquired, "Do you know what you have been eating?" "Yes," said I, "beef; though not so savory as English Durham." He smiled significantly. "Beef!" said he; "horse-flesh, you mean! I was aware they cooked that sort of *fleisch* for food in Germany, and therefore refused to partake of the dish you seemed to relish!" I had eaten horseflesh

for beef, but certainly without the relish. The *idea* was quite nauseating at first, because of the knackers' yards, and skewered cat's meat, and deadhorse sausages, connected with horseflesh in London, where all eatables are turned to some account! Who would have suspected (certainly I did not) that in a civilized country horses would be turned into food! Yet, if not worn out nor diseased, why should they not be savory and good? A horse is cleaner than a cow in its feeding and general habits. But then the high price of horses would cause only the worthless to be turned into food. This brings one back to the probability that it was horseflesh fit only for buzzards that had found its way in. This was nauseating at last! It was clear that ideas and reasoning were against the peace and quiet of the stomach! I therefore begged of my friends, who seemed to regard it as quite a joke at my expense, not to mention the matter any more until digestion was completed; and then we could talk upon the subject without disturbing the balance of the powers within!

Soon after our return to London, I found the following extract concerning horseflesh in a letter from one of the correspondents of *The Times*. Had I seen it before my visit to Germany, I should certainly have looked very suspiciously upon all kinds of meat offered in the name of *fleisch*, before consenting to accept it as good for food. The writer says:

"In Austria the Government some time since gave, or rather renewed a former permission for the sale of horseflesh as food. In Berlin the sale is also legal; but in spite of the efforts of unprejudiced philosophers, who can fall back on beef, and only patronize the equine substitute on principle and by way of example, the article does not find its way, avowedly at least, into consumption. Nothing seems to overcome the obstinacy of the public in this particular, and the philosophers eat and write in vain. They say, 'It is reserved for the nineteenth century to root out a prejudice sanctioned by civilization, and to restore horseflesh to its true place as an article of consumption.' But the nineteenth century is in this matter one crust of prejudices. The Berlin diners, at which, from soup to *roti*, all is horse under different modes of preparation, are still confined to a very limited circle, and, it is believed, are decreasing in frequency; but the question seems to be agitated again in Austria. There, too, the public are averse to 'strange flesh,' and display a perverse preference for beef and mutton. More practical in this as in other matters, it is to be feared that London consumes more horse-

flesh than Berlin and Vienna combined, without any societies for the promotion of the taste of it; but it is in disguise and under other names. Here the example of the Tartars and the ancient Germans is repeatedly cited, but in vain. The sceptics reply that both those respectable races ate their horses for the same reasons that the French cavalry in retreating from Moscow cooked their steeds, because they had nothing better, and that misery makes men acquainted with strange food as well as strange bedfellows. The error of the horse-eaters is, that they recommend for consumption the old and worn-out animals who are relieved by age from the shafts or the plough; they regard every horse that escapes being eaten as so much nutritive substance lost to society; if they could bring into the market young and tender animals, with sinews unhardened by years of toil and driving, they might make more progress; but a young horse is as expensive to bring up to an eatable state as a bullock, so there is nothing gained. An old Berlin cab-horse, alive or dead, is not an inviting object; and except under the pressure of a Russian campaign, the most needy of a city population would not consider him eatable. Yet the societies go on, writing, memorializing ministers, and 'greatly daring,' dining off the food they recommend, without the slightest progress. They must pray for some friendly siege or famine to make their doctrine practicable; but it is some illustration of the state of society that Ministers of State publish formal edicts on such a subject."

In addition to the above, I afterwards met with the following notice in a New York paper: "Butcher's meat has become so dear at Schaffhausen in Switzerland, that permission has been granted by the authorities to expose for sale the flesh of horses, asses, and mules." While in England, I heard of a dead ass being eaten by some poor people at Bradford, in Yorkshire! but poverty and famine are great condiments, and create a relish for consumables of the most revolting kind.

Determined to eat no more on board the *damp ship* "Manheim," we postponed our supper till we should arrive at the *Hotel der Dom*, in Cologne. Arriving therefore at this city, we hurried on to quarters, being well appetized by the cool air of the river and fasting. The next day we visited the Dom or Cathedral. It is built in the form of a cross, as are all the large church-bazaars of the time. It was founded in 1248, and since the days of the Lutheran Reformation of Popery left unfinished, though at present the completion of the work is projected. By the admirers of Gothic ecclesiastical saint-

temples it is styled "a sublime edifice." The architecture is elaborate and fine; but apart from this, it may be styled a *great bazaar of old rubbish*. The spiritual merchants who superintend it pretend that they have got the skulls of the three Wise Men of the East to whom the angel and the multitude of the heavenly host announced the birth of Jesus, and the future blessedness of the world! They are enshrined in a recess as the "*Three Kings of Cologne*," being the *mahuzzim* or guardians of the den. While looking at this, a portly-looking fellow, habited in priest's costume, entered by a door near an idol as large as a full-sized man, which they call "Christ," to which he bowed his head and knee, and then passed on. Yet they say they are not idolaters! The divine law forbids the making of graven images and the bowing down to them; but Papists do both. Protestants are not free from the iniquity; for, though they do not bow down to them, they make them, and set them on their "churches," as may be seen at St. Paul's, London, and in this city.

Though Cologne has only about 55,000 inhabitants within the walls, it has a great many saint-bazaars, or ecclesiastical edifices dedicated to guardian saints. There are St. Géréon's, St. Marie au Capitol's, St. Cunibert's, St. Peter's, St. Ursula's, with the tomb of "the saint," and many more besides; some twenty-five, I believe, besides eight chapels. Certainly, with all these saint-gods, and situated too on the left bank of the Rhine, the holy territory of Christ's Vicegerent in Rome, Cologne can have no need of walls and battlements! But, glowing as Chrysostom's eulogy on the omnipotence of guardian saints may be, the Prussian government and the orator's brethren, the priests, feel much more secure behind their fortifications from the invasion of a French army, than if the ghosts of all the saints of the popish calendar were concentrated around their city. They may have ere long an opportunity of putting their walls and guardian demons to the proof.

At Cologne we turned our backs upon the Rhine, and ticketed ourselves for Brussels by way of Aix-la-Chapelle, Verviers, and Malines. The day was fine, and the country highly cultivated and beautiful. After a run of 43 miles we came to Aix-la-Chapelle. This was once an imperial city, being founded, or at least embellished by Charlemagne, and was for a long time considered as the capital of the Romano-German empire. In the period from 813 to 1558, the emperors were usually crowned here. Towards the close of the last century, the city was occupied by the French, and in 1801 formally ceded to France. In 1815 Prussia became

possessed of it. In Germany, Aix-la-Chapelle is called *Aachen*, and is at present the capital of a governmental district of the same name near the frontier of the kingdom of Belgium. It has about 49,000 inhabitants, and is renowned for its numerous and important manufactures of fine cloth, cassimere, pins, needles, and various other articles; for its mineral waters and baths, and finally for its numerous architectural monuments, among which ranks first the very ancient Gothic cathedral, (founded A. D. 796 by Charlemagne, who lies buried there,) with many historical curiosities; and next to it the Gothic City Hall, reared in 1353, and standing upon the same spot where the palace of Charlemagne previously stood.

We were detained some time at Aachen. When released, we were not long before we crossed the frontier into Belgium. After a run of fourteen miles we reached Verviers, in the province of *Liege*, a town on the *Weze*, with 21,000 inhabitants, and celebrated for its numerous and excellent cloth manufactures. Here we left the Prussian train, which stopped at one side of the station, while the Belgian started from the other; so that we had to pass through the building to make a new start. This arrangement puts you in the power of the Belgian custom-house officers, who examine the baggage within on its transfer from one train to the other. Having as little as we could possibly do with, the examination of ours was a mere formality; the general inspection, however, caused considerable delay. At length we were off again through a very beautiful and apparently flourishing country. It reminded me very much of Derbyshire in the vicinity of *Matlock*. The agriculture is in a high state of improvement; nevertheless, sufficient corn for home consumption cannot be raised, so that the importation of it is very considerable. Belgium is the most thickly settled country in Europe, the ratio of population being 381 inhabitants on a square mile, while Massachusetts, the most populous of the United States, has only 98. The population of Belgium is 4,350,000, all of whom are Papists, except about 25,000 Protestants. There are nearly 500 monasteries and nunneries, that is, ecclesiastical houses of ill-fame. In point of origin, the majority of the people belongs to the great Germanic tribe, and is known by the name of *Flemings*, differing but little from the Dutch in language, customs, and manners. The people in the south, or the *Walloons*, are, for the most part, descendants from the ancient Gauls, (Gomer's descendants,) and speak the French language.

We arrived at Brussels at 7 P. M., after a run of 142 miles from Cologne. We put

up at the *Grand Hotel de Saxe*, in the *Longue Rue Neuve*, where we found the accommodations and fare as good as could be desired. We occupied our time in seeing all we could. Brussels ranks among the finest cities of Europe. It is the metropolis of Belgium, and the royal residence. It is situated on the *Senne*, 99 miles distant from Aix-la-Chapelle. It contains 124,781 inhabitants, exclusive of the suburbs, whose total population amounts to more than 40,000. The morning after our arrival we sallied forth to see the spectacles usually exhibited in a Popish city on Sunday. The first thing that arrested our attention was the almost total disregard to the outward observance of the day. Numerous stores were open, large placards on the walls announcing theatricals for the evening, workmen pulling down houses, and carts carrying off the rubbish, &c. We visited the Chapel Royal and Cathedral, where we witnessed the pantomime usually practised in those Popish theatres. In the Chapel Royal was an idol of the ordinary stature of a woman, gayly tricked out in Belgian fashion, with a little image in her arms of a baby in color very much like an Indian or mulatto. They call it God and his Mother, and they bow down before it as the special representative of the ghost of the Queen of Heaven! From this we visited a temple they call *Notre Dame de Victoire*, our Lady of Victory, or the victorious goddess—the richest saint-bazaar in Brussels. At one of the shrines dedicated to the ghost of a St. Joseph, I think, fragments of his bones (or what are said to be his) are exhibited to the superstitious gaze of those who seek his protection. A wooden forearm and leg are provided, and in the supposed place of the bones, pieces are morticed out, and a portion of the jolly bones set in, and then covered over with a piece of glass; so that the demon-worshipper, on seeing the gilded wooden arm and leg, sees also pieces of real bones, which his ideality can easily transform into the real leg and arm of his patron saint! Alas! how prostrate must the human mind be in Brussels, in Belgium, nay, in all the Romanized world, to yield itself to the adoration, veneration, worship, or by whatever other softened epithets its regard for musty old bones, ghosts, and idols or saint-images, may be termed: but the fact is, as the Autocrat truly said in one of his proclamations, “the people of the west have no faith.” They despise the priests and their trumpery; but continue to frequent their temples as Protestants do their chapels, not for instruction and worship, but to exhibit their finery, hear some good singing, and meet their acquaintances. Christianity in Brussels, there is

none. It is truly a Kingdom of the Beast, stamped with his mark and number on every side.

At one o'clock the military bands assembled in the Park at the Kiosch to perform certain pieces of music according to a published programme, for the benefit of those who had suffered from recent inundations of the river. People gave what they pleased at the Park gates. The visitors were numerous, and the show of millinery very abundant; but whether the assembly were the fashion and the aristocracy of the city I could not tell. Military officers were abundant; but for the rest, I could discern none but the most plebeian faces, and they of every degree of ugliness. I am satisfied that Popery degenerates the human countenance. It gives activity to the propensities, while it represses the intellect and moral sentiments. A poperized brain is an earthly, sensual and devilish brain, like the wisdom from beneath which prostrates it. The bones and muscles of the face and head are moulded into form and feature by the plastic influence of the brain. Hence a brain whose most active organs are the propensities, will produce large jaws, broad faces, turnip-shaped heads, wide mouths, thick lips, short, ill-shaped noses, and so forth. These, in all their variety, more or less modified by descent from a superstitious and semibarbarous ancestry, I call *the physical ugliness of sin*. I saw much of this in Brussels. Indeed, in all my tour in continental Europe, I did not set eyes upon what I regard as a handsome man or a beautiful woman. Perhaps I am difficult to please; maybe I am too much so. I speak, however, of my impression, which is, that the present generation of European Papists is a degenerate race, and, like the effete Romans of the fifth and sixth centuries, at the hands of the more vigorous Goths, fit only for capture and destruction, leaving the survivors for amalgamation with the 'nomades of Scythia, who have been unspoiled by the debasing superstition of the Latins and the Greeks. The offspring of such a parentage trained in the knowledge of the Glory of the Lord, will doubtless produce a generation that will do credit to humanity in the Age to Come.

Being so near the field of the great battle that fixed the fate of Europe for upwards of thirty years, we determined to devote Monday to an excursion to Waterloo, which is about nine or ten miles from Brussels. We accordingly hired a carriage for the trip, specifying that we should be taken to Hougomont and back, a distance of 24 miles, for 20 francs, or \$3.84, being \$1.28 each; a very moderate charge for so pleasant and

interesting an excursion. An American physician staying at the Grand Hotel de Saxe had just returned from Waterloo; and, as the result of his experience, advised us to have nothing to do with the guides; but to procure a map and plan of the battle, and ascending to the top of Mont St. Jean, trace out the corresponding points on the field for ourselves.

We started soon after breakfast, taking the road to Genappe and Charleroi, on which the village of Waterloo is situated. This was the general quarter of the British army, but not the site of the battle. It is said to contain about 1900 inhabitants, and is remarkable only for its connection with the fight. Arrived here, we purchased a map, and thankfully declined the services of *Messieurs les Guides*, of whom several pressed their kind attentions upon us. We had indeed come from London; but we were not "cockneys" nor "Johnnyraws," for a' that. Our *conducteur* evidently thought to deliver us as three flats into their hands for a stroll over the field, while he made himself at home at the *cabaret*; but we reminded him that Hougomont was yet two miles distant, and that he must drive us there. This he did, taking the road to Nivelles, which turns off to the right from the Genappe road at the village of Mont St. Jean. But when we got out of the lane leading to the farm, and he saw us fairly out of sight, he drove back to Waterloo, leaving us to return on foot.

We were now at the ruins of the chateau of Hougomont, the advanced post of the British on the memorable 18th June, 1815. The cannonade which commenced the battle was instantly followed by an attack from the French left upon the chateau, commanded by Jerome Buonaparte. The troops of Nassau, which occupied the wood around the castle, were driven out, but the utmost efforts of the assailants were unable to force the house, gardens, and farm offices, which a party of the British Guards sustained with the greatest resolution. The French redoubled their efforts, and precipitated themselves in hundreds on the exterior hedge which screens the garden wall, indented in its whole length for musketry, not aware probably of the internal defence the wall afforded. The wall, which is of brick, still stands, well peppered with shot. The French fell in great numbers on this point by the fire of the defenders, to which they were exposed in every direction. The number of their troops, however, enabled them, by possession of the wood, to mask Hougomont for a time, and to push on with their cavalry and artillery against the British right, which formed in squares to receive them. The fire was incessant, but without apparent

advantage on either side. The attack was at length repelled so far, that the British again opened their communication with Hougomont, and that important garrison was reinforced, and thus strengthened, succeeded in maintaining the position the whole day. In the midst of the combat, the chateau caught fire, and the dead, the dying, and the wounded, with many of the combatants, found a common funeral-pyre in the flames. How dreadful must the spectacle have been! Infuriate madmen, with loud shouts of execration, murdering one another in the midst of fire! The castle, with the exception of the family chapel, was entirely destroyed. This still remains, being a small place about ten feet square, built of stone. At the end opposite the door is "the altar," with a little La Vierge idol upon it, worshipped by the peasants who take care of the place. Over the door is another idol carved in wood, about the ordinary size of a boy ten years old. It is nailed up there as if on a cross, and called a Christ. The porter told us, as a sort of miracle, that the fire which destroyed the chateau burned the feet of the image partly, but proceeded no farther. But to have made it any thing of a miracle, the idol should have been wrapped in flames, and the paint upon it not even soiled. This would have been somewhat remarkable; but for the feet to be partly destroyed as well as the chateau, evinces that the fire regarded the one as profane as the other. But in regard to spirituals Papists do not, dare not, cannot reason.

The sides of this little idol-temple are bare whitewashed walls. Many from different countries had written their names and addresses upon them. Some members of the Peace Society had visited the Mont St. Jean, and there, in the presence of the Belgian Lion, on the top made a *protest against war*; at least, so it was reported. If they could make their crotchet of "arbitration instead of war" the law for the settlement of all national differences in Europe, the ascendancy of superstition would be eternal, and its past cruelties without punishment. I concluded therefore to inscribe a *protest against peace* on the wall of this temple of Mary-worship. My inscription was this:

"Success to war until Mariolatry and Image-worship are destroyed from decrepit old Europe!"

Under which I signed my name and place of residence in the United States.

Having seen enough of this relic of the past, we bid adieu to Hougomont, and directed our steps to Mont St. Jean. On my way thither we were infested with would-be-guides, if we would let them, and

retailers of battle-relics, such as bullets, old buttons, pieces of bomb-shells, rusty sabres, &c. But we set no value on these things, and therefore begged to be permitted to retain our cash, which we found it difficult to do where people are so importunate to serve you. The guides seem to regard the battleground as theirs, and that no foreigners should visit it without paying tribute to them. Boys and men stick to you like leeches. They followed us 200 feet in the air, that is, to the top of the mount; but finding their endeavors useless, their politeness vanished, and they left us, cursing us for Russians!

There are three objects of interest under the name of Mont St. Jean. These are the village of Mount St. John, the farm, and the mount itself. The village is placed where the road from Nivelles to Louvain crosses the road from Charleroi to Brussels, and about a mile from the village of Waterloo. About 500 yards south of the village which lay in the rear of the British army, on the Genappe road, is the farm of Mont St. Jean, which was the centre of the position occupied by the British and their allies, the Hanoverians, Belgians, Dutch, Brunswickers, and troops of Nassau. Of these, the British were about 30,000, Hanoverians and German legion 23,000, and the rest 22,000 in all, making a total of about 75,000 horse and foot. The Belgians were disaffected; and the greater part of the British regiments were second battalions, or regiments which had been filled up with new recruits; so that Wellington may be supposed to have had considerable anxiety for the issue in the event of the Prussians under Blucher being unable to effect a junction with him in time. About 600 yards from the farm-house a road crosses the Genappe causeway, from the Nivelles road towards Wavre by Ohain. Along this cross-road the left wing and centre of the British forces were ranged, so that the Genappe road ran through between them and by the farm-house, which was a little in the rear of the army.

The right wing formed a sort of crescent with its convexity facing westerly to the right of the Nivelles road. The British army was evidently marshalled for defence, with the artillery in front, then the infantry, the twelve regiments of cavalry behind the centre, and nine behind the left wing, and several regiments of Belgians in the extreme centre rear.

About a mile and a half in a due west course is Braine L'eland, the advanced post in front of the position occupied by the British right. This was garrisoned by Dutch and Belgians, and attacked by Jerome Buonaparte after he had cleared the wood of

Hougomont, but without result. Failing here, the French transferred their attack to the British centre with desperate fury. A large body of cuirassiers advanced with headlong intrepidity along the Genappe causeway against the farm-house, where they were encountered by the English heavy cavalry, who drove them back on their own position, where they were protected by their artillery. The four columns of infantry that followed the cuirassiers had well-nigh established themselves in the centre of the British position, but for a flank attack of heavy cavalry at the moment they were checked by the fire of the musketry. The result was decisive; the French columns were broken with great slaughter, and two eagles, with more than 2000 men, were made prisoners and instantly marched off to Brussels.

This was one of the most important repulses sustained by the French during the eight hours' combat; and conferred an interest on the farm of Mount St. John, which La Haye Sainte and Hougomont, though important positions, did not possess. The establishment of the French at the farm would have cut the British army in two, and have opened the road for them to Brussels. But it was otherwise ordained. Providence had no further use for Napoleon. The star of his destiny had set; therefore all the zeal and desperate valor of his legions was but the dashing of the tempestuous ocean upon the rocks. Human effort could not sustain him.

The successful defence of the farm was probably one cause of the mound being raised on its present site. The heaping up of this mass of earth commemorative of the victory was a useful idea, as well as appropriate to the circumstances of the case. A mountain of flesh had been slain, and a mountain of 200 feet, surmounted by the Belgian Lion in granite, has been raised to perpetuate the fact. But it also forms a fine position from which to view the field of blood. Looking southward along the Genappe and Charleroi causeway, you see La Haye Sainte, the advanced post of the British centre; La Belle Alliance, between the right and left wings of the French army, and where Wellington and Blücher met after Napoleon's flight; and Le Caillon, about two miles and a half distant, his general quarter, and Dock Yard of reserve, where he slept on the night of the 17th. On the south-west you see Hougomont, and a mile and a half south-east of that, Planchenois, and the monument of the Prussians slain in their attack on that village in the rear of the French army. About a mile to the north is the *Forêt de Soignie*; and two miles and a half to the north-east, the village of *Ohain*;

and about a mile south of that, the *Wood of Paris*. Ohain lay about a mile and a half from the extremity of the British left wing, and south of the road to Wavre, which is fourteen from Waterloo. The first body of the Prussians entered into communication with the British left by the Ohain road, while their fourth advanced from St. Lambert through the Wood of Paris against the French rear at Planchenois. The *coup d'œil* from the stand-point of Mont St. Jean is truly beautiful; and had it been in existence at the time of the battle, it would have been a safe and admirable position for an actual panorama of Waterloo. The day of our visit was one of bright sunshine, though with the hindrance of a stiff cool breeze. With our map and plan of the battle we obtained much more reliable information concerning the landscape than the guides could have afforded us; and having to identify the localities by our own observation, they made a more abiding impression upon our minds. Having finished our survey, we descended by a long flight of steps, from which, following a path, we found ourselves in the hands of a lodge-keeper, who invited us to inscribe our names in a Visitor's Register, which in Flemish is equivalent to asking payment for nothing. We had received no service; yet we paid, not because of spontaneous liberality—for our benevolence does not flow impromptu towards the pockets of the *McSycophants*—but that we might not subject ourselves to the opprobrium of being proclaimed "cursed Russians," or mean fellows of some more cordially despised fraternity. We feed the lodgeman that he might not raise our dander by his insolence; for civility is pleasant even in being robbed.

Being politely bowed out, we found ourselves not *marchants pour la Syrie*, but for Waterloo. After a tramp of a mile and a half along a very dusty road, we came up with our *condukteur*. Having nothing more of interest to detain us, we directed him to drive us to Brussels by another route through the *Forêt de Soignie*, part of which was as wild as any of our roads in the backwoods. After a pleasant ride of about two hours and a half, and under much more comfortable circumstances than the 2000 French prisoners who had preceded us thirty-five years before, we arrived at the *Grande Hotel de Saxe*, about 4½ P. M., well pleased with our excursion; and thankful that we have no part nor lot in Europe or its affairs. Its history is written in blood, and one of its bloodiest pages we had perused at Waterloo.

On Tuesday we left Brussels by train for Paris, passing through Braine le Compté, Mons, Jemappes, and Quiévraine in Belgium;

and Valenciennes, Douai, Arras and Amiens, in France; Amiens being about 73 miles from Paris. From Brussels to Valenciennes is 59 miles; and from Brussels to Paris about 180 miles. Mons is the fortified capital of the province of Hainault, noted for its coal mines, and has 24,000 inhabitants. In its vicinity is the village of Jemappes, noted for a battle in 1792 between the French and allied powers. Louis Philippe was at this battle in the French ranks. It was fought in the days of *Sans Culotteism*, and in courting popular favor became the one idea of his military patriotism, according to the air—

"Souvenez-vous de Jemappes ?
Souvenez-vous de Valmy ?
J'étais dans vos rangs à Jemappes ;
J'étais dans vos rangs à Valmy."

Valenciennes is a strongly-fortified town on the Scheldt, with celebrated lace manufactures, and 21,000 inhabitants. At this station our passports were politely demanded, and the baggage inspected by the French custom-house officers. Douai is a fortified town on the Scarpe, with one of the largest arsenals in France, numerous manufactures, and 20,000 inhabitants. Arras is the fortified ancient capital of Artois, also on the Scarpe, in the *Pas de Calais Department*, north-eastward, and 32 miles distant from Amiens, with a strong citadel, a remarkable Gothic cathedral, and over 24,000 inhabitants. Amiens is the fortified ancient capital of Picardy, on the Somme, with a cathedral considered as a masterpiece of Gothic architecture, and 48,000 inhabitants. Its manufactures of velvet, carpets, &c., are important, and it has also considerable inland trade. It was at this place that the treaty of peace was concluded between France and Great Britain, March 25, 1802. We arrived in Paris in eleven hours and a half, at 12 P. M. There was a little *emeute* in our car on the way, which did not, however, end in a revolution. A passenger "*blouse*," one of the Liberty, Fraternity, and Equality gentlemen, being very socially inclined, commenced to take comfort in a cigar, which was not accepted as agreeable by some others. These protested against it as highly offensive to the lady present—that is, as they presumed. But he preferred his own gratification to hers, telling them, with a theatrical exposure of an under-garment of blue, that he was a *blouse*, and should do as he pleased, and that if they did not like the smoke, they could go into another car. French tongues became very valuable at this red republican defiance, and soon after arriving at a station, called aloud for the station-master; but his station-mastership was pru-

dently deaf, and we steamed on. There were no barricades thrown up, though things appeared very threatening. The lady's companion, guessing that the *emeute* was about smoke, (for they were English,) afforded our party no little amusement in his efforts to allay the storm. Knowing nothing of French, and not able to get at them with the Queen's English, he seemed to think that the only chance he had was to murder it with as much affability as possible, exclaiming on the lady's behalf, "*We no mind smoke, we no mind smoke!*" Neither did they mind him, for the clatter continued till the Red gave in. With no other incident we arrived at the station, where we took omnibus to the *Hotel l'Isle d'Albion* in the Rue St. Honoré, where we passed what remained of Tuesday night, which to me was one of pain and sleeplessness.

At length morning came, for to me the night had been very tedious. Before I rose, I was in so much pain in the region of the liver and right shoulder, that I could scarcely turn in bed without crying out. I was much afraid that I was about to be detained in Paris longer than would have been agreeable or convenient; but on rising and standing erect upon the floor, all pain vanished without return. After breakfast we went to the post office to see if there were any letters in the *poste restante* for either of us. From thence we directed our way to the *Hotel des Princes*, 109 *Rue Richelieu*, where a letter informed us that three acquaintances from London would be glad to see us. Finding them at home, we arranged to get our passports *viséd*, and then to visit the principal places in Paris. The former was a troublesome affair to us who were unacquainted with the routine. We went to the *prefecture of police*, which was quite a long walk from our hotel. There we were informed that we must get our passports signed at the British Embassy before they could be stamped at the prefecture. We took them to the Ambassador's, where we were told to leave them, and call again in two or three hours. Having received them at the expiration of that time, we again proceeded to the police office, where the formality was at last perfected. But even then we could not leave France without permission. We could leave Paris, but would not be permitted to go on board the steamer for England unless we could produce a consular authorization to do so at Boulogne. This obtained, and delivered to the policeman at the gangway, we breathed once more the air of that liberty which finds no more an asylum save in the transoceanic regions of Britain and Anglo-Saxon America.

The root of Paris is the little island in the midst of the river Seine, known as *La Cité*. It was chosen as the site of a town on account of the security afforded by the river, which was then rapid and formidable. The city dates from a long period before Julius Cæsar; indeed, it is alleged that its first foundation may be traced to a period more remote than 830 years before Christ. It was originally called *Lutèce*, or *Lutetia*, but the name was subsequently changed to Paris, out of compliment, say some histories, to Priam. For a long time the old town was a miserable place to live in, but in the reign of Philip Augustus it became vastly improved. This king caused it to be paved, owing, it is said, to the annoyance caused to him one day while standing at the window of his palace by a carriage passing through a mass of filth, and emitting a most detestable stench. The city was possessed by the Romans about 500 years. It was first strengthened by them with walls for defence; but generally was not deemed of much importance, and till the time of Philip Augustus, was greatly neglected by the kings of France. Such was the little acorn from which the Parisian oak originally sprang. The superficies of the city to the fortified walls is now 65,678 acres; and the population when the census was last taken, was 1,200,459. By including the troops in garrison, and the average of strangers making only a temporary stay in the town, the amount of the inhabitants of Paris may now be reckoned at about 1,300,000.

To view Paris and to see it, must not be regarded as the same thing. To see Paris implies a visit to all "the lions" of the place—a visit of inspection; a being in the great public buildings and minutely examining the antiquities, works of art, and curiosities they contain. The time at our disposal would not permit us to do this; so that we had to content ourselves with viewing Paris, and seeing two or three of its notabilities. To accomplish this with despatch, our party, consisting now of six, hired a carriage at two francs an hour, and ordered the *conducteur* to drive us to the Louvre, Tuileries, Elysée, Place de la Concorde, Barrière de l'Etoile, Hotel de Ville, Notre Dame, Church of the Madeleine, Place de la Bastille, with its Column of July, &c., &c., &c., that we might view their exteriors, if no more. The best points for viewing Paris are the towers of Notre Dame, the Pantheon, the Arc de Triomphe de l'Etoile, the dome of the Invalides, or the heights of Montmartre, when its panorama is complete. There is no indistinctness or confusion in the prospect; every palace, church, or public edifice stands distinctly before the

eye; and interspersed with the foliage of the gardens and the Boulevards, the whole forms a prospect of great beauty.

We not only viewed but inspected the Madeleine. This is an ecclesiastical bazaar, called by the papists "a church," interesting to an anti-iconist because of its architecture and decorations, as works displaying the skill of the idolaters who finished it. The first stone was laid by Louis XV., in 1764. Great changes were made in the plans originally proposed, and Napoleon intended to convert the building into a Temple of Glory. On the accession of Louis XVIII., the original purpose of forming a magnificent church was adhered to, and enormous expenses were incurred in pulling down and altering parts of the building. It is formed after an ancient temple, rectangular in form, and 326 feet long by 130 feet wide. It is raised on a basement 8 feet high, and surmounted with a peristyle of 52 Corinthian columns. The southern part is ornamented with a bas-relief 118 feet long and 22 high, composed of 19 figures representing *Magdalene at the feet of Jesus, praying for the salvation of sinners!* On the left there are some angels looking on a converted sinner, and Innocence is represented as approaching Christ, supported by Faith and Hope. There is also an angel *receiving the soul of a saint*; an avenging angel driving before him Envy, Lowliness, Hypocrisy, and Avarice—who then in Paris will escape him?—and another angel thrusting the souls of the condemned into everlasting flames. Around the exterior of the building, in niches at regular intervals, are idol-statues of some of the most distinguished hypocrites of the Romish calendar, called "saints." The great doors are of bronze, 32 feet high by 13½ feet wide. The interior of this magnificent structure forms an immense hall without any aisles. The light is admitted from domes. Round the whole runs a marble balustrade. The roof is ornamented with beautiful sculptures, which produce a fine effect, being splendidly gilt. On the walls are a number of paintings, the largest of which is on the high altar. Christ is surrounded by the apostles, and at his feet Mary Magdalen. In other parts of the picture are represented all the principal personages who have maintained or extended the Romish superstition, which in Europe they style "the Christian faith!"—as, the Emperor Constantine, Peter the Hermit, Richard Cœur de Lion, Charlemagne, several Popes, Joan of Arc, Cardinal Richelieu, Louis XIII., and Napoleon le grand.

The contrast between the Madeleine and Notre Dame is great. The interior of the latter is gloomy as a sepulchre, and remarka-

bly plain, the first French Revolution having made havoc of its trumpery. It had formerly a magnificent set of bells, but it cast them all into cannon save one, to blow to their friend the Devil the crowned and mitred patrons of the ecclesiastical diabolism that had slain the Witnesses of God. The bell that escaped had been rhanitized, or "christened," as they call it, Emmanuel-Louise-Therèse, and weighs 32,000 pounds. The foundation of this cathedral is not known. Its high altar was consecrated 1182, and its idolatrous service is said to have been first performed by the Latin Patriarch of Jerusalem in 1185. The revolution destroyed this altar to the Queen of Heaven—a good work, which Napoleon, the man of that revolution, for political stage effect, rebuilt of costly marble. The western front of the building is very fine, the towers being especially admired by architects. Notre Dame, so called because dedicated to the deified ghost of the Mother of Jesus, which, as the presiding goddess in the European heavens, is styled by its worshippers "*Our Lady*"—is 390 feet long, 144 feet wide at the transepts, 102 feet high, the western towers being 204 feet, and the width of the western front 128 feet. Its exterior is so richly decorated that a description of it, they say, would fill a volume. As then to write this is beyond my purpose, I shall conclude my notice of this Cathedral Bazaar of old French superstition and modern hypocrisy by simply remarking that if the reader desire to read such a volume, let him visit Paris and observe it for himself.

We found the *Champs Elysées*, the Elysian Fields, a truly "magnificent promenade." It extends about a mile from the Place de la Concorde to the *Barrière de l'Etoile*. It is ornamented with lamps, fountains, &c., and is a favorite resort for the Parisians. At particular seasons it is the scene of great gayety; but in 1815, of great national mortification and vexation, because of the encampment there of the English army after the battle of Waterloo.

But it would take up more of these columns than can be spared to tell the reader of all we saw or that is seecable in this emporium of art, fashion, vice, superstition, folly, and, by consequence, of necessary despotism; for such a people can only be ruled with an iron hand. The weather was fine, but the moral and political heavens around us of the gloomiest type. We were in Sodom, where every thing indicated that the wickedness of the people is great. Having finished a drive of several hours, we dismissed our *conducteur*, and repaired to a restaurant in the *Boulevards des Italiens*, where we dined. In the evening we re-

turned to our hotel. At 9 P. M. we were *en route* for England, *via* Bologne-sur-Mer, where we arrived in the morning at 6. Having breakfasted and obtained a permit to leave France, we went on board at 7½ P. M., and in two hours and a quarter made fast to the custom-house wharf at Folkestone. Our baggage being passed, we took the cars to Dover, distant about seven miles. At this place we deposited our valises at "a comfortable inn," such as you only find in England; and then sallied forth for a visit to the Castle, now no longer frowning, but looking with great affability towards "Calais green." On entering its precincts, I was stopped by a sentinel, who told me I could not pass. I was surprised at this, seeing that he allowed my two friends to proceed without interruption. I replied that I had as much right to visit the castle as the Duke of Wellington. But this he disputed, giving as a reason that I was a foreigner, and that his orders were to let no foreigners pass without special license. He came to this conclusion from my not having that beardless-boyish appearance at that time so common to the English. Having been detained long enough, I gave him to understand that I was a native, which he did not believe until my smooth-faced, beardless friends testified that I was indeed a true man, and no spy. The castle visited, dinner despatched, and the bills paid, we ticketed ourselves at 5 P. M. for London, where we arrived in five hours and a half. In three weeks from that time I was crossing the Atlantic for the United States, in whose waters we cast anchor after an absence of two years and a half. Thus ended an enterprise which opened a new chapter in our history, connected with the advocacy and propagation of the truth.

SCORPIONS.

And they had tails like unto scorpions, and there were stings in their tails.—Rev. ix. 10.

AN Arab writer in the Escurial collection, about the year 1249, thus speaks of the scorpions used by the Saracens of Mauritania: "The scorpions, surrounded and ignited by nitrated powder, glide along like serpents and hum, and when exploded they blaze brightly and burn. Now to behold the matter expelled was as a cloud extended through the air, which gave forth a dreadful crash like thunder, vomiting fire on every side, and breaking down, burning and reducing all things to ashes."

"The wealth of the sinner is laid up for the just."

Analecta Epistolaria.

INQUIRIES CONCERNING THE NAME.

DEAR BROTHER—In Matt. xxviii. 19, Christ commands his apostles to go teach all nations, baptizing them into the name of the Father, and of the Son, and the Holy Spirit. Now when Peter preached his first discourse, in answering the question propounded by the audience, "*What shall we do?*" told them to "repent and be baptized in the Name of the Lord Jesus; and they should receive the gift of the Holy Spirit." Why did he not tell them to be baptized in the name of the Father, and the Son, and the Holy Spirit, instead of "the Name of the Lord Jesus?" In the commission they are ordered to do this. But Peter tells them to expect the gift of the Holy Spirit after baptism in the name of the Lord Jesus. Did Peter in this instance obey his instructions? If so, what is the gift of the Holy Spirit?

Again, in Acts xix. 1-6, Paul, finding disciples, asked them if they had received the Holy Spirit since they believed; and being answered in the negative, he inquired, "*Unto what were ye baptized?*" When told, "*unto John's baptism,*" he explained to them the nature of that institution, upon which they "were baptized in the name of the Lord Jesus." Why were they not baptized into the name of the Father, &c.? Paul it seems laid his hands on them, and they received the Holy Spirit, instead of being baptized in the name of the Holy Spirit. What is the name of the Holy Spirit, if the term "Holy Spirit" is not?

You see the difficulty with me in both cases is the same. Can you spare the time to give me your views by way of extricating me from it? If you can, you will confer a favor on one who is desirous to know exactly what the Holy Spirit teaches; and much oblige your brother in the gospel,

J. D. BURCH.

Forest Hill, Miss., July 17, 1851.

"THE LORD JESUS."

To be baptized "in the name of the Lord Jesus," is the same thing as to be baptized "into the name of the Father, and of the Son, and of the Holy Spirit," because it requires the Father, the Son, and the Holy Spirit, for the manifestation of *Adoni-Yehoshua*, vernacularly styled "the Lord Jesus." Jesus is the Greek form of the name bestowed on the Son by the Father. The Father's messenger said to Mary, "Thou shalt call his name *Yehov-shua*;" or, in the contract form, *Yehoshua*, and *Yoshua*, or *Joshua*. The termination *shua* signifies *powerful*.

"Thou shalt call his name *Yehov*, Jove, *Yo*, or *Jah*, (all different forms of the same word,) *I shall be powerful*, or *I shall be the powerful*;" and the reason given is, "for he shall save his people from their sins." It requires one that is powerful to effect such a salvation as this; for no less is implied in the salvation than grafting the whole twelve tribes into their own olive as a righteous nation, the overthrow of all their enemies, and the resurrection of the righteous dead.

Lord *I shall be the powerful* is the Father manifested through the Son by the Holy Spirit. The Son is the medium of the Father's manifestation by the Spirit; hence all the doctrine and wonderful works were the Father's, uttered and performed by the Spirit. Till the birth of the "*body prepared*" of Mary's substance, the *fleshly medium* did not exist—there was no God-manifestation through the flesh, nor even then till the baptismal anointing of that body. Hitherto it was *God dwelling in unapproachable light, embosoming the Spirit*. But when God manifested himself as a Father, his Spirit, speaking by the Son-Flesh, could say, "Glorify thou me with thine own self, with the glory which I had with thee before the world was." When the prepared body lay in the tomb, the God-manifestation ceased; but when the Spirit of God filled it again, it was on that day begotten as "the Son of God with power according to the holy spiritual nature;" and in relation to the terrestrial system, the pre-eminent medium of God-manifestation for ever.

Introduction into the name of the Father, and of the Son, and of the Holy Spirit, is co-etaneous. A believer of the one gospel cannot be introduced first into the name of the Father, next into the name of the Son, and then into the name of the Holy Spirit; neither can he get into the first and last without getting into the name of the Son: but if he be introduced by the baptismal formula, he is by the one immersion in the name of the Lord Jesus, and then also in the Father and the Holy Spirit, Jesus being the incarnation of them both.

The "gift of the Holy Spirit" was *ability to do what could not be done until energized by the Spirit*. The Spirit was not given until Jesus was glorified; yet there were genuinely-converted men before his glorification, and such as are rarely met with in or out of churches in our day. The Spirit was given to already-converted men, not for their own special or private advantage, but for the benefit of others, or "the profit of all." They first believed the gospel of the kingdom, were then immersed, being in the name of the Lord Jesus as the result of the operation, and then made the recipients of

the Spirit by the imposition of apostolic hands and prayer.

It was "in the name of Adoni-Yehov-shua" that Peter commanded the three thousand believers of the gospel of the kingdom to repent and be baptized. Suppose that one or more in five minutes after the command had been immersed into the name of the God-manifestation, during that five minutes their knowledge, faith, feeling, and disposition remaining the same as at the instant the command was given—during this period they were the subjects neither of repentance nor baptism *in the name*: but the moment they were immersed into the name of the God-manifestation their *new position* is reckoned as repentance and baptism in the name, because they are then "in Christ," and for the first time. There is no gospel repentance nor any baptism, any more than any immortality, *out of Christ*. A man may believe the one only true gospel of the kingdom, and have the disposition and heart of Abraham himself; still, so long as he has not been immersed into the God-manifestation he is not in the name of Adoni-Yehov-shua; and not being in the name of Jesus, his faith is not yet counted to him for righteousness, nor his oneness of mind and heart with God for repentance. Hence the reason why believers in the kingdom, whose hearts have been purified by faith working by love, are commanded to "repent and be baptized in the name of the Lord Jesus"—all the present blessings of the gospel are imparted *in the obeying of the truth of God*, and to the obedient only, as they will find when they meet the Lord Jesus face to face.

Observe: [] It is only believers of the things of the kingdom of God and of the name of Jesus Christ with a true heart, who are *commanded* to repent and be baptized in the name of the Lord Jesus. It is a moral impossibility for any others to obey the command; for none can obey *the truth* who are ignorant of it, or do not believe it—none can repent in the name who have not previously the divine oneness of mind which results from the truth believed.

A word יהוה ושׁוּא yēhōwāh, commonly written *Jehovah*, and very incorrectly rendered *Lord* in the English version. It signifies, *I shall be*; and is compounded of the three parts of the verb יהיה hahyah, *to be*; the ה from the future, יהי y'hi, *he shall be*; the הוּ hō, from the present participle, יהוה hō-wēh, *he is*; and the ה, ahh, from the preterite יהיה hahyah, *he was*. Hence, when the compound word is appropriated as a name of God, or conferred by him upon his Son, it

imports that the Name-bearer is one who *was, and is, and shall be*, the *Shua*, or Powerful. So that to be in the name of the Name-Bearer is to be in the Father and his Holy Spirit. But I shall treat of this more in detail hereafter. What has been said will, I hope, help our correspondent out of his difficulty. EDITOR.

March 29, 1854.

QUERIES CONCERNING THE ADVENT.

DEAR BROTHER—Since I last wrote I have been united to the Lord Jesus Christ by belief of the gospel of the kingdom, and baptism in his name. The brethren meet every Lord's day at Geneva, and appear to be in a prospering condition. Last Lord's day but one, there were three immersions of believers in "the Hope of Israel," on account of which Paul was bound in chains as the prisoner of Christ. Our congregation numbers seventeen individuals, who are patiently waiting for the day of their redemption, which draweth nigh. True, the number is small; yet it is written, that "where two or three are met together in His name, there He will be in the midst."

We prosper also in knowledge. Almost every Lord's day brings forth something before unseen. The Bible is truly a vast mine of wealth; and I fear we can never dig out all its contents.

There are two points on which some of us are at a loss, namely, the *time* and the *manner* of Christ's appearing. Will he appear to destroy Gog's army on the mountains of Israel, and will he then establish the kingdom in the Holy Land? If so, what a condition the land and city must be in at this time—filled with dead bodies, the walls thrown down, the land upheaved by earthquakes, and the mount of Olives cleft in two.

As to the manner: Will he come in the clouds of heaven, attended by mighty thunders and lightnings and earthquakes, so that all nations can see him? Or, will he come as a thief, unexpected, unseen, stealthily? Or, will he come as stated in Acts, as he went up?

These are rather important questions, and deserve attentive consideration. As to the moment of his appearing, we are aware that it is not for us to know the *exact* time; yet, we think that we can ascertain *about* the time.

A few weeks ago we changed the order of our meetings we think for the better. It is our opinion that we are now nearer the primitive order. It is as follows: On meeting we first attend to the breaking of bread, &c.;

then any brother who has a psalm or a hymn which he desires sung, we unite with him in singing it: the same with prayers. Thus we spend the whole forenoon, after attending to the ordinance, in singing praises, and offering prayers and thanksgivings to our Creator through "the Apostle and High Priest of our confession." If there should, perchance, be a little spare time, it is fully occupied by exhortation. This, I assure you, is far better than the old plan of occupying the chief part of the forenoon with speaking, and then hurrying through at the close that important institution, to attend to which we profess to have met together.

But enough. Hoping that we may still go on perfecting ourselves as the day of perfection draweth nigh, is the humble prayer of, dear brother, yours in Christ Jesus,

THOMAS WILSON.

Aurora, Kane, Ill., Nov. 14, 1853.

THE TIME AND MANNER OF CHRIST'S APPEARING.

In relation to the question proposed by our worthy correspondent concerning the time of Christ's appearing, I would reply, that he will appear to destroy Gog's army on the mountains of Israel, and then to establish the kingdom.

That he will appear to destroy Gog's army is manifest from Ezekiel's testimony, which says, "My fury shall come up into my face, . . . and all the men that are upon the face of the land shall shake at my presence, and the mountains shall be thrown down, and the towers shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord; every man's sword shall be against his brother."* This is clearly an answer to the prayer of Israel prophetically inscribed in the sixty-fourth of Isaiah, saying, "We are thine, O Lord; thou never barest rule over our adversaries; they were not called by thy name. Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" The prophet then refers to the great event of former years, when the Lord did come down to Sinai, as an illustration of his future descent to save the nation, by making his Name known to his adversaries. Then, in the fourth verse follows that notable passage, quoted by Paul in his letter to the Corinthians, showing that when the Lord shall descend to throw down the mountain-dominions of the Gentiles, and

to make the nations tremble, he will bring "the things prepared for them that love him." Isaiah's words are these: "Since the beginning of the world they have not heard, nor perceived by the ear, neither hath the eye seen, O God, (or Messiah) beside thee, what he (or Jehovah) hath prepared for him that waiteth for him." In commenting upon the phrase "what Jehovah hath prepared," Paul denominates it, "the hidden wisdom of God in a mystery,"* which he says, "we speak;" that is, he and Sosthenes: and which, in his letter to the believers in Rome, he styles, "the gospel of Christ, the power of God for salvation to every one that believes"†—"the things concerning the kingdom of God," which he spake boldly of, disputing and persuading for three months in the school of one Tyrannus at Ephesus.‡

This shows that Isaiah's "what Jehovah hath prepared" refers to the thing expressed in our Lord's saying, in the twenty-fifth of Matthew, as "the kingdom prepared." Jesus, as well as Paul, preached the glad tidings, or gospel of this kingdom; § and in so doing proclaimed that "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."|| He also associated his coming in glory with his coming in power. Thus, in the twenty-fourth of Matthew, "All the tribes of the land shall mourn, (see Zech. xii. 12) and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Before leaving the text from Isaiah, we may notice that Paul makes "the princes of this age," that is, of the age, αἰων, he lived in, the nominative to "have not heard nor perceived;" for he says, "had they known, they would not have crucified the Lord of glory." Then again, he omits the words "O God, beside thee;" because when he quoted Isaiah's words, "what Jehovah hath prepared" to be manifested when the nations tremble at the presence of his Son, was known to very many beside the Lord Jesus. It was not so in the prophet's time. The "wisdom of God in a mystery" was known neither to the prophets nor the angels; but in Paul's age it was a subject well understood by the saints in Christ Jesus: hence, he says to those of them residing in Corinth, "God hath revealed them unto us by his Spirit . . . which we have received . . . that we might know the things . . . which we speak in the words the Holy Spirit teacheth." The things unknown to the princes of the Mosaic economy, and revealed by the Spirit in the mystery, are on record in the

* Ezek. xxxviii. 18-21.

• 1 Cor. ii. 7.
§ Matt. iv. 23.

† Rom. i. 16.
‡ Matt. xxv. 31.

‡ Acts xix. 8.

New Testament; so that if we do not understand them the fault is not God's; but referable to our neglect of the Scriptures, or to our indoctrination into Gentile "philosophy and vain deceit," commonly called "theology," or to both.* Let us then "search the Scriptures;" and eschew the divinity of the schools, martextually distilled in the pulpit oratory of our day, as we would the poison of asps mingled in golden goblets of sparkling wine. It is mere "superfluity of naughtiness;" therefore abandon it, and "receive with meekness the *engrafted word* which is able to save your souls!"†

Another idea is worthy of note in connection with this text in Isaiah. The prophet says that the things referred to, God "hath prepared for him that *wa teth* for him:" but Paul renders it in his quotation, "for them that *love* him." It is evident, therefore, from this, that the apostle considers that *they who love the Lord are waiting for him*. Hence, in his writings he emphasizes much upon this point. "The Lord," says he, "direct your hearts into the love of God, and into the *patient waiting for Christ*." Again, he says, "Ye turned from idols to God, to serve the living and true God; and to *wait* for his Son from heaven:" and in another place, he says, "We through the Spirit *wait for the hope of righteousness by faith*:" and again, "The testimony of Christ was confirmed among you; so that ye come behind in no gift; *waiting* for the revelation of our Lord Jesus Christ." And Jesus himself commanded the apostles to "Let their loins be girded about, and their lamps burning; and themselves like unto men that *wait* for their lord, when he shall return on account of the nuptials." And lastly, Daniel says, "Blessed is he that *waiteth* and cometh to the thirteen hundred and thirty-five days;" because when these years shall expire, Michael, the great prince of Israel, shall be revealed, and his waiting saints shall be made like their Lord.

But, it is not all who profess to believe in the personal and visible revelation of Jesus, that love or are waiting for him. No one loves him in a scriptural sense, who does not believe and do what he teaches: for, besides that "love is the fulfilling of the law,"‡ Jesus says, "*If a man love me he will keep my words. . . . He that loveth me not keepeth not my sayings*." This is so much in point, that one would suppose that no man reading it would be able to impose upon himself the notion, that he loved the Lord, while he was living in neglect, and, therefore, on the supposition that he is intelligent in the word of the kingdom, in contempt of his doctrine and commandments. Now, Jesus preached the

gospel of the kingdom, and commanded those who believe it to be baptized, and thenceforth to walk worthy of the kingdom and glory the gospel calls them to. But who among "the pious" who profess to love Jesus do this? They believe not the gospel he preached; like our friend Storrs, if they believe it, they refuse to be immersed, and denounce immersion as sectarianism. Why then do they not hear Jesus? Do they think he is to be mocked with impunity? That he does not mean what he says when he affirms that they who keep not his sayings *do not love him*? How little do men appreciate the character of him with whom they have to do. They seem to consider him as one who has as little regard for his sayings as they have for theirs. But if they will lie, "*God cannot*."* What has been spoken by his command is irrevocable, and as living now as on the day it was spoken. His word changeth not; and is "magnified of him above all his name." Hence, says his Apostle, "If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day."†

He then who believes the gospel of the kingdom, and has therefore been immersed, and walks worthy of the kingdom and glory to which he has been called, and is patiently expecting the revelation of Jesus, is the person who is waiting for, and loving him, in the sense of Isaiah and Paul.

Having disposed for the present of this interesting passage of Isaiah, we will return to a more particular consideration of the question before us. *The Lord descended to Sinai for the purpose of setting up his kingdom under the Mosaic constitution*. He organized it in the midst of a hostile world, by *first*, delivering his nation from Egyptian bondage; *secondly*, delivering to them a law in the wilderness; and *thirdly*, by driving out the seven nations of Canaan with fire and sword; and the planting of his own nation there in their stead. This was a great work that was not accomplished in a moment. It was the work of a generation; beginning with the proclamation of the gospel to Israel, and the delivery of Jehovah's message to Pharaoh, and ending with the rest from war procured for the nation by the victories of Joshua, a period of nearly fifty years.

In the first stage of this process, the condition of Egypt was awful. Moses, Jehovah's servant and visible representative, and the great type of Israel's future Deliverer, was in the midst of it all. Egypt, the residence of Jehovah's nation, was filled with

* Col. ii. 8. † James i. 21. ‡ Rom. xiii. 10.

* Tit. i. 2

† John xii. 47, 48.

dead bodies, and its waters turned into blood; frogs, lice, and flies, swarmed in the land, and a grievous murrain destroyed their beasts; hail was thundered down, and fire ran along the ground; the land was darkened with locusts, so that the earth could not be seen; and three days' darkness impended over the country, even a darkness that might be felt. This was the way God operated upon the hardened enemies of Israel through and in the presence of his servants. Nothing in Jerusalem and the Holy Land can be worse than these plagues when the prophet like unto Moses shall come as "Jehovah's servant," in power and great glory, to "bring the third part through the fire," in the day of his indignation upon Israel's foes.

Isaiah has taught us to regard the Lord's descent to Sinai as representative of his whose type was the angel in the blazing bush, to Olivet on the east of the Holy City. Jesus, "whom God hath made both Lord and Christ," will descend for the purpose of setting up Jehovah's kingdom again under the New and Better Covenant.* He will have to organize it in the midst of hostile nations, of extreme sensibilities respecting "the balance of power," which by such an event will be utterly destroyed. Though he comes with power and great glory, as the angels did to Sinai, the work of reëstablishing the kingdom will be as formidable: n enterprise, and require nearly as much time for its accomplishment, as did its original institution. The reorganization of the kingdom demands the deliverance of the Twelve Tribes from bondage in the Roman Habitable, "*pneunatically styled Sodm and Egypt.*" † *secondly*, the delivering to them of a law that shall go forth from Zion to them sojourning in "the wilderness of the people;" ‡ and *thirdly*, the subjugation of the seven toe-kingdoms of "iron unmixd with miry clay," that they may be able to march into Canaan, and obtain an everlasting national rest from all their sorrows under Messiah, the prince of Israel, Joshua's antitype, and the Ruler of the World promised to Abraham and his Seed.§

These events will be the work of a generation, as were those which ultimated in the original establishment of Israel's commonwealth and Jehovah's kingdom, in the Holy Land. This appears from Micah's testimony as well as from the magnitude of the work to be accomplished. After stating that the land should be desolate, the prophet intercedes in Israel's behalf, and says to the Lord, "Feed thy people with thy rod; . . . the flock of thine heritage . . . let them feed in Ba-

shah and Gilead, as in the days of old." To this prayer, Jehovah replies to the prophet as the nation's petitioner, in these words: "According to the days of thy coming out of the land of Egypt will I show unto him (the flock of mine heritage) marvellous things. The nations shall see and be confounded at all their (Israel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee."* The reader may learn how Israel fed in Bashan and Gilead "*in the days of old,*" by reading the historical parts of the Bible. The prophet teaches in his intercession that the same thing shall be again: and in the answer to the petition we are instructed that, as the Gentile governments are the great obstacle to such a consummation, Jehovah will make Israel mighty with the Lord their God as their commander, † and by their invincible and wonderful prowess overthrow the barrier, and plant them there "as in the days of old." The reëstablishment of Israel in Gilead and Bashan by "the Lord their God," or Messiah, is regarded by the prophet as connected with the fulfilment of the promise made to Abraham. Hence, he says, "God will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea. *Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.*"

Now, the "marvellous things" which Jehovah says he will show to Israel in the sight of the confounded and dismayed nations, he says also shall be displayed during a period equal to that occupied in the coming out of the nation from Egypt into Palestine. This was a period of forty years. The work therefore which Messiah, the Angel of the Abrahamic covenant, ‡ and Jehovah's servants, § have to perform for Israel in restoring the kingdom again to them, will consume at least forty years from and after his advent "in power and great glory." The most difficult part of this work is, not the making of the goat nations to lick the dust like a serpent, but the regeneration of the understandings and affections of the Tribes of Israel. At present they are no more fit to inherit the Holy Land under Messiah the Prince, than were the bondmen of Egypt under Joshua. The rebellious must be purged out from among them, || as in the wilderness under Moses; that, being re-

* Acts xv. 16.
† Ezek. xx. 35.

‡ Rev. xi. 8.
§ Rom. iv. 13.

* Mic. vii. 14-17.
§ Isai. xlix. 5, 6.

† Isai. lv. 4.
|| Ezek. xx. 38.

‡ Mal. iii. 1.

newed in heart and mind, the nation, as a righteous nation, which at present they are not, may be engrafted into its Olive* by the delivering of the New, or Abrahamic Covenant, which is to be made with the houses of Judah and Israel.†

The reestablishment of the overturned‡ kingdom by Messiah, "*whose right it is,*" is a work then of the forty years succeeding the advent. It begins with the identification of him that comes as the person that was crucified, some eighteen centuries before;§ as the "prophet like unto Moses," by whose hand their ancestors did not understand that God would deliver the nation; it begins with that "third part's" recognition which will then have been brought through the fire, that this is Jesus whom their fathers refused, saying, "We will not have this man to reign over us;" even the same whom God sends to be a ruler and a deliverer, not by the hand of an angel as in the case of Moses, but by his own arm, as himself the antitypical angel of the bush, to bring salvation for "his own."||

Jesus, recognized as ruler and deliverer by the surviving "third part," sends of this escaped portion of the nation, messengers to the nations to declare his glory among them.¶ These are *Christ's apostles* of "THE LATTER DAYS." Those we read of in the Acts were *Christ's apostles* of "THE LAST DAYS;" and not to be confounded with the others. Their missions have not the same end in view. The apostles of "the last days" of the *Mosaic age*, proclaimed that God would at some future time, *unknown to them*, set up a kingdom, on the throne of which the crucified and risen Jesus should sit as ruler in Israel; but the apostles of "the latter days" of the *Times of the Gentiles* will proclaim that the Lord Jesus is king, and actually enthroned in the Holy City; and that therefore, the kingdom having come, the "hour of judgment" was no longer in the future, but at length impending, as an electric cloud in the sultriness of harvest,** over the world. The apostles of the last days preached the gospel as an invitation to possess the glory, honor, immortality, riches, power, and dominion, of the kingdom when established; but the apostles of the latter days will preach the gospel as an invitation to the nations and their rulers to "Serve the Lord with fear, and rejoice with trembling. To kiss the Son," as a warning, "lest he be angry, and they perish from the way, when his wrath is kindled but a little."†† This latter-day invitation is of the nature of a demand sent from one

to another, who possesses what does not belong to him, requiring the surrender of it to the rightful owner, under penalty of the consequences that may follow. It does not invite to eternal life; but to allegiance and submission to the King in Zion, and consequently to the renunciation of fealty to "the powers that be." It demands liberty for the captives, and the opening of the prison to them that are bound, that they may return to their own land, and serve the Lord their God in the place where he hath installed his Name. Such is the nature of the proclamation to the nations and their rulers, which precedes the manifestation of the "marvellous things" to be shown to scattered Israel in the sight of the astonished nations. Wherever there are Israelites to be separated from Gentiles, and to be gathered out, there the proclamation will be made, even to "the outmost part of heaven."* The class of Jews engaged in making it known, call them apostles, evangelists, angels, messengers, or ambassadors, it matters not, they are *persons sent, qualified, and equipped*, by their government for the work; these are collectively emblemized in the Apocalypse by "Another angel flying in the midst of the heaven, having the Age-gospel to preach to them that dwell upon the earth, . . . saying with a loud voice, Fear God and give glory to him; for the Hour of his Judgment is come."† That is, the time has at length arrived when "Judgment is given to the saints of the Most High, and they do take possession of the kingdom, and dominion, and the greatness of the kingdom under the whole heaven; and take away the dominion of the Little Horn, to consume and destroy it unto the end.‡ This is the judgment-work to be executed by Jesus and the saints, the commanders of the armies of Israel; who in the proclamation give the world fair warning of what they intend to do.

God sets up the kingdom by his power substantialized in Christ, the Saints, and the Twelve Tribes of Israel. They cast down the thrones of the Gentiles, seize upon their kingdoms, and organize the Jews as a kingdom in the Holy Land by reuniting the tribes into one nation under Messiah the prince.§ When this is fully accomplished the forty years will be ended; and the gospel of the kingdom an accomplished fact.|| The kingdoms, empires, and republics, now existing in the hands of the world's rulers, will then be no more. The political system of the earth will have been entirely changed, a NEW ORDER of things being established,

* Rom. xi. 24.

† Ezek. xxi. 27.

‡ John i. 11.

** Isai. xviii. 4.

† Jer. xxxi. 31-34.

§ Zech. xii. 10; xiii. 6, 8, 9.

¶ Isai. lxvii. 19; Jer. xvi. 16.

†† Ps. ii. 10-12.

* Deut. xxx. 3-5.

† Dan. vii. 22, 26, 27.

‡ Gal. iii. 8.

† Rev. xiv. 6.

§ Ezek. xxxvii. 22, 24.

styled by Paul "THE ECONOMY OF THE FULLNESS OF TIMES,"* which pertains to the Age to Come, subject, not to the angels as the present world, but to Jesus and the saints.†

As to the *manner* of Christ's appearing, I would reply, that he will come (*μυστα*) to the clouds of heaven, which are "the dust of his feet," with angels of his power in fire of flame, with a shout, with a voice of an archangel, and with a trumpet of God; but *not so that all nations can see him*. He will come as a thief; not being expected; and being in the city of the great King unknown to any beyond the land until he shall cause his presence there to be proclaimed by the symbolical messenger flying in the midst of heaven. "He shall so come in like manner as ye have seen him go into the heaven." "He went up, and a cloud received him out of their sight." He will therefore come to the clouds which will receive him out of the sight of the Russo-Assyrian-Clay forces on the mountains and plains below. While there, the transformed living believers of the gospel of the kingdom, and the resurrected saints, shall be caught up among clouds for a meeting of the Lord upon air, and so they shall all be with the Lord. It was thus on Mount Sinai. The angels, through whom Moses received Jehovah's law, were in the clouds and thick darkness on the mountain top, which smoked like a furnace, and shook exceedingly. The Lord descended upon it in fire, . . . and the blast of the trumpet sounded long, and waxed louder and louder, so that all the people in the camp trembled." Thus "they met with God" in thunders, lightnings, and thick clouds; but the angelic trumpeters, and him that spake to Moses, they did not see. So, I apprehend, it will be with the armies of the Assyrian Image in Megiddo, the Valley of Jehoshaphat, and Edom; they will, like Saul's companions on their way to Damascus, or Daniel's on the banks of Hiddekel, "see not the vision, but quake exceedingly, and flee to hide themselves."

But, says one, is it not written, that "every eye shall see him?" how can this be, if all dwellers upon the globe do not see him? It is so written; but "every eye" of whom? The next member of the sentence explains to whom the "every eye" refers, namely, *καὶ οἱ οὐτις αὐτῶν ἐξέθεν ὄσταν, even whosoever pierced him.‡* It is every eye of these that shall see him; and not every eye of the invaders below, or of their compatriots at home. He said to some of those who afterwards pierced him, "There shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the pro-

phets, in the kingdom of God, and you yourselves cast out." These will see him. The Tribes of the land of Israel will also see him, and mourn on account of him, as their fathers did, and for a like cause, in the presence of Joseph at their second interview. This is a national mourning, or lamentation, resulting from the discovery that they had crucified their king in piercing Jesus; and that, though punished severely, they were punished justly in their tribulation, for slaying the innocent, and imprecating upon themselves and their posterity the blood of the guiltless. "They shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, . . . and the land (the tribes of the land) shall mourn." Thus speaks Zechariah—a prophecy reproduced by the Spirit in the Apocalypse of John.

But, he is not only to be received into clouds whence will be displayed the local portents of the advent; but the purposes of his obscurity being answered, he will come down to the mount of Olives,* whence he went up in the presence of his Galilean friends. When in the clouds, he and his companions are as "the Stone cut out of the mountain not in hands"—the Power that smites the Assyrian Image upon its Feet. It may then be said with David, "His strength is in the clouds." How appropriate is this position of the power to the execution of the judgment recorded against Gog! "I will, saith the Lord, rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire, and brimstone." This, with mutual slaughter, pestilence, and Judah's sword, will destroy the military power of the Image-Clay; so that the constituents of the Czar's dominion, severed from his sovereignty by this worse than Moscow or Waterloo defeat, will fall into other political combinations, styled apocalyptically, "the Beast and the False Prophet, and the Kings of the earth," to do battle against the power † predestined to grind them into powder, ‡ light as the chaff of the summer threshing-floors §

The Assyrian power being broken by this terrible overthrow, the Lord comes down to Olivet, and thence descends in triumph to the Holy City. Its gates are opened to him as the King of glory and Lord of armies, strong and mighty in battle, || and he is received by the people with acclamations, saying, "Blessed be he that comes in the name

* Eph. i. 10. † Heb. ii. 5; Dan. vii. 27; Rev. xx. 6. ‡ Rev. i. 7.

§ Zech. xiv. 4. † Rev. xvii. 14; xix. 19. ‡ Matt. xxi. 44. § Ps. xxiv.

¶ Dan. ii. 35.

of Jehovah!"* It may then be said of Jerusalem, "THE LORD IS THERE,"† as "an ensign upon the mountains," about to "blow the great trumpet" that shall make the nations tremble.‡ The trumpet to be blown is that of the symbolic angel flying in the midst of the heaven. While this proclamation is in progress, the land is being cleansed by the burial of the slain.§ When the rejection of it by the papal nations is announced at Jerusalem, war is declared against them; and the postadventual missions of the second and third angels are executed upon Rome, and all who adhere to the fortunes of her kings. She sinks like Sodom, or a millstone in the sea; and is found upon the earth no more.|| The thrones of the Papal kings are then overthrown, and with them the European Imperiality originally founded by Charlemagne upwards of a thousand years ago. The triumph of Jesus and the Saints is then complete. Not a vestige of the Image is left; and its territory occupied by the kingdom and empire of Israel's King. This is the end of the matter; and may therefore now be fairly left with the reader for comparison with what else is written in the testimony of God. Examine the Scriptures quoted, and see if I have not herein correctly methodized the truth. EDITOR.

A SPIRIT OF INQUIRY AWAKENED IN BRITAIN.

MY DEAR SIR:—Since I last wrote to you I have opened a shop for the sale of publications. I have displayed the Herald conspicuously in the window, placing it open at such pages as present captions of your most interesting articles on the aspect of European affairs. I could have sold the numbers so displayed over and over again, had they been for sale; but have not succeeded in inducing any to become subscribers.

The present aspect of affairs is auspicious of events that will doubtless usher in the Kingdom of God. The signs of the times are most significant and unmistakable to the believer. Hence I consider it the duty of all who have a knowledge of the truth (or at least those of us who profess to have) to do what we can to shed a ray of light into the surrounding darkness; and believing as I do that the Herald contains more light on the Bible than any other work known to me extant, I feel anxious to promote its welfare as far as my humble endeavors can do it.

I was sorry to see in Number One of last

year's volume, that you considered yourself settled in Mott Haven till the Lord comes, if spared so long. I had hoped that circumstances might have induced you to come to England again; for I feel persuaded that were you here you would be much more instrumental in doing good service for the truth than you can possibly be in the United States. Here every body is interested in what is taking place on the Continent; and it does appear to me, were you in England, and could go through the length and breadth of the land, you would awaken among the intelligent and thinking such a spirit of inquiry after the truth, that you scarcely could have done when here before, as such minds are now more susceptible of impressions than they were four or five years ago. Your *Elpis Israel* and lectures, together, with several pamphlets; as: *The Coming Struggle, Destiny of Human Governments in the Light of Scripture*, from your own pen, and other works, have been extensively circulated, and have stirred up such an inquiry after truth as you can scarcely conceive. Hence some of the clergy have begun to preach on these subjects; but what few I have heard as yet have made but a very sorry affair of it; in fact, I should consider their effort worthless.

I have thought that as the present edition of *Elpis Israel* is all sold, it would be a good opportunity for you to pay another visit to England, when you might obtain a goodly number of subscribers for a reprint, and the Herald. I merely suggest the idea.

I sent you recently a copy of the *Illustrated London News*, in which you will perceive extracts from the "Blue Books," now before Parliament, testifying to the truthfulness of your exposition of the prophecy concerning the Frog Power. I also send you another copy of *The Truth-Promoter*, containing the only reply John Bowes has inserted to your article in the Herald. I may just add for your information that he is a sort of leader among the Plymouth Brethren, devoting the greatest part of his time in lecturing among them, and editing *The Truth Promoter*; and is generally considered a straight-forward, honest, but meddling kind of man: but in my opinion he has acted very unfairly in not inserting your article in *The Truth Promoter* as you did his in the Herald, so that people might form their own conclusions, instead of his doing so for himself and them. It appears very much like an endeavor to make himself popular at your expense by wilfully suppressing truth when he is unable to refute it.

I remain, Yours in hope of the kingdom,

GEORGE HATFIELD.

67 Hill Street, Birmingham;
March 13, 1854.

* Matt. xxiii. 39.

† Isai. xxvii. 13; xviii. 3.

‡ Rev. xviii. 21.

§ Ezek. xlvi. 85.

¶ Ezek.

REMARKS.

WHEN in Britain, I stated that I proposed to myself to revisit England in about three years, as I expected by that time some of my interpretations would be notably verified; and I could then lecture upon the gospel of the kingdom with more effect, being able to point to the verifications in evidence of my being entitled to grave and respectful attention, when I should undertake to prove from Scripture what a man must believe and do for salvation in opposition to all the empirical gospels of benighted "Christendom." The hearing I obtained in Britain was on a large scale; but the doctrine broached was so new, that the multitude listened with incredulity. I am aware that the truth would make a more lively impression now; yet I do not think my time has come for a second visit. The people indeed are in high excitement; but they are so bewitched with the idea of an easy and speedy overthrow of the Autocrat that they would scarcely listen with patience to one who should undertake to show them that the reverse of all their expectations is decreed of heaven.

The Frog-excited spirits are to "*work miracles*;" that is, to bring about wonderful or unexpected belligerent and political results. At present things do not appear very propitious for the Czar. But appearances are deceptive; and it will be found that he will become great and successful above them all. What are the proud fleets of Tarshish before Jehovah's whirlwind from the east? Maritime disasters would place the sword of Germany in the mouth of Russia. The Anglo-French fleets are powerful, but not omnipotent; and my conviction is, that more is expected of them than they will be able to perform. The Ottoman empire cannot be preserved; for it is an element of the 1290 years, abomination which is doomed to be destroyed. The drying up then of the Euphratean, whose integrity is guaranteed by the West, must therefore end in the failure of France and England. When people see this, they may be still more disposed than at present to give attention to what may be said; it is necessary therefore still to abide the time.

In visiting England again, I shall be anxious to do so without hindrance to our endeavors here. The information conveyed by the Herald is the only aid received by a wide dispersion, enabling it to discern the steadily advancing crisis of the world. It is desirable, therefore, that it should not be suspended for their sakes. But I see no prospect of visiting England this year; and what may be next, is more than any of us can tell.

Mr. John Bowes' policy is that invariably

adopted by editors when they feel weak. If he could have rent my article to shreds and patches, it would have been paraded before his readers with a great flourish of trumpets; but its suppression is an admission that it is unanswerable, and that consequently "the least said is the soonest mended!" My friend will please send me his *Truth Promoter* as often as he sees fit. The *Illustrated News* has arrived, but not *The Truth Promoter*. I am much obliged. The "*News*" was very interesting and acceptable.

April 4, 1854.

EDITOR.

BAPTISM REQUESTED.

DEAR SIR:—A close examination of the Word has removed many difficulties which barred me from an union with Him whose servant I now sincerely desire to become. Will you visit Virginia soon, or shall I come to New-York? for my desire is to be baptized;—and, O Lord, I pray that persecution, worldly ambition, nor prejudice, may be a means of excluding me from thy kingdom!

I am convinced that the mission of the Lord Jesus is not to root out the nations from the earth, but to destroy their governments and oppressors, and to enlighten, regenerate, and bless them. Not to see this is to be ignorant of the truth concerning the *Christ*, which is abundantly exhibited in the prophets; therefore to deny this, or to affirm something contrary to it, is to deny the truth concerning *Jesus*. Of what avail is it to admit that Jesus is the *Christ*, while we deny or make of none effect the things revealed in the prophets concerning him? To affirm of him what is contrary to Scripture is to believe in "another Jesus" than he whom Paul preached. That man is not "taught of God" who does not believe what he has said concerning him in the prophets; and if not taught of him, he is no member of his family or household. It is testified of the *Christ*, and therefore of *Jesus* whom God hath acknowledged, "He shall govern the nations upon earth"—"He shall break them in pieces as a potter's vessel"—"Jehovah girds him with strength for the battle"—"Subdues the people under him"—and "makes him the Head of the nations." Furthermore it is written, "The Lord God shall give him the throne of his father David, and he shall reign over the House of Jacob in the ages; and of his kingdom there shall be no end."—"He shall sit and rule upon his throne as a priest upon his throne, and bear the glory; He shall build the temple of the Lord,"—"and execute judgment and righteousness in the land." These are things affirmed of *Christ*, not one of which has received the least accomplishment in *Jesus*

yet. He is indeed "a priest over the House of God;" i. e. over them who "hold fast the confidence and rejoicing of the hope firm unto the end." But he is not yet a priest upon his father David's throne; if he were, then the Saints would be sharing with him in the priesthood of that throne: for it is written, "To him that overcometh will I grant to sit with me on my throne, even as I also overcome, and sit down with my father upon his throne;" that is, in Zion, the city where David dwelt and reigned over the House of Jacob, which God has chosen for the place of his throne on earth.

Now all this is utterly at variance with the burning up of the world; for in this event there will be no governing of nations upon earth, and ruling as a priest upon David's throne. I conclude therefore, that he who believes in world-burning at the appearing of the Lord, does not believe the Gospel of the Kingdom, but in traditions that make it of none effect.

Without the restoration of Judah the kingdom of this gospel cannot be. If then the Israelites were to remain in dispersion, though Christ and his Brethren were in Jerusalem, there would exist no kingdom, even as the staff of an army is not the army—they would be as a government without a nation. The children of the kingdom are the government and the people of Israel—the two classes of the kingdom, so styled by the Lord Jesus according to Matthew, because collectively they are one nation. Deny then the restoration of the Twelve Tribes to their fatherland—the land promised to Abraham and his Seed for an everlasting possession—and God is blasphemed, being made a liar; and the gospel is converted into a mere invention of designing men. Such are some of the particulars of my faith and hope, and my convictions of the neutralizing effect of error upon my position in the past.

I remain, Yours,

WM. S. CROXTON.

Woodfarm, Essex, Va.

Feb. 1854.

A WORD IN EXPLANATION.

I AM glad to receive the information contained in the above. The writer was formerly a member of the Campbellite church, still meeting in a house called *The Rappahannock*. For several years past, however, he has been unconnected with any of the forms of opinion that are ecclesiastically organized around him. Till the gospel of the kingdom was sounded out in the woods, divided by the road from the once "free house," now appropriated by the disciples of Mr. Campbell to their own special and exclusive use and purposes, his mind partook of the lethargy which has long reigned in

that benighted region. He had been immersed, but whether into Campbellistic Baptism or into its progenitrix "Old Baptism," I do not remember. It matters not however; for the shade of error is so indifferently distinguished between them now, that immersion into one form is regarded as valid ground of admission into the other. "The lust of the flesh, the lust of the eye, and the pride of life" are so common to all the ecclesiastical forms of the little Essex "christendom," that "the church" can no longer cast the first stone at the sinners of the world. Our correspondent partook in all this, breathing the infected atmosphere, which has reduced "religion" there to a dry and rattling skeleton. He was immersed on the ordinary ground of an assent to what is preached by ecclesiastics about Jesus. He then of course knew nothing about the kingdom; and besides this ignorance, he held traditions which make of none effect the gospel, as he now perceives. He believed in another Jesus and in "another gospel," which Paul did not preach; and therefore, though immersed, the truth was not in him, consequently he had not the "One Faith" by which he might be justified.

But by the assistance furnished him through our instrumentality he has happily acquired the faculty of reading the Bible intelligently. This, and not I, has made him "wise to salvation," and the result is that he demands to be baptized. This is as it ought to be. When a man learns *what the gospel is*, and *what the obedience it requires*, baptism ought to follow spontaneously as the effect of faith. The endeavor should be to enlighten the intellect and to purify the sentiments. This work accomplished, and there will be no difficulty about baptism—an intelligent believing man only requires to know what the disciples of the apostolic teachers did who believed the truth, and straightway he gives himself no rest until he go and do likewise.

Our friend expresses his willingness to come 400 miles, or thereabouts, that is, to this city, to be immersed. But though the self-inconveniencing disposition is commendable, I have informed him that it is not necessary, as there are brethren in a near county, King William, who have themselves obeyed the gospel of the kingdom as well as I, and who will be happy to administer for him, and all others in their region who have scriptural intelligence and heart enough to become Christians.

April 20, 1854.

EDITOR.

"The upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the face of the earth."

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.]

NEW YORK, JUNE, 1854.

[VOL. IV. No. 6.

ANGLO-HIBERNIAN INDICTMENT AGAINST THE AUTHOR OF ELPIS ISRAEL.

IN the loyal capital of Nova Scotia there is edited by the Rev. J. C. Cochran, and published by W. Gossip, an organ of the United Church of England and Ireland, which rejoices in the headship of Queen Victoria, styled *The Church Times*. A friend in Halifax has been kind enough to send me No. 8 of vol. vii., containing a communication from one *Alumnus Vindesoriensis*, in which, in the true spirit of Athanasianism, he denounces me to all the admirers of State ecclesiasticism for "as decidedly an uncircumcised and infidel Unitarian Jew, as ever were the men who reviled the Saviour upon the cross!" Now if such a sentence had been pronounced upon me by an apostle, or by one having any scriptural pretension to an understanding of the gospel the apostles preached, I should indeed be much grieved and take it much to heart; but seeing that it is enunciated only by an *alumnus*, a nurseling, and that of one of the daughters of the Old Mother, it is no more than might be expected; and, therefore, I accept it as quite a compliment and a blessing, inasmuch as the accusation of "Unitarianism" is not according to truth. The following is the article

From The Church Times.

"For a good work we stone thee not; but for blasphemy; and because that thou being a man makest thyself equal with God."—*John x. 35.*

Notwithstanding the plain and unavoidable testimony of the Jewish Scriptures, that the Jews stoned the Lord of Life, and put him to the ignominious death of the cross, for asserting his equality with Jehovah, we still find this fatal root of Antichristian Rationalism putting forth its rank shoots most vigorously with the other heresies of the age. For the Unitarian still persists in regarding

Jesus as a man! We would not stone him for a good work, but "that thou being a man makest thyself equal with God." Is it not here that the Jew stumbled—and shall the Gentile stumble upon this "rock of offence", also? Were the Jews cast out of God's vineyard for this very disbelief of his Emmanuelship, and shall they in their turn witness the fall of the Gentile into the self-same memorable predicament of ruin? Can there be then at the present juncture in the Christian Church, a subject more deserving our solemn and anxious inquiry than this? What shall we do to be saved from the wrath that must fall upon the ungodly, and upon all who hold "the truth in unrighteousness?" Was Jesus "the way"—and "the truth"—and "the life?" He expressly informed the Jew that he was. And it is just as plain that the Jews understood him to say this, and that they crucified him for so saying. The same Jesus that was so crucified addresses the same language to the Gentile of the present period, saying, "I am the way and the truth and the life!" The Unitarian confronts him with the Jews' denial and the Jews' contumely. Jesus says to his Gentile auditory, that although a man after the outward flesh, yet that he is "very God" with men, and that he is committing no robbery "in making himself equal with God!"—that "he and the Father are one!" And yet now again must "the despisers wonder and perish"—here is the Unitarian Gentile of the nineteenth century, after all the light, warning and experience manifested in the history of those ancient people—here is the uncircumcised Unitarian denying "the Lord that bought him"—reiterating the infidelity of those "blind leaders of the blind"—those *unitarian* scribes and pharisees who exasperated the people against him. Our Unitarian scribes still transmit, approve, and endorse the language and violence of their

Jewish predecessors, the ancient Regicides : —“ We stone thee not for a good work, but for blasphemy, and that *thou* being a man makest thyself equal with God !” Much as we have been struck with the originality of the “*Elpis Israel*”—its surprising subtlety of thought—striking and ingenious, and indeed highly interesting exposition of prophecy ; it requires no very profound etymological acumen to detect the thoroughly Jewish Unitarianism pervading every line or passage having any emphatic reference to “the Being” or “Divine Essence” of the Saviour. Upon this all- momentous and fundamental “key-stone” of the building not made with hands ; upon this all- comprehensive and quickening, yet simple and resolvable “Alpha and Omega” of all that “the Prophets have written and said”—“the Lamb slain from the foundations of the world”—as the trespass-offering *for all sin in all time* ;—upon this central point, the focal theme and touch-stone of “Moses and the Lamb,” the song in heaven of “harpers harping with their harps ;”—as for all that has been written with the sunbeam of Scripture by the finger of God in the light of “his *Son* ;” into this illuminated centre where all the divine rays of Revelation converge, the author of “*Elpis Israel*” is as decidedly an uncircumcised and infidel unitarian Jew, as ever were the men who reviled the Saviour upon the cross, wagging their heads at him, and saying, “If he be the Son of God, let him come down from the cross, and we will believe in him.” It is to very little purpose indeed that Dr. Thomas would tell us about the “Elohim” whom he makes “creature delegates and messengers for the work of creation,”—to lay down the foundations of the world, and then erect, build up, and put in order the vast fabric. It is in vain that he teaches us, that Jesus was but a *preferential*, a *Joshua* select from the Elohim—to take up the theme and purpose of Revelation, just where the other Elohim and Moses and the prophets left it ;—that the Saviour of mankind, in short, is nothing more than the great captain and commander in chief of the Israelites, to lead them on to temporal conflict and to victory. It may be all very true that the Emperor and Empire of the Russe may be about to be the Russo-Assyrian lever of Providence, for the final development and consummation, the closing scene of the stupendous “millennial” drama. But when Dr. Thomas, in a deliberate and elaborate exercise of his literary powers through the Press, gravely tells us that the Saviour of mankind, in the full meaning of the words, abstract and concrete, is, though in an enlarged sense, limited and circumscribed as a creature, so that it may be said of Emman-

uel, *There has been when he was not!*—into this nut-shell it is, that, like a gnawing worm at the kernel, the arch-heresy of the Unitarian infidel lies, and which the eye of faith, when taught by the simple letter of the word, detects at a glance as the fatal point where the Jew stumbled and fell. To which her no less simple yet truly majestic reply is : *Man has sinned and God has suffered! No sin-offering — no pardon. No lamb — no sin-offering! — No God—no lamb!*

THE POINTS STATED.

In the above the writer in effect charges me with denying—

1. The equality of Jesus with God.
2. With regarding Jesus as a man.
3. With disbelieving in his Immanuelship.
4. With holding the truth in unrighteousness.
5. With denying the Lord that bought me.
6. With affirming that Jesus is but a preferential, a Joshua select from the Elohim; nothing more, in short, than the Great Captain and Commander-in-Chief of the Israelites, to lead them on to temporal conflict and to victory ; and,
7. With affirming that there has been a time when he was not.

THE AUTHOR'S DEFENCE.

1. THE EQUALITY OF JESUS WITH GOD.

Put these all together and they make quite a formidable indictment, to some of the counts of which I respectfully beg leave to plead “*Not Guilty*.” In relation to the first count I rejoice, that I admit the equality of Jesus *in the same sense in which he affirmed it*. All he said and all he claimed was true and only true, for he was “*the truth*” incarnate. This admission, however, does not necessitate my assent to the unintelligible foolishness of the Athanasian creed, which is the symbol of Romish and Church of England orthodoxy on the divinity of Christ. Such a creed well became the times of its origination—times in which the factions of Athanasius and Arius with their several blind guides had forsaken the Word, and given themselves over to the wild speculations of the carnal mind.

Athanasian divines, like the old Scribes and Pharisees, “err” in their ideas of Jesus, “not knowing the Scriptures.” Nor will they ever come to know them while as *nurse-lings* they receive the traditions of their fathers, and, for the sake of the loaves and fishes of “the Church,” blindly seek to prove them by scraps of Scripture wrested from their appropriate contexts.

The Jews sought to kill Jesus because he made himself equal with God *in saying that*

God was his Father.* He made himself God in claiming to be the Son of God. "Thou being a man," said they, "makest thyself God." They called this blasphemy or evil speaking. Jesus, however, rebutted the charge, and argued, that in the Psalms Israelites are styled "gods," as, "I said, Ye are gods;" now, said he, if the Spirit styled them gods unto whom the word of God came, "how say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"†

The Spirit speaking through Jesus said, "I and the Father are one;" "He that seeth me seeth him that sent me;" "He that hath seen me hath seen the Father;" but when Jesus speaks as of himself alone he says, "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works"—"My Father is greater than I."

That which was born of Mary is styled in the Psalms, "a body prepared;" and the Spirit of God there says through David to the Father, "A body hast thou prepared me." This prepared body was the medium of God-manifestation, and divinely named "Jesus" or "Joshua." It was the Cherub in which the Father took up his temporary abode when he anointed it at its baptism in the Jordan. At its crucifixion the Father forsook it, as was foretold.‡ It was laid in a cave. The Father was not entombed in death; for he is deathless. The Father did not suffer, but the prepared body, which the Father forsook while it was expiring § On the third day the Spirit of God returned to the body, and in filling it formed an indissoluble union with it; and at that crisis it became "the Son of God with power according to the holy spiritual nature by its resurrection from the dead." The Father who dwells in light, "whom no man hath seen nor can see," || shines through the resurrected Jesus by his Holy Spirit. "No man," said John, "hath seen God at any time;" ¶ but many had seen Jesus both before and after his resurrection; therefore Jesus is not God in the Athanasian sense; nor in the sense in which "God" is used to designate Him who dwells in unapproachable light, and who only hath deathlessness or immortality. "Divines" do not understand the Scripture doctrine of God-manifestation; hence the foolishness wrapped up equally in Trinitarianism, Arianism, and Unitarianism. "God is a spirit," not human flesh, mortal or immortal; this is but the medium of his manifestation

to terrestrials, who unveiled would be too intensely glorious for their beholding.

2. JESUS AS A MAN.

The second count charges me with regarding Jesus as a man. To this I plead "guilty." But in pleading thus I do not affirm that he is "a mere man." I reject the idea of his being the son of Joseph in any other sense than by adoption. He was Son of God by creation as was Adam the First; and therefore he is styled Adam the Second. Luke styles Adam "Son of God," and as to the origin of the "prepared body," it was Son of God in the same sense. Jesus was also Son of God in a sense in which Adam was not; and that is by resurrection from the dead, as it is written, "Thou art my Son: to-day have I begotten thee." I believe with Paul in the manhood of Jesus; for that apostle styles him "the man Christ Jesus;" and he styled himself the Son of Man, being "made of a woman, under the law," and therefore of necessity a man.

3. THE IMMANUELSHIP OF JESUS ACKNOWLEDGED.

After what I have said under the first count, no one at all rational will believe me guilty of denying the Immanuelship of Jesus: Certainly when in Judah, he was God with them; and when he reigns upon the throne of David in the Age to Come, Israel will then acknowledge him in the full scriptural sense Immanuel, or God with us; for then God-manifestation through Jesus will be complete.

4. HOLDING THE TRUTH IN UNRIGHTEOUSNESS.

About holding the truth in unrighteousness I can truly say, I am unconscious of the offence. I have not hypocritically sworn to thirty-nine articles, more or less, contrary to my conscience, for the sake of the loaves and fishes. I do not funderally trade "in bodies and the souls of men;" neither do I squeeze tithes out of parishioners by law or force of arms, under pretence of "curing their souls." I do not write complaints to governments, as the Bishop of Nova Scotia did, because soldiers do not present arms on passing me. I seek no honor of men, but repudiate all their ecclesiastical honors. I do not wring "rascal counters" from rich or poor for reading other men's prayers out of stereotyped books, and

"Grind divinity of other days
Down into modern use; transform old print
To zigzag manuscript, and client the eyes
Of gallery critics by a thousand arts."

I do not pander to royalty, or court the favor of the rich under pretence of being an ambassador of Christ, and a successor of the

* John v. 18.
† Ps. xxii. 1.
‡ 1 Tim. vi. 16.

† John x. 33-36.
§ Matt. xxvii. 46.
¶ John i. 18.

apostles, and treat the poor as if they were made of other blood, and only planted in the earth as a medium for the manifestation of the pietism of hypocrites, and of the ostentatious charity of proud and lordly reverences. I do not denounce heresy and heretics to turn men's minds from my own errors, and to conceal from their view my own ignorance of the gospel I profess. I do not hypocritically swear to renounce the Devil and all his works, and to eschew the pomps and vanities of this vain and wicked world, and at the same time serve him, and seek his honors and riches with all the might of body, soul, and spirit! I do not make merchandise of the truth to clothe myself in purple and fine linen, and to fare sumptuously every day. These things, and many more equally reprehensible, practised by the clergy and dignitaries of the "*United Church of England and Ireland*"—the Anglo-Hibernian Daughter of the Old Mother—I do not do; but I rather exercise myself in reading and studying the Word, that, coming to the understanding of it myself, I may show to men of ingenuous minds and honest hearts what the "great salvation" so intensely darkened by thirty-nine article theology is, as revealed on the page of holy writ. Being sustained by no sect, Protestant or Papal, I am free; and being free, I call no man Rabbi but Christ; and prove all things, and hold fast what appears to my own mind, and not another's, to be good. Believing, then, with full assurance, that I understand Moses, the prophets, and apostles; and because no two truths or systems of truth can possibly be antagonistic; and seeing that there is an antagonism between my understanding of those writings and the theological systems endorsed by the multitudinous divisions of "Christendom" in nearly all their generalities and details—I therefore of necessity repudiate as intense and outer darkness the Act of Parliament and Nonconformist theology of our day. It is a conviction ascending from the bottom of my heart that the most "orthodox" theology of "Christendom" is but a form of that departure from the goodness of God, and of faithlessness of the gospel, which Paul foretold would overspread the Gentiles, and on account of which God would cut them off judicially.* "They receive not the love of the truth, that they may be saved. And for this cause God sends them Strong Delusion that they should believe a lie; that they all might be condemned *who believe not the truth*, but have pleasure in unrighteousness." This strong delusion continues until the appearing of Christ, who consumes it with the Spirit of his mouth, and destroys it with the brightness

of his coming: for, as Isaiah testifies with Paul, when he shall reign in Mount Zion and in Jerusalem before his ancients, gloriously, "he will there destroy the *face of the covering* cast over all people, and the *veil* that is spread over all nations. He will swallow up death in victory."

Convinced, then, with full assurance that this is descriptive of the present state of American and European "Christendom," and that there will be a remnant for Christ at his appearing who will have believed and obeyed the truth, and that being patiently waiting for him; and that their being brought to this acceptable position will result from the assistance they may obtain for understanding the scriptures through the press, and the reasonings of those who know the truth; and recognizing it as an apostolic precept binding on all believers to "contend earnestly for the faith once for all delivered to the saints" according to their ability, and the means placed at their disposal—swayed by these considerations, I exercise myself as I am wont to do. I visit Halifax to arouse the people from that intellectual and moral torpor into which they are thrown by the word-nullifying traditions of its State-Church and nonconformist clergy. Hitherto my endeavors have been crowned with some success. By opening the scriptures to the people with scarcely an allusion to their spiritual guides, their astonishment has been excited at the utter destitution of scriptural information characteristic of the ministrations of their pulpit incumbents. They "go to church" from week to week, and with the exception of a few minutes' dissertation upon a "text" of a few words, or a verse, they hear prayers read for the ten-thousandth time which they nearly know by heart—prayers composed hundreds of years ago; so that as far as the church's teaching is concerned, the clerical flocks are no further advanced in spiritual knowledge than they were 300 years ago! The clergy know that stagnation pervades their system; and with a very few exceptions, they feel their absolute inability to do more than to try and prevent the dead and corrupting stillness of their whitened sepulchres from being disturbed. They can give their flocks no light, a call for which even is highly inconvenient. Their policy therefore is to raise the old cry of "heresy" and "infidelity" against every disturbing influence; so as that, by creating a prejudice in the minds of their as yet unenlightened *nurselings* they may be deterred from bearing things dangerous to the hoodwinking ascendancy over the public mind they have hitherto enjoyed. This is the policy of *The Church Times*. Its conductors are ignorant,

* Rom. xi. 20-22.

of the truth; and experiencing some inconvenience from *Elpis Israel*, the Herald, my lectures there, and the continued endeavors of our friends, all they can do is to "rail lustily," in the hope that "some" of their railery "will stick."

I claim then that I am not guilty of "holding the truth in unrighteousness." I suspect, however, *Alumnus Vindesoriensis* in this accusation admits more than he intended. If I am charged with holding the truth in unrighteousness, it is at the same time an admission that *I hold the truth*; but that I make an unrighteous use of it. I do hold the truth then, *Alumnus* himself being judge; and because I hold the truth, I know that his church is a harlot, and do not fear to proclaim it in Britain and British America. Its institutions are defiling, and those who are the subject of them are defiled, and without part with the "redeemed from among men."¹ The sprinkling of unconscious babes in the name of the Father, and of the Son, and of the Holy Spirit, is a mark upon his church's forehead, that proclaims her to all who know the word, a Defiling Woman of the Roman Family. She calls this "baptism!"—and it is the only baptism she practises. But it is no baptism; for *no use of water is baptism, where there is no faith, or a wrong faith, in the subject*. The Anglo-Hibernian woman is therefore a communion of unbaptized errorists; and being unbaptized, not buried with Christ, but dead in their sins and the uncircumcision of their flesh, not being circumcised in the putting off of the body of the sins of the flesh by the circumcision of Jesus Christ.² Talk of my being "an uncircumcised and infidel unitarian Jew!" The charge of uncircumcision recoils upon *Alumnus*, and upon those who nursed him. They stone me, they say, for blasphemy, because I do not shibbolize the Trinitarianism of their god Athanasius; but what greater blasphemy can be conceived than that of hiring Lambeth cabmen or watermen at a shilling a-piece at Easter, to stand godfathers to babes they never saw before and may never see again, to enter into lying covenants to train up the children in the way they should go, preparatory to the priest sprinkling them in the name of the Father, Son, and Holy Spirit! This is notoriously practised under the shadow of the palace of the Archbishop of Canterbury, Primate of all England, and its ecclesiastical dependencies! If this be not blasphemy, then blasphemy is an impossible offence. It is only the ignorance of the people of what Christianity consists in that enables the Anglo-Hibernian woman to pass current

among the respectabilities of the time. We may grant that she does not hold the truth in unrighteousness, for the very obvious reason, indeed, that *she does not hold the truth at all*; but that she is full of all unrighteousness and abomination every one must admit who knows her history, her constitution, her practices; and is not spoiled by the philosophy of her deceit.

5. DENYING THE LORD THE PURCHASER.

As an alleged Unitarian, I am charged with denying the Lord that bought me. After what I have said under 1, 2, and 3, no one will believe this. Here again *Alumnus* makes a fatal admission. He admits that the Lord has bought me at some previous time, for if he had not, I could not have denied such a Lord. He purchased me knowing what my faith concerning him would be; and hitherto I have received no intimation that he does not approve it. But when I consider that the charge is made against me by an organ of the Anglo-Hibernian woman, I am the more strengthened in my belief that he approves it; for I am satisfied I shall never stand at his bar with her testifying for his truth against me. Jesus and that woman will never combine against me. He knows that while I refute her foolish interpretations, I heartily believe all the scriptures testify of him in the obvious sense of their words scripturally explained, and without any mental reservation in behalf of any theory previously conceived.

6. JESUS LORD OF HOSTS.

I never affirmed that Jesus was a "Joshua select from the Elohim." They are angels who do not belong to our race. Jesus does, though *now* in relation to terrestrials far above them.³ Paul and David say that in the days of his flesh he was inferior to them;⁴ but now he is so much better than they, as the name "Son" is more exalted a title than the name "*angel*." He and the saints will be the Elohim of the kingdom and age to come, to whom the angels, now superior, will be subject. They, as the God-Manifestation of "the Hour of Judgment," will be the commanders of Israel, and the God Jesus their Commander-in-Chief, to direct their operations in the conquest of the world. I have nothing to withdraw from this, but much to add by way of illustration at a more convenient season.

7. IN WHAT SENSE JESUS WAS NOT.

The last count charges me with holding that there was a time when Jesus was not. *The Church Times* theology takes the oppo-

(1) Rev. xiv. 4.

(2) Col. ii. 13, 11.

(3) Heb. i. 4.

(4) Ps. viii. 5; Heb. ii. 9.

site ground ; that is, that there never was a time when Jesus was not. But this is contrary to the scripture, which teaches indeed that there never was a time when the Father and his Spirit were not; but that until the birth of the babe in Bethlehem, that babe had no rudimental existence, save as Judah existed in the loins of Abraham, or Abraham in Adam; and therefore the babe in Adam from whom Luke traces its descent.

There was no Word made flesh until the birth of Mary's son, who in the Psalms is styled by the Spirit, "the Son of thine handmaid." The babe was created as Adam was created; the latter by the Spirit from the dust direct; the former by the Spirit from Mary's substance; and therefore from the dust indirectly. These are facts testified to by the Word unmingled with superstitious inferences and speculations. Adam the First was created for reproduction; Adam the Second for God-Manifestation to the posterity of the first. There having been a time since the foundation of the world during which there was no God-manifestation through Adamic flesh, there was consequently a time when the Adamic Medium called Jesus was not. In attentively considering Jesus, however, we know him only as Son of God and Mary. For thirty years he lived among men as a mechanic, working at his father-in-law's trade, being in favor with all his acquaintances, and without reproach. During all this time there was no manifestation of God through him. He cast out no demons, performed no miracles, and delivered no message to the people before his immersion in the Jordan, and the trial of his faith in his wilderness probation of forty days. But when he had fulfilled the righteousness typified in the law in being immersed of John, the Spirit of the Father descended upon him in the form of a dove; and having driven him into the desert to be tempted of the Devil and brought him thence again approved, he began from that time to manifest himself to Israel as the El Shaddai who dealt with Abraham, and the Jehovah who by his angel talked with Moses in the bush. From this the anointing of "the Holy One of Saints," the Spirit-manifested, the manifesting medium, and the manifested Father, concentrated in Jesus. This being understood, the reader will know how to interpret the words "before Abraham was, I am," and many others of a similar description.

Who *Alumnus Vindesoriensis* may be, I know not: he is evidently one, however, who has a zeal for the traditions of his fathers. Perhaps it is the editor corresponding with himself. But it matters not. Not a stone thrown by the writer has hit me. May all the stonings inflicted upon me be as harm-

less, and easily dodged! One thing I would suggest as particularly worthy of the Rev. Mr. Cochran's attention, and that is, when he next feels a disposition for fun at my expense, let him first examine well his own tenement, ever remembering that they who live in glass houses should not throw stones!"

EDITOR.

April 4th, 1854.

The Fall of Turkey Inevitable.

THE following article appeared in the "Correspondence" of "The Colonist," a paper published in Halifax, Nova Scotia. The remarks are very much to the point, and quite conformable to the sure prophetic word, which, now that "the time of the end" has arrived, begins to shine brightly upon the minds of believers in the kingdom of God. The fall of Turkey is inevitable; a fall which none of the Powers, singly or combined, can prevent. Though, to avoid inglorious defeat, England's interest is neutrality, yet she neither can nor may be neutral. Neutrality or action will be equally fatal to Turkey, which cannot stand by Anglo-French assistance, much less alone. France and England must work. Ultimately France will be ruined, and England a gainer of much territory in the East, but burdened with a war such as she never waged before. But let us hear what "J. R. L." has to say to us upon this all-engrossing topic.

"And the sixth Angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared."—Rev. xvi. 12.

MR. EDITOR:—At the present time, when so general and intense an interest is felt in the war which England and France are about to engage in, heart and soul, for the purpose of maintaining, if possible, the integrity of the Turkish Empire, it must surely be of the utmost importance to know whether the purposes of the Most High, as revealed in his Word, necessitate the downfall of Turkey; and whether, *viewing the present war in the light of prophecy*, we may expect success or defeat to attend the united arms of England, France and Turkey.

Well aware of the *vox populi*—the voice of the nation—upon this point, and free as I am to confess the mighty odds against which Russia, to all human appearances, will have to contend, yet the light which the sure word of prophecy sheds upon the present and the future, so clearly reveals the downfall of Turkey, and the amazing expansion of the Russian empire, that I cannot but perceive the *ultimate defeat* which awaits those powers that vainly endeavor to sustain a nation which God hath doomed to destruction.

The verse above quoted contains the word of the Lord against the empire of Turkey, which dooms it to perish, and assigns as a reason for its destruction, "that the way of the Kings of the East might be prepared." The 40th verse of the 11th chap. of Daniel shows that it is to be overthrown by "the King of the North," and the 38th and 39th chaps. of Ezekiel afford evidence that the Autocrat of Russia is "the King of the North," "at the time of the end."

With these preliminary observations, I now proceed to adduce the belief and opinions of some most eminent writers on prophecy respecting the sixth vial, its effects and results; all that I have consulted vary but little in opinion concerning it. And surely the unanimous decision of such men as Faber, Frere, Mede, Fleming, Cunningham, Keith, and others, who devoted a great portion of their lives to the study of the prophecies, is worthy of consideration; and I should hope that when the result proves the correctness of that decision, the reader may be more ready to believe in the sure word of prophecy, and prepare for the subsequent astounding events which shall come upon the world as "a thief in the night." "Blessed," said the Lord, "is he that watcheth and keepeth his garments."

Henry and Scott, in their commentary, have the following in reference to the sixth vial: "Some think this—the sixth vial—prophecies the destruction of the Turkish monarchy, . . . and thereby a way will be made for the return of the Jews, whom they call the Princes of the East. Fleming considers that as the sixth trumpet brought the Turks from beyond the Euphrates, so the sixth vial exhausts their power." Under the head of Faber's chronology they give his judgment concerning the time, nature and operation of the sixth vial, as follows: "Sixth vial. *The downfall of the Ottoman Empire probably began with the Greek insurrection in 1821. The Kings of the East, perhaps the Jews.*" The same standard authorities also give Cunningham's sentiments on this passage: "Sixth vial. The Euphrates is considered to denote the Ottoman Empire hastening to decay; the Kings of the East probably denote the Jews."

In a rare and valuable work published by a number of ministers of the Church of England, in 1826 and '28, entitled, "Dialogues on Prophecy," I find the following in reference to the sixth vial: "There can be no reasonable doubt in the mind of any one who has well studied the subject, that we are living in the period indicated by the outpouring of the sixth vial, *i. e.* during the drying up of the Euphrates. This expression, Rev. ix. 14, clearly points out the letting loose of the Turkish hordes by the sixth trumpet, till

that time bound up in the territory, of which the Euphrates is the chief river. *The seat of the Turks being now in Europe*, we must look, not for a literal Euphrates, but for that power which it represented in Europe. As the Euphrates was the defence of ancient Babylon, so has the Turkish power been for some years the great defence of the Babylonish Papal Kings, who have protected her." pp. 47, 48, vol. 2. "The way of the Kings is prepared by the angel of the Lord, who is commissioned for that end, with a vial of consumption upon the waters of Euphrates. *The Lord interferes on their (the Jews') account, to cut off a wicked power which would have hindered them.* He exhausts those waters which had come up over the borders of Emmanuel's land, which had overwhelmed the holy city, (Jerusalem,) and drowned the holy people; and this is done at a time when all the Kings of the earth and of the world are gathering to their destruction." p. 128. "Now it is manifest that these bounds (the whole extent of Emmanuel's land) are at present possessed by the Turkish people, who therefore must be first threshed like the dust, and carried away of the wind, or consumed with evaporation before the captives (God's nation) are brought home. And when we find this done under the sixth vial, and the cause of it assigned to be for making way for a royal company out of the East, we should at once say, that according to the Prophets, this company must be the Jewish outcasts, gathered again into one." p. 131. Once more on page 262, the authors of "Dialogues on Prophecy," after speaking of the five vials of the wrath of God, which were poured out on the Papal nations of Europe, between 1789 and 1815, proceed to remark on the sixth vial, as God's judgment upon Mohammedanism. "And now he proceeds to the East, and there being nothing here to stay or to restrain his hand, he accomplishes his judgment in one single act, which for the last seven years has been under our eye," (this was written in 1828.) "the only thing, I may say, of a warlike kind, soliciting the attention of the world; and depend upon it, if we are right in believing that this sixth vial is poured out, and working its effects, it will not cease until it has done its work of drying up the waters of the Mohammedan Euphrates, that is, abolishing the Turkish Power, until it shall be able to offer no resistance to those kings who are about to come up from the risings of the sun."

Doctor Thomas, who has given in Elpis Israel the fullest and most interesting exposition of unfulfilled prophecy that I have seen, speaks concerning the sixth vial as follows:—"When we look into the history of our own times, it is easy to perceive that the

sixth vial began in 1820. On May 29, 1453, Constantinople fell into the hands of the Turks, who have retained it to this day. The judgment of the sixth vial is to take away his (the Sultan's) supremacy, and to wrest from him the dragon's sceptre. This is termed 'drying up the waters of the Euphrates,' which occurs for the purpose of bringing about the restoration of Israel, who, by the constitution of Sinai, are 'a kingdom of priests, and a holy nation,' and to whom belongs the adoption, through which 'the Kings of the East' are provided. The following events will give the reader some idea of the manner in which the sixth vial has been pouring out 'on the great River Euphrates.' In 1820, the Greeks rebelled against the Sultan, and after several years' war, succeeded by aid of the Western powers in establishing the Kingdom of Greece. In 1826, the Janissaries revolted, and thousands of them were massacred by order of the Sultan. In 1827, Turkey lost 110 ships in the battle of Navarino. In 1828, war with Russia, and a general revolt throughout Albania. From 1821 to 1831, ravages of cholera and plague, and depopulation of the Eastern Provinces. From 1829 to 1848, the Algerine war, by which Algeria is annexed to France. In 1839, Egypt and Syria wrested from the Porte by Mehemet Ali. War between Egypt and Turkey, in which the Turkish fleet revolts to Egypt. In 1844, massacres by the Turks in Syria, and exterminating war between the Maronites and Druses there. And in 1848, Russia moved her forces south, and took up her position in the Turkish Principalities of the Danube, to be in readiness to avail herself of subsequent events."

Doctor Keith, also, as you would observe in the "interesting extract" from his "Land of Israel," published by you a few days ago, speaks with the full assurance of faith of "the breaking up of the Ottoman Empire, against which the word of the Lord has gone forth, and on which that word must fall."

In conclusion, Mr. Editor, I will reiterate the conviction expressed in a former communication,—England's best and wisest policy at the present crisis, no matter what the world's wisdom may dictate, is *neutrality*; the maintenance of the Turkish Empire being an utter impossibility.

March 18.

J. R. L.

Bible Sayings.

"THE Scriptures are able to make thee wise unto salvation by the faith which is in Christ Jesus."

"Wisdom is the principal thing."

"The wise shall inherit glory."

From the N. Y. Times.

The Jews in Europe.

TREATMENT OF THE JEWS BY THE AUSTRIAN GOVERNMENT.

RECENTLY the readers of the *Times* were informed "that the Austrian Government have revived the system of intolerance against the Jewish subjects." In fact, however, there was no need of a revival of the system of intolerance, because the Austrian Government has at all times been cruel and malicious against the unfortunate Jewish inhabitants. Though the Jews in Austria settled there at the very dawn of the history of Austria itself, and though they have at all times exercised the most beneficial influence upon the commerce and general welfare of the whole country, they were, nevertheless, ill-treated, and never have been permitted to attain to citizenship, and to hold any office of a public character.

It would require many sheets of this paper to describe the wrongs the Jews have suffered from the hands of the Austrian tyrants; but we purpose to give you a short sketch of the atrocious despotic system which the "most Catholic" Government of Austria practically carry out in governing the Jews. We divide those wrongs into three classes:

1. The Jews are not permitted to have the various privileges which the Christian inhabitants enjoy.

2. The Jews pay more taxes.

3. The moral degradation which is inevitably connected with this system of oppression.

The Jews are not permitted to settle where they might choose. The emigration from one Austrian province into another is either entirely interdicted, or made artificially impossible. The immigration to Upper Austria and Styria, for instance, is interdicted. The Jewish merchants coming to Vienna on business, from all parts of the empire, must renew every fortnight their permit, and when twice renewed, they must apply for a third renewal to the Government itself, as the local police is prohibited from renewing the permit more than twice. We need not add, that this practice is a source of revenue, both to the *officials* and the Government, and they are, consequently, unwilling to part with it. A Jewish emigrant to a foreign country must pay the *twentieth* part of his property into the public treasury. The Bohemian Jew is obliged to indemnify Government for the loss of his taxes, by securing another Jew, who takes upon him the responsibility of paying the share of the emigrant. In Brünn, the Jews, except on fairs, are not permitted to reside more than "thirty days," and their dwellings must consist of

no more than "one room and one chamber," and be located in the suburbs. In Olmutz, they are not permitted to hire a permanent residence, nor to remain in the city a whole week. There are many cities, boroughs and villages where the Jews are confined to certain locations, (ghetti.) from which they are not allowed to remove. Even those Jews who are natives in the Austrian dominions, are not allowed "to domesticate" themselves in the country; as for instance, a Jew, native of Vienna, is permitted to have his wife and unmarried children in his dwelling; but when the children are married, they must apply for a permit to reside in Vienna. The difficulties which are thrown in the Jews' way, to impede their marriages, are almost insurmountable. As the Jewish merchant in Vienna, having obtained a "toleration-permit" for one year, may have many servants, if he describes their particular appointments to Government, they generally take their own children into service, *i. e.*, they make the Government believe they are servants, though they are their own flesh and blood. When their father dies, all these "servant-children" must leave Vienna and emigrate, either into some of the provinces, or a foreign country.

In Moravia, Silesia and Gallicia, the Jews are not permitted to employ Christian servants, especially nurses. On those holy days when the Jews are not allowed to perform any manual labor, they may hire a Christian servant, but are prohibited from giving them food, or keeping them through the night. Religious exercises — of which we shall have to say a few words afterwards—are restricted, and those permitted are so by atrocious taxes only. In very recent times the Jews were kindly instructed by the parental Austrian Government to print their prayer-books and other tracts of devotion, with an accompanying German translation. There are many establishments of education which preclude Jewish youths, as the Imperial Deaf and Dumb and Blind Institution; the School of Cadets in Neustadt. In the other institutions where they are permitted, they are exposed to maltreatment, both by the professors and the students; they therefore take care of themselves, or remain ignorant. Jewish apprentices can hardly find work among Christian masters. Government and superstition have both conspired to hinder their development, and to degrade them physically and intellectually.

In Nether-Austria, Moravia and Silesia, the Jews are not permitted to possess real estates. Exception is made with such estates belonging to the whole community, as synagogues and burying-places. The Jews in Vienna are neither allowed to have their

own houses nor any other real estate. They are, consequently, not allowed to practise agriculture. In Bohemia they are permitted to buy property belonging to the cities, but must work on it with their own hands, and they are prohibited from hiring Christian servants. This is the principal reason that the Jews in despotic Europe—chiefly in Austria—do not cultivate the soil they live on. In Gallicia they are prohibited from purchasing houses and grounds which have never been the property of Jews.

Mining is strictly interdicted to the Jews.

They cannot obtain citizenship in any of the Austrian dominions, though there is, in some of the states, a sort of modification. This sole disability of becoming citizens is the source of innumerable sufferings which the Jews have to endure. Every movement of theirs is watched and guarded, as if they were enemies of the Christians and the Government. Suppose they are. But who caused them to become so? It is bad policy, to cause a friend to become an enemy, and afterwards to surround him with a thousand fences and barriers to make him harmless.

Jews educated to the practice of the learned professions are rarely or never promoted to high stations, though they merited promotion more than their Christian rivals. A Jewish physician finds it more difficult to practise his profession in Vienna than even a common tradesman; and we know cases where sons of talented Jewish families, who have lived there for the space of half a century, were prohibited from practising medicine. Jewish midwives are not permitted to assist Christian mothers in their time of need, unless there be no Christian midwife in the place, or, if there be, is prevented from coming by sickness.

No Jewish "Doctor in Law" has yet been permitted to attain the *stallum advocandi* in Vienna.

In no Austrian dominion is the Jew allowed to hold any office, either in the government of cities or states. The chairs in schools and universities are not to be desecrated by the Jew.

A Jew is not allowed to deal in drugs. One single exception was made in Gallicia, with the son of an eminent Jew in Tarnipol; but with this clause in the grant, that after the decease of the owner, the apothecary-store should be sold to a Christian, and not continued by the heirs. One office of a public character a Jew is permitted to hold: he may be a "Censor."

All the taxes which Christian citizens are to pay, and all the duties they have to perform as such, the Jews have, of course, punctually and exactly to remit and to ac-

comply. But they have taxes and duties which they are compelled to give and to do, because they are Jews; or because they eat no pork and are not baptized. The "tax of toleration" exacts from each Jew the *minimum* of 20 florins, or \$10, and the *maximum* of 200 florins, or \$100, annually. There are taxes of Jewish marriages, Jewish elections of their religious officers, and other kindred kinds of Jewish taxes, which we shall pass over with silence.

In Bohemia, the "Judensteuer, or Jew-tax," amounts annually to 261,000 florins. This tax the Jews must pay, not according to their numbers, but even if "one Jew" only lived there. Then come the "Family tax" and "Property tax." Property tax is 7½ per cent. from the property ascertained by oath. The Family tax is according to the Property tax, either increasing or decreasing. Suppose one Jew pays Property tax of 300 florins, at 7½ per cent.; fl. 21, 45 cr.; he has to pay Family tax, fl. 5, 30 cr.; or, about 9 per cent., fl. 27, 15 cr. In more recent times the taxes are still higher.

The exaction of these enormous taxes makes them intolerable. The tax-payers are the prey of informers, which are encouraged and remunerated by the Government, and, therefore, they submit to the arbitrary valuation of the tax exactors themselves, in order that they may escape the clutch of the informers.

These taxes press the poor more heavily than the rich, though it is not so apparently. This is because the poor, if he has any trade in detail, must pay taxes of 300 florins, whether he has them or not. The rich is left to declare the amount of his property himself, and he knows always how to escape an arbitrary estimate of the Tax Directors.

Besides these exorbitant taxes, the Jews have to pay another tax, which was imposed upon them by the heroic Most Catholic Emperor, Francis the First, in the year of Grace 1808, on every "pound of Jewish meat." The Jews, namely, have a peculiar method of slaughtering the animal and preparing the meat for their use; this the "paternal Government" thought a fit occasion for charging the Jews a trifling sum for each morsel of meat, because they have the privilege of preparing it in accordance with the laws of the Old Testament. In very small cities, where there are a few Jews only, and have no slaughterer of their own, they must pay the tax to the contractors of the larger neighboring city, though they never come there to buy their meat, or even if they eat Christian meat, or none at all.

In Prague, the capital of Bohemia, the Jews have to pay a "Domestic tax" (Domesticalsteuer) for the lighting of the lamps

in the Jewish localities, though they contribute an equal share with the Christians for lighting their lamps, cleaning their streets, and so forth.

In Moravia, a province where the Jews are neither wealthy nor many, the Jew tax is annually 185,000 florins.

The Family tax is five florins from every family, without distinction between rich and poor. The regulation for the exaction of this tax enjoins: "That those who delay the remittance of the tax should be made responsible before both the civil and military authorities, and the synagogue shall be closed."

The Moravian Jews pay, of course, all the taxes which the Bohemians pay; but in addition to them, is every Jewish stranger, though from an Austrian province, obliged to pay from five to twenty florins for his temporary sojourn. There are also taxes for the privilege of marriage—one florin from each thousand; and the tax for the privilege of performing prayers at a Jew's residence—not in the synagogue. An old, sick Jew, for instance, or one who lives remote from the synagogue, is desirous to have the legal number of persons (ten) in his house, to have common worship; he is not allowed to do so without the consent of the Government, which is indeed rarely refused; but they exact for the consent 24 florins, when there is no roll of the Pentateuch; if there be one, the tax is 50 florins annually.

The Silesian Jews pay the same taxes as the Moravian.

The Jews in Galicia are badly treated. The taxes are more cruel, exorbitant, and inhuman. The annual sum of the Jewish taxes is 1,000,000 florins. If we take in consideration their poverty, and the scanty sources to which they may lawfully resort for their sustenance, the taxes appear the more ferocious and infernal. There are two kinds of taxes, and it is difficult to determine which of them is more inhuman. They are: Tax for Jewish meat, and the tax for lighting the candles on Sabbaths and festivals. In Galicia, the meat for the Jews costs twice as much as the Christian one. Taxation on daily provisions is an evil everywhere, and where it is introduced, utmost necessity only may justify such a measure; but it must be granted that the difference between 2, 5, 10, 15, or 20 per cent., and 80 to 100, is very great. Now, this tax in Galicia on the Jewish meat amounts to just 100 per cent., which is taken from a poor and oppressed population. This is exactly as much as if the paternal Government would say to the Jews: "Ye sons of Abraham, ye shall eat no (not pork) meat at all." And, indeed, it is a sober reality, that the

greater part of the Jews in that unhappy part of the once kingdom of Poland eat no meat in the whole year. This statement is made by one of the imperial officials, who published several books on the condition of the Jews in Galicia. (Stöger, Lemberg, 1842.) It is also worth notice, that the more the taxes increased, their liberties were at the same time diminished.

The tax for lighting the candles on Sabbath eve has its origin in the traditional custom, that every Jewess lights two candles at least, whereby she pronounces a blessing over the approaching Sabbath. The number of candles, and the materials of which they are made, are distinctly described in the tax regulations.

A few of the tax regulations will, perhaps, suffice to give you an idea of the enormity of this tax.

"For every candle that burns in the house of a Jew on holy days, if of tallow, he is to pay	cr. 5
"Of wax	cr. 15
"For every piece burnt on the anniversary day of a deceased father or mother—if of wax	cr. 6
"Tallow or oil	cr. 3
"For every light in the synagogue on the day of atonement	cr. 10
"For every candle at the ceremony of marriage—if of wax	cr. 30
"If a torch	fl. 1

"For the lights on Sabbath and holy days, the Jew must pay tax, if he does not burn them."

The consequent demoralization of these atrocious taxes is indescribable. The poor Jew escapes generally the tax of his meat, by not eating it; but he cannot escape the paying of the tax for his lights on holy days, because he must pay, though he burns none. He saves the 10 creuzer, not to buy candles and to light them on a Sabbath day, in order that his poor habitation may look cheerful, but to pay the contractor of the tax, who is ready to confiscate all his furniture, if he delay remittance. He pays for two lights; but his meal he eats by the obscure light of a miserable lamp, from want of means to purchase a better; and in what does his meal consist? Of meat? No!—of roots and coarse flour. Oh, what a dreadful tyranny! Often you may see poor Jews standing on Friday evenings at certain corners of the cities, and waiting for some benevolent Jew, whom they know to pass by there, to beg of him the few missing creuzer, to pay the contractor for the candles which they do not burn.

The organization of Jewish communities, and the election of officers for the synagogue, depend upon the number of lights which the

candidates pay for. A candidate for office who may be the best fitted, cannot be elected, if he cannot pay for "eleven" lights on each holy day. But the least fitted one may be elected, if he accomplish the duty imposed upon him by the Government. The contractors of the taxes, generally Jews themselves, are the vilest and most tyrannous individuals possible. They become commonly the most influential members of the community, partly from fear, and partly from the influence they exercise in the election of Jewish officers and heads of the congregations. Whom the contractors are favorable to they may elect, by granting them a receipt for the issuing year of the whole amount of the required taxes for the lights. This is the most recommendable quality of an officer.

When a Jew is accused of having burnt in his house more lights than he has paid for, the contractor may compel him to take an oath to the contrary, two times in one year. This oath is to be taken with the greatest solemnities, in the presence of a high officer of the Government of the circle, and administered by the Rabbi. He who takes the oath must be dressed in his shroud. If he refuses to take the oath, the civil authorities may impose upon him a fine of money, or imprison him.

A host of animosities, hostilities and denunciations are the offspring of these taxes. The contractors generally employ informers, who watch the opportunity of denouncing their neighbors for the non-observance of the regulation, namely, to pay for each light above the two, which must be paid, into whose houses the contractor breaks in suddenly with military force, confiscates every thing he finds, and takes the man into prison, off from his wife and children, whose society he did not enjoy the whole week, on account of his peddling in the country, to earn as much as his dire necessities require.

There is in Galicia another tax imposed upon the Jews: the "Marriage tax." The first—that is, the poorest class of Jews, which consists of laborers, and have an annual income of no more than 100 florins, or \$50, the permit of marriage of the first son costs three ducats, or \$6: for that of the second son, six ducats; for that of the third, twelve ducats; and so the taxes are doubled by each succeeding child. Those Jews among the first class whose income amounts to more than 100 florins, must pay exactly twice as much as the former, when they apply for marriage permits.

The second class of Jews, in which Jewish officers in the synagogue are comprised, pay, for the first son, 12 ducats; for the second, 24 ducats; and the third, 48

ducats; and in the same ratio, at subsequent applications for marriage permits.

Jewish merchants, when their annual income amounts to 400 florins, the tax for the first son is 20 ducats; the second 40; and the third 80; and so forth. But if his income is any more than 400 florins, the tax is 30, 60, 120, and so on.

The refusal of liberties, and the burden of taxation, on account of a different belief between the Government and the citizens, are not only oppressive, but offensive in the highest degree; and the unjust treatment, which we have not embodied in those mentioned already, which we cannot, however, pass over with silence, appear, comparatively speaking, as prickings of needles only; but if one is pricked with needles all over the body, he certainly feels as much pain as if he had been stabbed with a knife to the heart. One can be lacerated by the sting of a swarm of bees, as by the horn of a bullock. The atrocities, however, which we have yet to chronicle in the *Times*, are neither like the prickings of needles, nor the stings of bees, especially to those who are honorable men.

A criminal apprehends neither offence nor stigmatization, after he has atoned for his crime according to the legal verdict; no one has a right to offend him, or to reproach him for his previous conduct. But it is not so with the Austrian Jew, who has committed the crime of having another religious belief than that prevailing in his country; he is constantly reproached and offended that he is a "Jew," though he pays dearly for the exercise of this belief.

If we cast a glance through the streets of Vienna, where the lowest class of Jews are advanced in civilization, and are not inferior to any Christian class of the capital, we behold in the very heart of the city, the inscription on a public building, "Judenam," or office for Jews—that is, for Jewish affairs, as if it be a degradation to let Jews come into courts where Christian affairs are transacted.

Here the Jews remit their taxes; here they have to renew their permits; here they are to await the permission of journeying in the capital, and here the officials bestow on them epithets the most vulgar and barbarous. There is made no difference between an honest and dishonest Jew; both suffer alike; and even the Jewish nobleman—an Austrian Jew—if he can pay, may be clothed with nobility and decorated with orders, and yet have less political rights than a common Christian cobbler—must bow beneath this intolerable yoke. When a Jew is denounced to have slept one night in Vienna, without notifying to the police his intention to be

there, both the guest and the host are fined and maltreated in the most arbitrary manner.

It is a notorious fact, that the Government keeps a pack of spies in employ, to hunt and to scent those Jews who might, peradventure, have dared to sleep in Vienna without the imposed notification.

Has the Jew worked the whole day for the sustenance of his family, and retires to rest—which animals even enjoy undisturbed—he is kept awake from fear to be suddenly snatched away from the bosom of his family by the ever-watchful rabble of informers. He trembles at every accidental sound from without, and like a chased deer he slips out of his retirement into remoter parts of the city, to escape his pursuers, yet before the dawn of the morning.

But woe to him, if his first walk in the morning is to the house of God! here the malicious rabble are waiting to look among the devoted congregation, whether they could not detect a suspicious countenance, that made its first appearance in the capital, or sojourned there a fortnight, and neglected to notify their intentions at their expiration, to seize the suspected individual from the altar of the Lord, which in former times protected even the manslayer.

Jews who are tolerated, and pay heavy taxes for their toleration, are frequently roused in the night by the police, and asked for their papers.

If a Jew hires a house for a quarter of a year, and had the permit to sojourn there one month only, if the police detect it, though his intention was to renew the permit, he must leave the house, without mercy, although his wife and children be sick, and on the verge of death.

But let us leave the "Judenam"—that abode of denunciation, demoralization, vulgarity, and lowest brutality. We need not, however, walk very far to meet with another mark of outraged humanity.

On the very next corner of a house we see a placard in which it is officially made known that the "Jewish taxes" will be levied in this year as in the past. The oppression itself does not seem to satisfy the Austrian parental Government; it is the disgrace which affords them pleasure. It is the ignominy, publicly announced, which is the source of satisfaction. It is the opinion which is propagated hereby, that the Jews deserve to be thus treated.

Now we come to a court of justice. A Jew is to take an oath. The oath is composed in such terms that many Israelites do rather sacrifice the advantages they might have derived from it than to utter the words which the oath-form contains. If the Jew is inclined to take the oath, the following

admonition precedes it: "Know," says the Judge, "that we Christians worship the same Almighty and Omniscient God, the Creator of the heavens and the earth, whom you worship, and no other than Him alone. This I tell you that you should not fancy yourself excused before your God in taking a false oath before Christians, whom you believe to be idolaters."

We should very much like to know from what Jewish source the Judge knows that Jews consider Christians as idolaters. Is it from the Bible itself, or from Rabbinic sources? But if there are no such doctrines in the Jewish religious books, why should they be deliberately accused of such falsehoods? It has been more than once sufficiently demonstrated that the simplest oath is binding on a Jew, whether against a Jew or a Christian. There is no permission of mental reservation, and the sacredness of an oath is based on the Ten Commandments. But the sequel of the preceding admonition is in itself a corroboration to the statement: "I remind you that you are bound to take a true oath before us, who worship the only Almighty, Omniscient God, as *your religion and law inculcate.*" Well, if the Jewish religion and law-book inculcate them to take a true oath before Christians, why reproach them, falsely, that they believe Christians to be idolaters? What is the use of it?

Omnibuses and cabs in the streets of Vienna are often stopped by the servants of the police, and the passengers are asked whether they eat pork or not; or, which amounts to the same thing, whether they are Jews or Christians,—and if the former, they are obliged to show their permits. But, peradventure, the Jew who travelled many days from the remotest borders of the empire, to transact his business and to hear the music in the Imperial Opera-House, will not be molested there in the temple of the muses! The beautiful art will certainly not be made the detestable means of capturing Jews within the walls in which it is enshrined? Oh yes! here, too, the Jew is found out, and before the whole assembly of spectators and listeners, he is made the laughing-stock and the object of hatred, persecution and oppression.

This picture is drawn in natural colors. We have neither overdrawn nor exaggerated. We have narrated facts, and no more than historical facts.

But there is one outlet for the Austrian Jew to escape all these miseries and persecutions, namely: To be baptized. This, however, he will not do: either from hardness of heart, philosophy, or from hatred against his persecutors. He will not, or cannot be convinced, that a religion can be

true which makes its followers persecutors of humanity. But why do the Jews not emigrate to the United States, or, at least, to England? Ah me! emigration not only requires a great deal of material aid, which the Austrian Jews have not, but it is almost impossible for them to emigrate, as Government requires remittance of taxes for several years before the Jew is permitted to emigrate. Thousands, indeed, did emigrate to the United States, the general asylum for all persecuted human beings—whether Jews, infidels, or heretics; and industrious citizens these Jews are. There is no class of men in the whole world—we venture to maintain—as industrious as the Jews are as a people. They are the embodiment of industry. They are temperate, saving, and do not cherish the more sensual enjoyments. There are thousands of Jews in this city, who came, a few years ago only, from Europe, poor, destitute, neglected and ignorant. Look at them now. They have their stores well filled with goods, and accumulate fortunes gradually. And what is the mystery of their success? Liberty and industry! The Jew is like the ant—when the sun of liberty shines over him, he becomes prosperous by his industry. Shut out for him this sun, and he dies away in poverty and wretchedness. He is a native republican; he acknowledges no king but God, and loves liberty more than his life. In all parts of Europe the Jew sides with the Democrats. And when the time arrives to strike the first blow, he is certainly not the last to change his pruning-hook into a sword.

M. TH. AXTMAYER.

The Religious Aspect of the Eastern Question.

THE "three Unclean Spirits like Frogs" having brought affairs to the divinely predetermined belligerent issue, it will not be unprofitable to my readers to lay before them the *proximate* religious aspect of the Eastern Question. This I am happy in being able to do by the reproduction of an article from an ably conducted journal published in London, though edited by men who have not the remotest conception of the ultimate solution of existing complications preparing for the world by the present angelic administration of human affairs, familiarly styled "the providence of God." Of the two superstitions, Greek and Mohammedan, the latter is certainly the less objectionable. But, as the time approaches for judgment upon Popery of both kinds, "*because their wickedness is great,*" it becomes necessary to give its Greek form a present triumph over the Ara-

bian Crescent. The greater evil will temporarily subdue the less, that both may present themselves for retribution in "the Valley of Decision." But before that awful consummation, Europe must bow the neck to "the God of the Russians"—the Head of the Serpent's Seed; and drink to the dregs the chalice of abominations he shall present; a tolerable conception of which may be formed from the details set forth in the article below.

EDITOR HERALD.

If civilization has been scared by atrocities committed in the name of liberty, it cannot be denied that crimes as flagrant and iniquities as enormous have been disguised in the sacred vestments of religion. No church, no sect, can claim immunity from this charge of having perverted the most solemn objects of reverence and worship to the service of violence and wrong. "Orthodoxy," or in other words adherence to the creed which the strongest has the power to enforce, has been the fruitful parent of war and violence, international and intestine, in every form, and under every pretext.

But not to enlarge upon a text so familiar as this, let us proceed to inquire into the religious aspect of the Eastern question, or, as we should rather call it now, the Russian question. It is a matter of history that the chief object of Prince Menschikoff's mission was to demand the Protectorate of the Christians of the Greek Church resident in the Turkish dominions, and, by implication, the protectorate of all the Christians in Turkey, excepting those of the Latin Church, who look to France and Austria for protection. We have repeatedly shown the absolute incompatibility with the independence of the Porte as a Sovereign Power of such a preposterous assumption. But from the very outset of these protracted negotiations, from the moment when Prince Menschikoff was escorted to his embassy by a fanatical mob as the bearer of these overweening demands, aggravated by the contempt of all diplomatic decencies displayed by the ambassador, the dispute between the Sultan and the Czar was ostentatiously paraded at St. Petersburg as the battle of the Crescent and the Cross. The invasion of the territories of an ally in contempt of treaties, the infraction of the public law of Europe, was the act of a new crusader going forth to fight for the "orthodox faith." We know that at St. Petersburg there was a religious procession, a proclamation to the people, directly appealing to the passions of a race who are taught to believe that Nicholas is the holy apostle of God, if not, by some mysterious incarnation, God himself. We know that in the Principalities the arrival of the invad-

ing army was hailed by *Te Deums* in the Greek churches, and we read this week that by imperial ukase a new church is to be erected at Ismail to commemorate the passage of the Russian armies. We hear, moreover, that the Czar has assumed a new title of ominous and awful import; he now calls himself the "God-Fearing," and his sons, as if to distinguish themselves from other and less religious royal families, are to be styled, in addition to their other titles, "Believers in God." All these assumptions of titles, these proclamations, these processions, these *Te Deums*, are evidence enough that in the eyes of the Muscovite party represented by Prince Menschikoff, and to which Nicholas, notwithstanding his German associations, is fatally attached, and of which M. de Nesselrode is the diplomatic instrument, this Turkish question is a Holy War. Christian Europe is expected to sympathize with the Cross upheld by Nicholas against the standard of the Prophet. Christian Europe is to speak and think of the Moslem as savages and pagans, but of the Cossack hordes as Christians and believers. Let us be permitted, then, to consult authentic and independent testimony as to that Church, as it is at home, which the Czar champions abroad. Let us examine the right and title of Nicholas to the office of Defender of the Faith and Champion of the Cross. We shall then perhaps be better able, in a religious point of view, to appreciate the importance of ousting the Turk from Constantinople, and giving the keys of the Dardanelles to the Czar.

It will be seen that the Russian Greek Church, as it is at present constituted, of which the Czar is the Sovereign Lord and Pope, was wrenched from the Patriarchate by force of bribery and persecution; that it was finally and completely secularized and subdued to its actual helplessness by Peter the Great, who took more credit to himself for enslaving and debasing the religion of the State than for all his other mighty acts of organization; that ever since his day the Russian Greek Church has been a degraded slave of pollution, idolatry, corruption, covetousness, debauchery; its priests drunken and ignorant hypocrites, its formularies a blasphemous adulteration, its convents brothels, its Holy Synod a packed committee of priests bought and drilled by an aide-de-camp, its solemn rites a pretext for robbery, its daily life and practice a brutal Fetichism, its God the Czar. This is the Church to which we are invited to look as the Crusader of the nineteenth century, as the sworn exterminator of Paganism, as the avenger of the Cross.

In Turkey, where the "infidel" still reigns, we shall find the Christian population

in the enjoyment of far other rights and privileges than Protestants enjoy in Spain or Italy, or Catholics in Russia; nay, as we have seen, than the Greek Christian Church itself in Russia. Are we to exchange the Crescent for the Cross, in order that instead of "God is God, and Mahomet is his Prophet," the conquerors of Constantinople may shout, "God is God, and Nicholas is his Prophet;" or rather, "Nicholas is God, and Menschikoff is his Prophet!" We conclude these introductory remarks with a caution to enthusiasts against an unconditional acceptance of that Greek Empire notion which we described to our readers some weeks since, and which has found so bold and able an advocacy in England. We do not say that a Christian Empire at Constantinople may not be on the scroll of distant eventualities; perhaps a Greek Christian Empire; perhaps a Christian Federation; but we cannot forget that a Christian Greek Empire is the romance, of all others, which peculiarly flatters Russian diplomatists. It was a Christian Greek Empire that Russia thought of when she fought for the independence of Hellas, and assisted France and England at Navarino, in blowing up the fleets of "our oldest ally." It is a Christian Greek Emperor that Russian soldiers are taught to fight for, and Russian gold to bring into the intellectual currency of Europe.

We now invite the attention of our readers to the following extracts from a work on the Russian Question, by a French gentleman who has passed many years in that country on diplomatic and consular appointments. Let us remark how he, an eyewitness and an experienced observer on the spot, describes the Russian Greek Church:—

A RUSSIAN EMPEROR'S RESPECT FOR THE CHURCH.

The Emperor Alexander, in the course of a progress through the interior of his empire, was induced by a fit of devotion to enter a church in a village. He was received by the priest with the usual ceremonial, with the exception, however, of the benediction, the priest not venturing to hold out his hand for the imperial kiss. "Hold out your hand then," said the Emperor in a low voice; but the priest, more frightened than ever, would not budge. Then Alexander burst in a rage. "Will you hold your hand out or not, you idiot?" The priest obeyed trembling.

SIMONY IN THE GREEK CHURCH.

To the fixed stipend which the priests receive from the landlords they add casual fees and impositions; and it is in these that their cupidity has full swing. Since Peter the Great, the tariff of the Church has not been

reformed; and as the prescriptions of that emperor have become, through the change in the value of money, totally inapplicable, the priests have no other standard by which to regulate their salaries than their own arbitrary caprices. *Simony is with them a daily practice.* They sell the sacraments. A priest has been known to refuse to carry extreme unction to a dying person whose family objected to pay what the priest demanded. The seigneur interfered, and with great difficulty succeeded in arranging the dispute between the two parties.

THE CONVENTS.

Let us enter the convents. It is into them that any spark of life yet remaining to the phantom of the Russian Greek Church has fled. Men of science and virtue are to be found within their walls; but as these men never step beyond the threshold of their cells, their science and virtue are of no profit but to themselves and a few monastics who live under the same roof.

Such among them as leave the cloister to assume the dignity of bishop or archbishop, forfeit by that step their independence, and are nothing more than decorative pontiffs, with whom, no doubt, the Czar is fond of adorning his throne, but whose mitre he would mercilessly break if ever it covered a head which had the audacity to think for itself. We know to what a pitch of servility the profession of a courtier was carried by that old Metropolitan of St. Petersburg, under whom was consummated the act which united the Greek Catholics established in the empire to the Russian Orthodox Church. An unparalleled scandal was that transaction, and well does it illustrate the very human fashion in which religious matters are treated in Russia. After having in vain exhausted every description of violence against the unfortunate dissidents, even to the brutality of a licentious soldiery; after having imposed upon them a catechism fabricated by schismatics—sermons fabricated by schismatics; after having condemned to punishments, ridiculous as disgraceful, those of their pastors who rejected these impious classifications—after having, in a word, heaped upon them every excess of persecution, the Imperial Government resolved upon what it deemed peremptory measures. It replaced the priests of the Greek Catholic Church, whom it had ejected from their parishes, by Russian priests, and declared by ukase that, as the flock could not belong to another faith than that of their pastor, *the union of the two Churches was henceforth an accomplished fact.* So true is it that the Russian Church is nothing but a form. It is true that it would have been difficult, even for the

general of cavalry who presides over the Holy Synod, to find any other means of conversion. When Protestant subjects of the Czar are asked whether they would change their religion, and be baptized in the *orthodox* faith, their reply is, "What! do you think a man changes his religion to *descend* in the scale?"

To return to the convents. If those inhabited by men are, to a certain degree, entitled to respect for the science and virtue they contain, those which serve as a refuge for women are generally remarkable only for the ignorance and debauchery they conceal. Many and strange facts have been recounted about these convents, and I might add many still more strange, which defy contradiction. But why enlarge upon a subject so disgusting? The respect we owe to the reader commands a reserve which we will not break. Let the "orthodox" nuns sleep in their shroud of infamy; others may stir the mud which we refuse to touch.

ORTHODOXY NOT MORALITY.

Where goes that *moujik*?—where goes that shopkeeper?—where goes that *employé*, who, as they pause before a church, turn suddenly round, sprinkle themselves with a few signs of the cross, bend their backs, and murmur mechanically three or four syllables of a prayer? One goes to his bureau to rob the State; another to his counter to defraud his customers; another to a wine-shop to get drunk. In fact, there is no connection between the orthodox Church and virtue. It is mere gymnastics.

Do you believe, for instance, that all those saints in frames, who invariably adorn the Russian houses, sanctify the abode, and the masters thereof? Why, these saints are found even in *brothels*. True, that the faces of the saints are veiled.

Happy indeed are those saints if they don't incur the displeasure of those who invoke them. I have known a St. Nicholas, who was implored by a thief to assist his enterprise, and responded faintly to his appeal, mercilessly *whipped*. Once some monks discovered in the vaults of a monastery an old dried corpse. It was canonized. Then came miracles, gifts, and offerings to the pious recluses. Soon after there was a terrible drought. The distressed peasantry rushed in crowds to the monastery to beg for rain, trying, at the same time, to tempt a miracle by presents which the priests could appreciate. The rain came not. Then these peasants were furious at having been tricked. During the night they scaled the walls of the monastery, broke into the church, and after dragging the saint from his shrine, stripped him of his finery, and smashed him.

Saints of this kind are not rare in Russia. Formerly they were discovered almost daily: it was a speculation. Lately, the Emperor Nicholas has shown himself less facile in granting canonization. When he was recently applied to on behalf of an old scrag of a corpse discovered at Kasan, which, it was averred by those who pleaded its cause, was fully as deserving of the honor of sainthood as any of its predecessors; "Well, then, you may make this one a saint," said the Emperor; "but let it be the last."

IDOLATRY.

The images, which the Russians multiply to such an excess in their churches, and in the interior of their houses, are painted upon canvas or upon wood. Never any statues or reliefs. The Russian Church proscribes them as heterodox. All the Church permits is to cover the most precious images with gold and silver tinsel, so cut as to leave only the head and the arms exposed. There are few nobles, and still fewer tradesmen, who have not one of these luxurious images suspended at one of the angles of their drawing-rooms, or of their bed-rooms. In the *isbas*, or huts of the peasantry, the place of honor is under the little chapel which the family images adorn: it is in that corner that respectable persons and distinguished visitors are seated. The *moujiks* are seriously angry if you do not understand this peculiar compliment, and still more if you do not make the first bow to their saint. Such is the general usage in Russian houses. The *bogs* (images) take precedence of all. This does not prevent many transactions in their presence which are hazardous enough to Christian perfection. These orthodox *bogs* are so indulgent!

THE "PRINCIPLE" OF RUSSIAN POLITICS.

Russia has no principle. Two things only are sacred in their eyes—Interest and Force: the one which points out the end, the other how to attain it. Be what you will, if in this double point of view Russia perceives in you the opportunity of an effective concurrence, she will be your ally.

THE RUSSIAN GREEK CHURCH.

What is the Russian Greek Church? It is the Roman Catholic Church reduced to a state of petrification.

THE RELIGIOUS ELEMENT IN THE EASTERN QUESTION.

In spite of the repeated *ultimatums* of Prince Menschikoff—in spite of the notes and circulars of M. de Nesselrode—in spite even of the manifesto of the Emperor Nicholas—no one seems as yet to appreciate at its true value the *rôle* which Russia seeks

to make the religious element play in the Eastern question. This *rôle*, in a word, is purely nominal; it serves as a pretext, it cannot be a principle. But has this not always been the case. Without the Dardanelles, Russia has not the key of her house. That *mot* of the Emperor Alexander resumes the whole question. Russia wants Constantinople.

MENSCHIKOFF THE MISSIONARY.

Go now to St. Petersburg. What a magnificent outburst of enthusiasm you find there! But do you believe that these Russians of polite society, (*de salon*.) the only human beings who think in Russia, are very anxiously interested in the fate of the rayas? (Greek Christians in the Ottoman dominions.) Ah! they know better than anybody else the sort of *immunities* those poor wretches would have to enjoy if they ever passed from under the sceptre of the Sultan to the sceptre of the Czar. Imagine, then, how they laugh at the efforts which European diplomacy is making, or at least was lately making, to transform Prince Menschikoff into an evangelical missionary!

NICHOLAS "NOW AND THEN."

In the midst of this general excitement, what is the attitude of the Emperor Nicholas? It is sombre and mysterious, no doubt, but it yields to the torrent nevertheless. Did he not himself let loose the floodgates? Nicholas must not be regarded as the man he was, say, twenty years ago. At that period, having just vanquished a revolution which well-nigh cost him his throne, he was absorbed by the anxieties of the internal administration of the Empire. He had not only to re-establish his authority, but to surround it with those institutions and elements of strength which confer at once power and prestige. He had hardly sketched out this mighty task, when Poland rose in insurrection. Nicholas determined to reduce Poland, and with that object he deemed it politic to exterminate it by degrees. This required time. Then he resumed his labor of organization and influence. Long years were given him to develop his projects substantially. Next came the revolution of February to give him an opportunity of putting his work to the test. While all was tottering around him, Russia remained firm. Nicholas, afraid of his own safety and of his system, assumed the character and the office of the invincible protector of the rights of the discomfited kings. The kings believed him. Austria threw herself in his arms. For a moment the Muscovite Czar was regarded as the corner-stone of social order, as the arbiter of the world. This moment passed by. Peace was restored to Europe.

Nicholas retired. And it was then that, in his secret meditations, he felt himself devoured by a bitter grudge. Catherine II. was fond, as she used to say, of "fishing in troubled waters." Nicholas had had an opportunity of indulging largely in the same tastes. He was annoyed to find the thrones in safety again, and the peoples quiet. Besides, his intervention in Hungary appeared to be less fruitful in results than he had anticipated. He felt that the scandalous malversations committed by the officers of his army, in the face of a foreign power; the innumerable corpses with which his army, by its disgraceful condition, had strewed the roads and infected the encampments—he understood that all these horrors would be so many flashes of light to expose to Europe the secret weakness of his empire; and that he would run the risk of appearing to the rest of the world rather as the organizer of mischief than the energetic conservator of public order. Nicholas, moreover, knew well that obligations imposed are apt to degenerate into an involuntary yoke, and one which, soon or late, the obliged makes no scruple of shaking off, as Prince Schwarzenburg expressed it, by a *supreme ingratitude*.

THE RUSSIAN EMIGRATION.

Nothing, in truth, can be more curious and instructive than what is now going on on the banks of the Neva. The very ministerial bureaux scarcely dissemble the movement. As for other people in the city and about the court, it is a rivalry which shall betray the mystery first. They dream of nothing but Byzantium and the enchanted shores of the Bosphorus. "Are you going to the country soon?" "No, I am waiting; but, for Heaven's sake, I hope it will soon be settled." One hears of schemes of emigration *en masse*. Even the merchants and bankers are ready to ship their counting-houses and be off.—*The Leader*.

THE CHURCH OF ENGLAND A HARLOT.

TREATING of the Established Church of England, a writer in a London Hebdomadal observes: "The Church is one, or she is not at all; the Church has doctrines, or she has not. If she be not *one* but many, then she is a pretence; if she have not one homogeneous doctrine or set of doctrines mutually dependent on each other, but several incompatible doctrines, then she is an imposture. National health demands that she should be honest and consistent above all things, for she is still the perplexed queen of millions of consciences, and her example is fatal to national policy; for, if the spiritual guides err, why may not the flock follow? She is

a State establishment, not in unison with the State authority; for, are there not Catholics, Nonconformists, Unitarians, and what not, in the Supreme Legislative Assembly of the realm? It is not fitting that the mixed secular assembly should take thought for the Church. She ought to have a court of her own. Her wide-spread, ranking discords are known, from the meanest hamlet up to the mighty metropolis. Why does she not set herself straight with the nation, or perish in the attempt? Why does she permit the charge to go unanswered, that *her strongest bond is property*? Perhaps she cannot answer it; perhaps she finds the State connection convenient, inasmuch as it secures the property; if it were not so, would she not sever her connection to-morrow? It is for the Church to show that this reproach is unjustly levelled at her, by asserting her independence; it is for the Church to show she is independent, by obtaining unity at all costs. If she cannot do this, still it remains our duty to urge it upon her; and if she fail to do it, still we are bound to insist upon her endurance of the consequences. And it is because there is a party in the Church anxious to assert her independence, thus making the bond something more than property, and willing to take the consequences, that we have supported that party. And on the same principle we give, and shall give, our support to whatever party may endeavor to infuse honesty into our national life, to promote outspokening, and to make practice accord with profession."

The Established Church is not *one*, but "a fascicle of sects," and therefore "many," holding heterogeneous and incompatible doctrines. There are within the pale the Puseyite sect, the High Church sect, the Low Church sect, a Calvinistic creed, a Popish liturgy, and an Arminian clergy. These constitute an incompatible plurality, and therefore an ecclesiastical imposture that could not hold together for a day but for that love which endures all things for the sake of the loaves and fishes. None but the blind, having no share in these, could mistake such a system for the Church of Christ. The origin of the Church of England, the Satanic spirit by which she is energized, and its adulterous association with the State, whose orders are of the Hierarchies of Sin, all show that it is a harlot-daughter of the Roman Church. The Ecclesiastical Constitution of "Christendom" is well expressed in the scriptural phrase, "Babylon the Great, the Mother of Harlots, and of All the Abominations of the Earth." All point to Rome as "the Mother Church." Admitted. But, if she be the Mother, where are her Daugh-

ters? History tells the truth, and by its impartial records shows that by birth and character, the English and its sister Protestant churches, and their sectarian offshoots, are the harlot progeny of Rome. These are styled "Women," in Rev. xiv. 4; and those who abstain from them, "Virgins undefiled" by them. Members of sectarian churches inhabit houses of ill-fame. They are apocalyptically "defiled with women;" so that, unless they separate themselves, and "wash in the name of the Lord Jesus," they can have no part with the 144,000 "who follow the Lamb whithersoever he goes."

What Sets the Heart on Fire.

In Luke it is written concerning Jesus, that "Beginning at Moses and all the Prophets, he expounded unto them (Cleopas and his companion) in all the Scriptures the things concerning himself." This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains, or "keeps in memory," and dwells upon the things of the Spirit revealed to them. This is the philosophy of the spiritual frigidity and deaths o all-pervading in this dark and cloudy day—*Moses and the Prophets are not expounded.* They have fallen into neglect as the annals of "an old Jewish almanac," of interest only to the student of Hebrew antiquities; all of whose attempted expositions evaporate in curious remarks upon Israelitish customs, and the fulfilment of a few types and predictions in the sufferings of Jesus. Such archæological dissertations would have inflamed the heart of Cleopas as little as they enkindle those of our contemporaries. Setting the heart on fire by a narrative of facts unconnected with the scriptural exhibition of the glory that shall follow, is impossible, being contrary to the nature of the human mind as God has constituted it. Cleopas was well acquainted with all the sufferings of Jesus, for he had witnessed them; yet did his Lord address him as a "Fool, and slow of heart to believe *all* that the prophets have spoken." He "trusted that it had been he who should have redeemed Israel." The baptism of Jesus in suffering produced no glowing of his heart so long as he perceived no prospect of redemption for the nation through Jesus. His heart was perplexed. The disciples of Jesus looked to him as Jehovah's representa-

tive, by whom "He would put down the mighty from their thrones, and exalt them of low degree," when he would "fill the hungry with good things, and send the rich empty away;" and "help his servant Israel, in remembrance of his mercy; as he spake to their fathers, to Abraham and his seed for ever." The father of John the Baptist expressed their hope in Christ when he said, "Blessed be the Lord God of Israel, for he hath raised up a Horn of Salvation for us (Israel) in the house of his servant David, . . . that we should be saved from our enemies and from the hand (power) of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." But when Cleopas and the rest saw only the triumph of the Serpent power over the Woman's seed, there was no burning of the heart, no "joy unspeakable and full of glory" through the crucified Nazarene. He had cast down no thrones of the mighty; he had failed to help Israel, who was still in the hand of the enemy; he had not accomplished the things promised to Abraham and his Seed; those of low degree were still in degradation, hungering after the good things denied to the rich; and he himself was to all appearance overcome. He had "drunk of the brook by the way," and had not as yet "lifted up the head," or been exalted. Could he be the king "of whom Moses in the law, and the prophets did write?"

To set the heart on fire we must have a comprehensive view of "all that the prophets have spoken" concerning Christ. The want of this was the weakness of Cleopas, and the cause of ours. Jesus strengthened him by showing that Moses and the prophets taught that *the Christ's path to glory was through suffering*. The connection between suffering and glory was the point illustrated in the conversation. Had the Christ not suffered, Jehovah's holy covenant confirmed to Abraham would have remained without force; and so no right to blessings, spiritual or political, by individuals or nations, could have been obtained. *No exaltation without trial* is a principle of the divine economy which cannot be evaded by those who would attain to glory. The disciples were slow of heart to perceive this until it was so strikingly illustrated in the sufferings of Christ. These were great, but greater still the glory which absorbs the less. Paul thought nothing of them, esteeming them as mere light afflictions that were but for a moment; because

they worked out for him a far more exceeding and eternal weight of glory. In this, he followed Jesus; and exhorts us to do the same in imitating him. But, if we would be exalted to this indomitability of mind, we must familiarize ourselves with "the glory to be revealed." This will make us invincible. The darts of the enemy will fall ineffective from our shield; and though "a spectacle by reproaches," we shall be strengthened by the might of truth, which is God's power, in the inner man, to obtain the crown of righteousness at last. Jesus "opened to them the Scriptures," that they might obtain a view of the glory to which they had been called. How inestimable a blessing is the Bible open to the understanding! Gold and silver cannot purchase it; therefore the world is destitute of it: to the wise and learned it is sealed. Money cannot repay our debt of obligation to him who opens to us the book. Cleopas and his companion could not have recompensed Jesus for setting their hearts on fire; for the understanding of "the word of the kingdom" is life, and honor, and glory for evermore.

EDITOR.

COMPROMISE INADMISSIBLE.

"In material affairs, in war, in trade, in politics, it is permissible to look to consequences before commencing actions; but compromise in morality and religion is not permissible. Professor Maurice must believe as he does, and publish his belief; and Dr. Jelf must eject him for the same. It is not permitted either to Mr. Maurice or to Dr. Jelf to calculate the consequences of their conduct. It is wicked to talk of compromise where absolute truth is at stake. The Church of England must reconcile herself to herself, must suppress or cast out what is alien to her doctrines and rites, or surrender for ever the claim she so ostentatiously makes to be the only true Church of Christ. In no other way can she sling back the flagrant reproach so justly aimed at her, that she is a fascicle of sects, whose only bond is property, whose prestige is the tradition of an elder Church, and whose internal contests are the scandal of the age.

"All we desire is, that truth may prevail, and with it a spirit of meekness and charity. We hold ourselves bound in duty to accept and follow out that truth wherever it may lead. If it should turn out that the doctrines of the Church of England, and the other forms of those doctrines existing collaterally with her, are not reconcilable to truth, surely every single-minded man will rejoice that truth is found, conscious that no institutions,

no forms, no faiths, are of the least moment, in comparison with the truth."

"But as it is only from outspoken and honest speaking that the truth can be ascertained, we look with less regret at the spectacle of religious dissension before us. All we would stipulate for in the conflict is, that the speaking be free, and the opinions spoken honest. And thus, in this profoundly discordant period, in and out of the Church of England, we find the best guaranty of the future."

These remarks, extracted from "*The Leader*," define the views and position which have been mine for nearly twenty years. I have admitted of no compromise of moral and religious principle with my opponents. I was bound to believe what appeared to me to be true, and to publish my belief, or not to believe and publish at all. The same necessity brought down the President of Bethany College upon my then very youthful self, which has now pitched the Principal of King's College, London, against Professor Maurice—the defence and preservation of a common craft. The craft has been provisionally perpetuated; but death reigns in Bethania and its realm. College craft in Britain and America, as in the darkest regions of the earth, is ever opposed to "out-speaking and honest speaking," if the speaking be not laudatory of what exists. You may not speak out Baptist truth from a chair of Methodist or Presbyterian theology; nor Bible truth from any papal or protestant chair in their "Christendom," for to do so would be to proclaim the gospel of the kingdom, and by consequence the falsity of all their faiths. Baptist and Bethanist are equally opposed to this; for conviction of error concerning the gospel would turn their religious world upside down, and spoil all the interests vested in the chairs and pulpits of the land. But exclusion from these dark centres is not for long. When Christ comes, their foolishness will be made manifest to all. When the sun rises, darkness flies away. This, and not the free and honest speech of here and there an independent mind, is "the best guaranty of the future." Without the light that Christ shall bring, the hereafter of the world is dark and dismal in the extreme. EDITOR.

do not wish to be de-voted or deprived of votes for the county of Northumberland. But the best of the joke—rather a solemn piece of mockery, by-the-bye—was the fact of their appearing in the character of persons having taken "a vow of poverty," to claim their right to certain property, in respect of which they contended that they ought to have the electoral franchise. The contradictory and anomalous position in which they stood led to a cross-examination of the claimants, in the course of which some peculiar views as to the effect of "a vow of poverty" were elicited. The result seems to be, that a Benedictine monk may be a man of property, though he has taken a vow of poverty, and that, in the words of one of the professional men engaged on the occasion, "so far as respects property, the law of poverty has no effect whatever."

The Benedictine monk was a good deal pressed, and in spite of the ingenuity appropriate to his "order," he was driven into a corner, from which he could not escape except upon the prong of a fork which the professional gentleman kept continually presented to the Benedictine monk, for the latter to fall upon. When told that, "in making the vow of poverty, he says he has no property whatever," the "monk" could only reply, "We must have property, or we could not exist;" so that we are justified in asking, What is the meaning of a vow of poverty, if it can be taken by a man of property who, on the strength of that property, lays claim to a vote for the county? The witness when pressed admitted, "We all have property"—all *we* who have made a vow of poverty, or an abnegation of property—but the way we manage it is this: "We have what is called a 'peculium,' which is a separate thing from the vow of poverty." It is convenient, certainly, to be able to be poor and rich at the same time, and to combine all the temporal advantages of property with the spiritual advantages of poverty. The "peculium" is, of course, elastic, and there is no particular place for drawing the line in the banker's book. A vow of poverty which admits of a "peculium" in the shape of a private fortune is like a vow of tea-totalism, which allows of a "peculium" in the form of a private gin-bottle.—*London Charivari.*

"ANATOLIA."

THE "VOW OF POVERTY."

SOME Benedictine monks, with a strange mixture of the secular and the spiritual in their affections, presented themselves a few days ago as claimants to vote for members of Parliament. Though they profess to entirely devote themselves to the Church, they

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EDITOR.

CALENDAR

OF THE

SEVEN TIMES OF BABYLON AND JUDAH.

Anno Mundi.	Before Christ.	
3460	626	Nine months before this date the celebrated passover from which Ezekiel dates his thirtieth year was held in the 18th of Josiah, king of Judah's reign. Henceforth Jehovah punishes Israel <i>seven times</i> , or 2520 years, for their sins.
3478	608	The 4th of Jehoiakim, and 1st of Nebuchadnezzar's reign. The subjection of the nations to his <i>régime</i> for 70 years begins. Also the Seven Times of the kingdom of Babylon, during the greater part of which it is the Tree-Stump banded with Iron and Brass.
3479	607	A representation is made to Nebuchadnezzar in a dream of the destruction of the Babylonian dominion by the Kingdom of God in the Latter Days.
3529	557	The 1st of Belshatzar's reign. It is shown to Daniel that the power of the Kingdom of God for the consumption and destruction of the Babylonish empire will be manifested through the Son of Man, the Holy Ones, and their people, at the end of 1260 years.
3532	554	The 3d of Belshatzar. It is revealed to Daniel that sacrifice should be abolished, the temple again destroyed, the law suppressed, and Judah and the Holy Land trodden under foot 2300 years by the fourth Babylonian régime more especially; and which should be afterwards overthrown by Judah's Commander-in-Chief.
3548	538	The end of Nebuchadnezzar's dynasty. The 1st of Darius the Mede. It is revealed to Daniel what should come to pass in relation to the Son of Man during the last seven years of the first 490 years of the 2300 evening-morning: and before the abolition of Mosaic sacrifice, the precise time of which, called " <i>the day and hour</i> ," is not revealed.
3551	535	The 3d year of Cyrus, or first of his sole reign. The characteristic features of the 2300 years that remain over from the fall of the Persian administration are revealed to the prophet. Also the central points of the Eastern Question radiating into the expulsion of the Gentiles from the Holy Land, the deliverance of Judah, and the restoration of Israel's power, after the 2300 years are ended. Cyrus makes proclamation for the rebuilding of the temple. Daniel dies.
3571	515	The 2d of Darius the Persian. He issues a decree enforcing that of Cyrus. Seventy years from the burning of the temple in the 19th of Nebuchadnezzar's reign.
3575	511	The sixth of Darius, being 70 years from the 23d of Nebuchadnezzar, when 745 persons were carried captive to Babylon. The building of the temple finished.
3619	467	The 7th of Artaxerxes, who issues a decree this year for the restoration of the Commonwealth of Judah.

Anno Mundi.	Before Christ.	
3632	454	The 20th of Artaxerxes. Issues a second decree authorizing the building of the waste places and the walls of Jerusalem. <i>Commencement of the Seventy Heptades, and of the 2800 years.</i>
3755	331	Darius Codomannus slain. End of the Silver Régime of the Babylonian Image, the Bear and the Ram dynasties, 206 years and 9 months from the fall of Belshatzar. Alexander the Great reigns. The Tree-Stump banded with Brass.
3743	323	Alexander dies. The notable horn of the Goat, the kingdom of Grecia's first and mighty king, broken while he stands up, or without defeat.
3775	311	"Four kingdoms stand up out of the Goat-nation," represented by its four horns, and by the Four Heads of the Leopard. This is styled in Maccabees, " <i>The Era of the Greeks.</i> "
3919	167	Two years before the death of Antiochus Epiphanes. The Era of the Asmoneans.
3926	160	Judas Maccabeus dies. End of Ezekiel's 430 years, being the length of time from the burning of the temple by the Chaldeans.
4021	65	The empire of the Seleucidæ, or Kings of the North, annexed to Rome. The Tree-Stump banded with Iron. An observer in Judea at this crisis sees the Little Horn coming up out of the Northern Horn of the Goat, and waxing great against the east.
4049	37	Antigonus, the last of the Asmonean kings of Judea, put to death ignominiously by the Romans at the instance of Herod, whom they had set up as King of the Jews. The Little Horn waxes great against the glory of the land.
4056	30	Egypt, the Kingdom of the South, annexed to the Roman empire. The Little Horn is now "exceeding great," and stands upon the Babylonian earth the unrivalled "King that does according to his will."
4086	0	ANNUS DOMINI. The Prince Royal of Judah is born in Bethlehem six months after John the Baptist, Herod the Idumean having reigned thirty-seven years.
4089	3	Nine months after this date Herod dies, having reigned 40 years. Archelaus succeeds him. <i>The Vulgar Era begins.</i>
4114	28	John the Baptist is 28 years and 9 months old. The <i>sixty-ninth</i> of the seventy heptades ends at this date. John proclaims the speedy appearing of the King of Israel, saying, ἤγγικε ἡ βασιλεια τῶν οὐρανῶν, <i>eggikē hē basileia tōn ouranōn, the royal dignity of the heavens has approached</i> ; "I come immersing in water that he may be made manifest to Israel."
4116	30	Jesus being immersed of John, on coming up out of the Jordan is anointed from heaven with the Holy Spirit; and proclaimed by the Father before the assembled multitude as His Son, in whom he is well pleased. The Prince being thus manifested, the sceptre soon departs from Judah.
4117	31	Nine months after this date John is imprisoned. Henceforth Jesus preaches the Gospel of the Kingdom, assisted by his disciples.
4122	35	Pontius Pilate the Roman Governor of Judca. <i>The sceptre gone</i> ; the Jews protesting that they had " <i>no other king than Caesar.</i> " Three months after the commencement of this year we arrive at the month Nisan, on the 14th of which is the Passover. The 490 years of the Seventy Heptades end on this day. The Little Horn of the Goat magnifies itself against the Prince Royal at the instigation of the rulers of the Jews. He is tried, condemned, and crucified — וְאֵין לוֹ מַלְכוּת — <i>but nothing in him is found</i> ; that is, he is without fault, as Pilate declared. Judah's rebellion is perfected by this condemnation of the innocent; by whose death sin-offerings are made complete;

Anno. Mondl.	Before Christ.	
		<p>a covering is provided for iniquity ; and righteousness brought in for the ages. During the past seven years the Abrahamic, a new and better covenant than the Mosaic, has been confirmed ; and by the death of its representative testator, or mediator, made of force, and dedicated with his blood : whereupon many are caused by their intelligence in these things to desist from sacrifice and oblation, which are offered according to the law.</p> <p>On the third day the King of Israel rises from the dead, God giving assurance thereby that he shall rule the world in righteousness.</p> <p>On the forty-third day he ascends to heaven, to remain there until the time comes to solve the great Eastern Question by his presence.</p> <p>Fifty days after the passover the Gospel of the Kingdom is proclaimed by the Apostles in the name of Jesus as the King of Israel.</p>
4128	42	Hitherto the Gospel of the Kingdom had been published to none but Jews only ; but about this time Peter visits the Gentiles, and invites them to become heirs of its glory and honor with them, and upon the same terms.
4158	72	<p>The Gospel of the Kingdom having been preached to every creature under the Babylonian heaven, and the measure of Judah's fathers being filled up by the iniquity of their children, the end of their commonwealth is come.</p> <p>The abomination of desolation, spoken of by Daniel the prophet, stands in the holy place. It reduces the city and temple to ashes, puts an end to the sacrifices, destroys the people of the Holy Ones, and casts down the truth as it is in Moses to the ground.</p>
4413	324	CONSTANTINOPLE becomes the imperial residence of the Little Horn of the Goat. Its Senate continues to reside in ROME.
4484	395	The Latino-Greek Babylonian empire finally divided into eastern and western limbs. Dacia, Macedonia, Thrace, Anatolia, Syria, and Egypt, from the Lower Danube to the confines of Persia, and Ethiopia, constitute " <i>The East</i> ;" while Noricum, Pannonia, and Dalmatia ; Italy, Africa, Gaul, Spain, and Britain, form " <i>The West</i> ." Constantinople the capital of the East ; and Rome, of the West.
4565	476	The Senate in Rome at the instance of the Emperor of the West decrees an epistle to the Emperor of the East, in which it requests for itself and the people that the seat of universal empire be transferred from Rome to Constantinople. The petition is granted. Augustulus resigns the purple ; and the imperial office becomes extinct, and so continues for 324 years.
4619	530	The Holy Land desolated from A. D. 529 to 532 by war between the Persians and the Little Horn of the Goat. Here begin the 1290 and the 1335 years. Justinian begins to reign A. D. 527, and is enthroned thirty-eight years.
4695	606	The Little Horn of the Goat acknowledges the Bishop of Rome as the spiritual overseer of the whole empire. Recognized as "a god upon earth," he is constituted the Universal Eyes, or Seer of the Babylonian dominion. The 1260 years of his prevailing begin at this date.
4889	800	The Imperial Office revived in the west by Charlemagne and the Pope. The new power constitutes the Holy Germano-Roman dominion, represented on Daniel's fourth beast by a Little Horn inset with Eyes like the eyes of a man, and a Mouth speaking great things. The ecclesiastical is the formative element or germ of this symbol.
5909	1820	The Sixth Vial, or that determined, begins to be poured out upon the desolator of the Holy Land. The 1290 years end.
5929	1840	Time of the end begins. The King of the South pushes at the Little Horn of the Goat. True Era 1843.
5932	1841	Six months added give the end of the 2300 years, answering to the True Era 1845 and 3 months.

Anno Mundi.	Before Christ.	
5942	1853	The French, or Frog-Power, makes the Holy Shrines in Jerusalem a cause of difficulty among the emperors and kings of the Babylonian world. An unclean spirit, therefore, goes forth from the Little Horn of the Goat's mouth to the King of the North against whom he declares war. The King of the North stirs up his whole empire, and advances against him with a multitude of forces.
5943	1854	THE EASTERN QUESTION. " <i>The Sign of the Son of Man in the heaven</i> " of Babylon, indicative of his coming as a thief. England, France, and Turkey belligerent against Russia and Greece. Austria balancing between the parties, but sure eventually to side with Russia. A general war inevitable.
5955	1866	End of the 1335 years. Egypt, Palestine, and Jerusalem overspread with a Russo-Gogian abomination of desolation answering to Nebuchadnezzar's Image; while Edom, Moab, and part of Ammon swarm with the forces of the Anglo-Tarshish Lion of the east and north. Thus the forces of "the whole habitable" of Babylon are gathered "in the Valley of Decision." The 1260 years of papal prevalence is at an end. The Ancient of Days comes; the Holy Ones awake from the dust of the earth; they meet him in the clouds, and prepare to take the dominion under the whole Babylonian heaven.
5961	1872	Some time between this and 1866 the armies of the Russo-Gogian Confederacy and of the Anglo-Tarshish power, meet with a terrible overthrow at Bozrah in Edom. The destruction extends thence to the Holy City and overspreads the land of Israel; so that but a sixth part of the Russo-Gogian host escapes annihilation. The Image-Confederacy is shattered by the Stone. Its fragments remain to be reduced to the fineness of dust and the lightness of the chaff of the summer threshing-floors. After the image is smitten the Great Trumpet is blown by the Lord God. Israelites of the surviving third part of Judah found in the land after "the great slaughter in the land of Edom" are sent to their brethren and the nations, proclaiming impending judgment upon the Babylonian West, and inviting them to "Fear God and give glory to him." Micah's 40 years begin at this date. A movement is commenced among the Israelites towards the Wilderness of the peoples, where they are enlightened, purified from the rebellious, and prepared for settlement in the Holy Land as Jehovah's First-Born of the nations.
5971	1882	The hour of judgment upon the Babylonian powers initiated. During the blowing of the great trumpet, the Beast, the False Prophet, and their kings—the fragmental parts of the Image-Confederacy—have been preparing war. The war of the great day of God Almighty begins.
5982	1893	Three months after this date, Judah's seven times terminate at the passover, 2520 years having elapsed from Josiah's. Rome utterly burned with fire by the Lord God who judgeth her during the hour of judgment, and before the conquest of the Babylonian Kings.
6000	1911	End of Micah's 40 years. Also of the hour of judgment, or Thirty Years' War between Israel and the Powers. The Beast and False-prophet dominions annihilated, and the Ten-horn thrones cast down, their kingdoms having become Jehovah's and his Anointed's. Babylon's seven times of 2520 years expire. Its dominion no longer in being, the place thereof being occupied by the Kingdom of God, now "a great mountain filling the whole earth." Israel has rest from war, and lives again in Jehovah's sight, the Twelve Tribes being finally established as one Kingdom in the Holy Land.
7000	2911	End of the "season and time," or Millennium. Revolt of nations. The rebellion suppressed. The wicked exterminated from the earth. Death abolished. Every curse ceases. The constitution of the Kingdom of God changed to adapt it to the improved condition of the world. "All things new."

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.]

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Moses — "First-borns" — "First-fruits" — Demons; or The Truth divested of Tradition.

Esteemed Brother: — An immortal-soul theorist in this neighborhood contends for the post-mortem existence of a disembodied soul from the fact of Moses and Elias appearing to Jesus and the three disciples. I told him that in the case of Elias there was no disembodiment; for he did not die: and that I believed that Moses had been raised from the dead at some time previous to that occasion; if not, how could he and Elias appear as "two men talking with Jesus about the decease which he should accomplish at Jerusalem?" To this he objected, that, if Moses were raised from the dead, Jesus could not be "the First-fruits of them that slept, (1 Cor. xv. 20,) and be the first that should rise from the dead. Acts xxvi. 23. I could not answer him. If you can spare a small corner in the Herald, please solve this difficulty.

Also please explain what kind of beings constituted "the legion of devils" referred to in Mark v. 9, 12—and you will oblige

Yours in hope of eternal life,

J. S.

Cambridge, Ohio,

Nov. 1, 1853.

REPLY BY THE EDITOR.

The Bible contemplates man relatively to three states—the present animal state; the death state; and the future spirit state. In the present state he is, as it were, a worm; as it is written, "Fear not, thou worm Jacob!" in the death state, he is as a chrysalis; and in the future, a glorious creature made like unto the Son of God. Moses has stood related to these three, and of which he now occupies the third, and will, doubtless,

continue so to do for evermore. That he once existed as an animal man there is no dispute. That he died is equally certain; for the Lord said to him, "Get thee up to Mount Nebo in the Land of Moab, over against Jericho, and die in the Mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people." And so it came to pass; for the compiler of the Pentateuch adds, "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he (the angel of the Lord) buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day."

How long Moses remained in the death-state is nowhere testified in the Scriptures.

He is believed by Israelites to be there still; for there is no testimony in the Old Testament declaring that he lives. The present existence of the great Hebrew legislator and prophet is a truth peculiar to the Christian faith, being founded solely upon the declaration of Peter, James, and John. We believe, then, upon their testimony that he is alive. They saw him as a man, with Elijah on a high mountain, the name of which is not recorded. It is supposed to have been Mount Tabor; but the supposition is quite as probable that it was the mountain on which Moses died. Be this as it may, Moses was no longer dead, but alive "in glory" on one of the mountains of Syria. How came the dead Moses to be thus alive? There is but one answer can be scripturally given, and that is, *by a resurrection from the death-state*. This is "the path of life" for the dead, the only exit from the invisible into glory.

Granted; but then says a sceptic, "If Moses were raised, how can Jesus be 'the first that should rise from the dead,' seeing that Moses was raised before him?" He

therefore concludes in his own mind that Moses was not raised at all, but appeared as a ghost from "the spirit-world!" If this objection be valid against the resurrection of Moses, it is equally so against the resurrection of the man touched by Elisha's bones, the resurrection of the Shunamite's son, the widow of Nain, and of Lazarus, who were all raised before Jesus. This proves too much for our sceptic, therefore in truth nothing at all for him. We see then that the resurrection of others, well remembered by the apostle, did not prevent him saying of Jesus, that he was "the first that should rise from the dead." There must be some other meaning to this saying, as the true one, than that usually attributed to it. Let us then see what it is.

Paul's words are, *πρωτος εξ αναστασεως νεκρων*, *prōtos ex anastaseōs nekron*; literally, "First out of a resurrection of dead ones." From what has gone before, it is clear, that he did not use *prōtos* in a numerical sense, that is, ordinarily in respect of "second," "third," and so forth. The doctrine he taught revealed Jesus as the *first in dignity or importance*, being in all things preëminent. "He is," says he, "of every creature, *πρωτοτοκος, prōtotokos*, First, or Chief, born: he is the Head of the Body, the church; he is Prince—*αρχη*;—chief-born from among dead ones, so that he might become among all—*πρωτευων, prōteuōn*—the holder of the first rank." John also says of him, "Jesus Christ the faithful witness, the *prōtotokos* from among dead ones, and *ο αρχων, ho archōn*, the PRINCE of the kings of the earth:" and Paul again, "He predestinates them whom he acknowledges beforehand to be of the same form as the image of his Son, to the end that he be the First-born (or chief) of many brethren:" and says God, "I will make him the First-born, *higher than the Kings of the earth.*"

This is enough to prove that "the First" has respect to *dignity*, not to his being numerically first, so as to prove that Moses was not raised; to affirm which, the objector thinks, would make Jesus a *second-born* from the dead! It is to be observed also, that Jesus is first in dignity of a resurrection—of some particular resurrection. The unjust are to rise as well as the just. But he is not the First-born out of a resurrection of unjustified dead ones. He came not from their class; but from among the righteous dead ones, *who are to rise*—from among these, "*the Kings of the East*," who are to be "*the Kings of the Earth*," and of whom he will be the Prince, or Chief King; wherefore he is named "the King of Kings, and Lord of Lords," who in the aggregate are styled by

the apostle, *εκκλησια πρωτοτοκων, ecclesia prōtotokōn*, "an assembly of First-borns."

The First-born among the Hebrews, as among most other nations of the old world, enjoyed particular privileges; and wherever a plurality of wives was recognized by law, it was highly necessary to define them. In relation to this matter, Moses says, "If a man have two wives, one beloved, and another hated, and they have each borne him children; and if the first-born son be hers that was hated; then it shall be, when he maketh his sons to inherit that which he hath, he may not make the son of the beloved first-born before the son of the hated, who is the real first-born: but he shall acknowledge the son of the hated for the First-born, by giving him a double portion of all that he hath: for he is the beginning of his strength; the *right* of the First-born is his." From this law, the possibility of a son born after another son by another wife being constituted a first-born, is admitted. But though both First-borns in relation to their individual mothers, only one of them is the First-born of their father; and in favor of him is the enactment made, that his rights may not be prejudiced by his father's feelings towards his mother. The father's First-born, among many other first-borns of different wives, was to be "*acknowledged*" by the father's bestowal upon him of a double portion of the estate. The reason given is, because he is the beginning of his father's strength;—physical and industrial, laying the foundation of his future house.

The *right* of the First-born belongs to the father's, not to the mother's, first-born; though it was not always given to the first-born in *numerical* order, but to a younger son, *constituted such* by his father's will. Hence, it is written, "Hosah had sons; Simri, the chief; (for though he was not the First-born, yet his father made him the chief;) Hilkiah the second, Tebaliah the third, Zechariah the fourth." Jacob also transferred the right of the First-born from Reuben, the real first-born, to Joseph. "Reuben shall not excel;" he shall not have the excellency over Israel's tribes. But "I, Jehovah, am a father to Israel, and *Ephraim is my First-born*"—even Joseph's younger son; whose father was "separate from his brethren," and therefore made representative of "the Shepherd, THE STONE of Israel." Also Solomon, though younger than Adonijah, was made the First-born of David's house.

"The form of the knowledge and of the truth," saith Paul, "is in the Law;" which, in another place, he declares is "a shadow of good things to come, not the very image of the things," for "the substance is of Christ."

Therefore, as it was the form, shadow, or outline of an image or substance, it was indispensable that the lines should be traceable with the greatest exactness into the substance from which the shadow was cast. A strict injunction was consequently laid upon Moses, that he should "make all things according to the pattern shown to him in the Mount." This he did; for it is testified, that "he was faithful in all God's house." The "*knowledge and the truth*" are the substance concerning Christ; who said, "All things must be fulfilled which are written concerning me in the Law of Moses," "who wrote respecting me." Surely this is enough to convince us, that the statutes and ordinances of the Law have a deeper signification than appears in their primary application.

This is true of the statutes concerning the First-born and the First-fruits. Jehovah claimed the First-borns of Israel as his—"Israel is my son, even my First-born. And I say unto thee, Pharaoh, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy first-born." But Pharaoh would not let them go; so "out of Egypt Jehovah called his son," and did unto the first-borns of Egypt as he had threatened. In slaying Egypt's he redeemed his own First-born from the enemy; and as a memorial claimed all the first-borns in Israel as his, to be purchased for him by their fathers. Their number was 22,273. These were hallowed to the Lord. But instead of retaining them for Aaron's ministers, to do the service of the tabernacle, he accepted the tribe of Levi in their stead; and as there were 273 more first-borns than Levites, he permitted their redemption at 1,365 shekels, or five shekels apiece, which amount was given to Aaron and his sons.

The First-borns are for Jehovah, not for the High Priest under the law. They are his redeemed, his purchased people, and therefore entitled to all the rights and privileges of first-borns. Jesus holds the first rank among them, having been "called out of Egypt," and redeemed from oppression and death. The redemption of the first-borns in Israel was not without blood under the law; neither was the redemption of Jesus and his brethren a bloodless purchase—it was "a purchased possession," redeemed by "the precious blood of Christ," whose price, at which he was valued by the children of Israel, was thirty pieces of silver. Spiritually, sin and the fear of death are the taskmasters from which all Jehovah's first-borns are redeemed; politically, the "Dragon, that old Serpent," the spoiler of the First-born nation, in whose deliverance

and restitution the first-borns from the grave will receive, with their glorious Chief, "*a double portion of all the Father hath*" promised to Israel.

As the Levites were given to Aaron and his successors as High Priests of the nation, in lieu of the first-borns of all the tribes, so the "First-borns registered in the heavens," are given to Jesus, Israel's future High Priest, in lieu of all Israel, to be kings and priests for God in the New Economy. Hence, it is said of him by the prophet, "Behold, I and the children which God hath given me are for signs and for wonders in Israel." He is Zadoc, or the Just One; "higher than the heavens," and "the children," like him first-borns from the dead, are given to him for brethren and sons. Hence, Ezekiel styles them "the sons of Zadoc," or sons of the Just One, who, being above the Levites as He is above Aaron, the people's priests, minister to God as first-borns, hallowed unto him by a redemption-price, much more costly than such corruptible things as silver and gold.

But to return to our correspondent, "J.S." The sceptical opponent to his position objects that, "if Moses were raised from the dead, Jesus could not be the First-fruits of them that slept." That is, if he admits that Moses was a resurrected man, and not a disembodied ghost, he is bound to deny that Jesus is the First-fruits of them that slept; and *vice versa*, that if he confess that Jesus is the First-fruits, he must deny the resurrection of Moses, and believe that it was Moses' ghost in company with Elijah on the Mount of Transfiguration. These are the horns of his dilemma. He cannot admit that Moses and Jesus are both resurrected men; for if they be, he cannot tell which to acknowledge as the First-fruits! This comes of "not knowing," or understanding, "the Scriptures;" that is, "Moses and the prophets." In other words, because he is ignorant of the Scripture doctrine of the First-fruits, he is under the necessity of adopting a Pagan refuge of lies to save him from point-blank denial of the resurrection and ascension of Jesus, which are comprehended in the idea of his being the First-fruits of them that slept! But the admission of the resurrection and ascension of Moses and Jesus, by no means invalidates the claims of Jesus. A simple question, scripturally answered, will decide between them. Whether did Jesus or Moses arise from the dead and ascend to heaven during the Feast of Weeks, beginning on the 16th of Nisan, which was the "morrow after the Sabbath," or second day of the feast of the Passover, when the wave-offering of the First Sheaf was made; and ending the morrow after the seventh Sab-

bath, which was Pentecost? There is no testimony concerning Moses shedding any light in this case. In the absence of this, therefore, nothing can be affirmed respecting him, with this exception, that Moses did not prophesy of himself in his institutions, but of Christ; and that consequently the First-fruits did not signify Moses, but the prophet he represented. But with Jesus the case is different. He rose on "the morrow after the Sabbath," and doubtless ascended on that day, after he spoke with Mary, when the priest in the temple was waving the First-fruits before Jehovah, to be accepted for the nation. This identifies Jesus as the First-fruits, waved before the Lord on his ascension on that day, according to the words which he spoke, saying, "Go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." *But of the doctrine of the First-fruits I shall write more at large hereafter.*

As to the nature of the six thousand devils supposed to be referred to in Mark, I hardly know what answer to give. If by "devils" are meant the ugly *bottle-imps* and *hobgoblins* supposed to be the "angels" of the great Devil of Gentile theology, Latin, Greek, Protestant, Pagan, and Mohammedan, I have to confess that I know nothing about their nature, having no acquaintance with them, and finding nothing upon the subject in the Bible. "J. S." had better apply to some of the priests or clergy who deal in theological mysteries, and have so much to do with "devils in hell" and out of it, in converting sinners from their evil deeds to the errors of their clerical ways, and in keeping them loyal and piously adherent to their traditions. They, of course, can tell him all about their nature, which must be extraordinary, seeing that they can live in fire and brimstone for five thousand years, without being consumed, or manifesting the least compunction for their wickedness and unmitigated cruelty upon the poor ghosts, whom the avarice of priests keeps locked in for ages, because their relations on earth are not lavish enough of their "*filthy* lucre," (so little prized by sacerdotalists!) to make them willing to open the gates of hell, or purgatory, and to set them free. I rather think, that the nature of the priests who profess to hold the keys of purgatory is more devilish than the imps or hobgoblins themselves; for these make no pretensions to mercy and good fruits, which the priests do. These add hypocrisy to ferocity—ferocious hypocrites, who, by masses said or sung, profess to have the power of emptying all purgatory into paradise; yet refuse to do it, unless they are gorged with the wealth of the living relations of the dead! Such is the system,

miscalled Christianity by fools; and glorified by them in those incarnations of knavery and superstition, the Ninth Pius, and his archiepiscopal representative in New York! Such priests and devils are but different names in my vocabulary for the same abomination.

But I suspect that it is because "J. S." has no faith in orthodox diablery, that he turns hitherward to see if any light can be thrown upon the passage, by which his difficulties, whatever they may be, may be removed. The subject there presented is intricate, but not inexplicable. It has a solution; but whether that which is about to be presented be the right one, the reader must decide for himself.

"THE LEGION OF DEVILS."

Before entering upon an exposition of this subject, it is necessary to have before us a corrected translation of the text. This becomes indispensable, because "*devils*" and "*the Devil*" do not appear in the original Greek; but are given by the translators as their opinion in the case.

CORRECTED TRANSLATION OF MARK V. 1-20.

And they came to the farther side of the lake, into the country of the Gadarenes. And when he had landed from the ship, immediately there encountered him from the tombs, a man in a vicious spirit—*εν πνευματι ακαθαρτω*—who dwelt among the sepulchres: nor could any one bind him with chains; because that he was oftentimes bound with fetters and chains, and the chains had been burst asunder by him, and the fetters broken in pieces: and no one was able to tame him: and he was continually night and day in the mountains and in the tombs, shouting, and wounding himself with stones.

But, seeing Jesus at a distance, he ran and fell down before him, and exclaiming with a loud voice, said, "What hast thou to do with me, O Jesus, Son of God the Most High? I conjure thee by God, torment me not!" For he said to him, Vicious spirit, from the man begone! And he asked him, What is thy name? And he answered, saying, My name is Legion, for we are many. And he earnestly entreated him that he would not send them away from the country.

Now there was there near the mountains a great herd of swine feeding; and all the demons entreated* him, saying, Send us unto the swine, that we may break in upon

* *Pantes hoi daimones*, rendered *all the demons*, is "a reading," say the best authorities, "which should properly be omitted, although there is not sufficient evidence to justify its removal from the text."

them: and forthwith Jesus gave them leave. And going forth, the vicious spirits broke in upon the swine; and the herd rushed forwards over a precipice into the lake, (they were about two thousand,) and they were choked in the lake. But the swineherds fled, and carried the news into the city and villages, and they came forth to see what had happened: and they come to Jesus, and see the demonized—*τον δαίμονιζομενον, the malignantly affected one*—sitting, and clothed, and he who had the Legion in a right mind: and they were afraid. And the spectators recounted to them how it happened to the demonized, and concerning the swine. And they began to entreat him to depart out of their coasts.

And having entered into the ship, he that had been demonized—*ὁ δαίμονισθεὶς*—entreated him that he might be with him. But Jesus suffered him not, but saith to him, Go to thy house and thy friends, and tell them what great things the Lord hath done for thee, and hath had compassion on thee. And he went away, and began to publish in Decapolis how great things Jesus had done for him: and all were astonished.

REMARKS UPON THE PASSAGE IN MARK.

Mark in the foregoing text speaks of only *one man* as issuing forth to meet Jesus. We learn, however, from Matthew, that "*two* demonized ones met him." Both accounts are correct; for if there were two, there must have been one: and as the conversation of Jesus was held with but one of them, and Mark's purpose was to record the dialogue as well as the wonderful cure, he confined his narrative to the one who replied, with only an incidental allusion to the other.

Having directed the reader's attention to one in particular, he tells him what was the matter with him. He says, he was "a man in a vicious spirit," or, as we should express it in English, "a man of a vicious spirit." Luke says, he was a man *ὃς εἶχε δαίμονια, who had demons*; which he afterwards expresses in the singular number, by *το πνευμα το ακαθαρτον, the unclean spirit*; and *ὁ δαίμων, the demon*. Matthew then comes in, and in effect tells us why Luke uses the plural first, and then the singular. First, he informs us what a *demon* is; that is, such demons as afflicted the people whom Jesus cured. In his seventeenth chapter, he says, that a certain man brought his son to Jesus to be cured; and in telling him what sort of disease he was troubled with, says, that his boy *σεληνιαζεται, is moonized*, (if I may be permitted to Grecize the supposed influence of the moon upon the human brain,) or, as in the common version,

"lunatic;" and *κακως πασχει, badly affected*. This bad effect of the moon (which planet is styled *σεληνη, Selene* by the Greeks; hence the verb in the text rendered "moon-ized" in a succeeding verse Matthew styles *το δαίμονιον, the demon*. One sense of the word *demon*, therefore, is a *morbid affection of the brain and nervous system*, from whatever cause, and characterized by different effects. In this case it was attributed to the influence of the moon; and because it paralyzed the organs of speech, it is called in Mark ix. 17, *πνευμα αλαλον, a dumb spirit*. Such are the pathological terms by which the people of those days designated their corporeal afflictions, which the gracious and benevolent Physician of their time, who "bore their infirmities," took upon himself. They were as ignorant of the real cause of disorder and disease as the most learned pathologists of our day themselves. They called them "demons," dumb, lunatic, &c.; also "unclean spirits," or spirits of uncleanness, unhealthy conditions of the affected; and therefore, Mosaicly unclean. The terms are not so "scientific" as ours are supposed to be; but certainly as expressive of the real cause of disease as our "*Chorea Sancti Viti*," the Dance of St. Vitus, is of the muscular twitchings which pass by that name. To say of a doctor, that he had cast St. Vitus out of a dancing girl, would neither prove the indwelling nor existence of such a saint; though the saying might be admitted on the ground that the disorder of the unnaturally possessed was "St. Vitus' Dance." But, St. Vitus has really as much to do with what is called "chorea," as six thousand "devils" have to do with intense madness, or a dumb disembodied ghost with lunacy and epilepsy. Their existence can no more be proved from the nomenclature of Hebrew pathology, than St. Vitus' from our fanciful designation of diseases. The New Testament writers expressed themselves on the subject of disease in the language of the people, without undertaking to reveal to them more precise knowledge concerning it than they already possessed. The Jewish nation, however, admitted one truth, practically ignored by all others to this day—that *all diseases are laid upon mankind by the hand of God as corrections for their transgressions of his law*. As it is written in their law, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I WILL PUT none of those diseases upon thee which I HAVE BROUGHT UPON the Egyptians; for I am the Lord that healeth thee." From this, it is clear, that it is not disembodied ghosts of wicked men, or devils from hell, or the

Devil, that cause lunacy, dumbness, madness, and so forth, which are referred to "demons," but Jehovah that puts diseases both on Jews and Gentiles. "If thou wilt not observe to do all the words of this law, O Israel, then the Lord," says Moses, "will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses of long continuance. Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which are not written in the book of this law, them will the Lord cause to ascend upon thee, until thou be destroyed." Physical or natural evil is chastisement and punishment for sin; and because the Serpent was the cause of its introduction into the world, he stands as the symbol of what is inimical or *adverse* to human happiness. Hence, that system of evil within the flesh and in the world, which he originated, adverse to God, to righteousness, and to health, is surnamed "Satan," or Adversary, "that old Serpent." This is Sin's symbol: so that the Israelites dying from serpent bites, because of transgression, looked to the Serpent lifted up by Moses for their cure. The serpent there exalted, represented sin to be condemned in the flesh of a crucified Messiah, for the cure of all believers of the gospel who looked to him. Hence, Serpent-sin, or Satan, and disease, are as cause and effect. Thus, the woman incurably diseased is said to have been bound of Satan for eighteen years. This is the case with Israel and the rest of the world to this day. They are bound of Satan—a bondage from which none can free them, but "the Son of Man at Jehovah's right hand, whom he hath made strong for himself:" for "it is He that healeth thee," O World, as the Lord hath said. It was natural, then, that diseases being generally referred to Satan, particular affections should be designated by the word *demon* taken in an evil sense, instead of a good one, in which also it is sometimes used.

Having then taught us that we are to understand by a pathological demon, a man whose brain and nervous system are morbidly affected, he explains what Luke means by a man having demons. Luke says that the man Legion "had demons long time;" and which demons, as I said before, he styles "the unclean spirit," and "the demon." Matthew's phrase, parallel and expletive of Luke's ὅς εἶχε δαιμονία, is δαιμονιζόμενος χαλεπῶς λαίαν, demonized exceedingly fierce. The plural, "demons," is not then a plurality of persons or beings; but a plural indicating *intensity*. An editor uses the plural *we*, though speaking of himself only. Majesty does the same

as "*we, the King.*" These are plurals of intensity; that is, enforcing to a high degree the thing referred to. A man demonized so as to be exceedingly fierce, is to have demons, even a legion of them; and to be "*in*" or of "a vicious spirit," temper, or disposition; and where incurable, to be untamable. Having expressed the intensity of the madness by "demons," Luke returns to the singular number, and says, "It seized him many times, and bursting the bonds, he was driven by the demon into solitary places." This is his way of telling us, that the demonized man was not always so fierce; but that his madness came upon him by paroxysms, when nothing could bind him.

Men may be mad, and untamably ferocious, and yet retain their memory, and the rational use of many of their cerebral faculties. The country of the Gadarenes was "over against Galilee," where Jesus began to make proclamation of the gospel of the kingdom, and to perform his wonderful cures. "And his fame," says Matthew, "went throughout all Syria; and they brought unto him all sick people, taken with divers diseases and torments, and demonized, and moonized, and paralytic: and he healed them. And there followed him great multitudes from Galilee, and Decapolis, and Jerusalem, and Judea, and the farther side of the Jordan."

The man whose name was Legion was an inhabitant of the region of Decapolis, beyond the Jordan. It cannot therefore be supposed that, when all this stir about Jesus existed in his country, he was unacquainted with the cause. On the contrary, he was doubtless cognizant of all that had been said and done by the "GREAT LIGHT" that had shone forth so extraordinarily in the surrounding darkness; and being a Jew, was not ignorant that when Christ appeared he would punish the wicked as well as reward his friends. He had a habit also of running at people to attack them, "so that," says Matthew, "no person was able to pass by through that way." Let the reader bear these things in mind, and he will understand how this son of Abraham, "when he saw Jesus at a distance," came to "run towards him." Though mad, and exceedingly fierce, he was not destitute of apprehension of evil. He recollected that Jesus was called "the Son of God the Most High," and that he was of wonderful power. As he ran up, that power encountered him in the words, "*Vicious Spirit, from the man begone!*" This laid him prostrate before the Lord. He fell down before him. He was afraid now, lest this power should be exerted against him, as the power of his neighbors had been, to bind him with fetters and chains, which had no

doubt proved very tormenting. He, therefore, exclaimed with a loud voice, "What hast thou to do with me, O Jesus, Son of God the Most High? I conjure thee by God not to torment me!" No, poor fellow, "the time" was not come for that. Jesus had come to "bear the griefs, and carry the sorrows" of such as he; and not to execute vengeance and torment upon the unfortunate. His mission was one of mercy, which rejoiced against judgment; and of that mercy there was store for him and his associate in woe. Jesus then kindly asked him, "What is thy name?" But, not yet in his right mind, he called himself "Legion;" and gave as a reason, that he, and what Luke terms "demons," the intention were many; that is, equal to many. "My name is Legion, for we are many;" or, as Luke says, "because many demons were with him;" in other words, it is Legion; for I am demonized exceedingly fierce.

Still prostrate before him, and uncertain what was to become of him, "he entreated Jesus earnestly that he would not send them away from the country." Here the man of unsound mind is the speaker. Under the impression that he was not alone, but in company with many, he says, "Pray do not send us out of the country! But send us unto the swine, that we may break in upon them." These two madmen had been accustomed to fall upon all that came in their way; and being still delirious, they wanted to drive the swine into the lake, and choke them. These were the ravings of delirium; and as the man called himself "many demons," Mark attributes these ravings to "all the demons," if indeed the reading is to be accepted, which is equivalent to attributing them to the man himself bearing that name.

At the crisis of the cure of these men, Jesus concluded to adopt the suggestion. It was contrary to the law of the land for men to raise swine for food there. It would be a vindication, therefore, of the law, to destroy the whole herd; and Jesus determined to do it. He undemonized the men, and demonized the swine. I have seen a furious man drive thirty or forty people out of a room; and rush up to another, as if to floor him, who upon his approach said in a firm tone of voice, "Be still!"—and the man was powerless for further mischief. Matthew says that Jesus ordered the unclean spirits of the men to "Begone!"—that is, Be healed; and let your madness seize upon the swine. The result immediately followed. The men were forthwith restored to soundness of mind, while the maddened swine rushed violently into the lake, and perished in its waters.

MATTHEW'S ACCOUNT OF LEGION.

Matthew's account of Legion's extraordinary cure differs somewhat, though without contradiction, from Mark and Luke's. The following is a corrected translation of it, which the reader can compare with that of the English version:

"And when he was come to the farther side, into the country of the Gergesenes, two demonized ones met him, coming forth from the tombs exceedingly fierce, so that no person was able to pass by through that way: and behold, they cried out, saying, 'What hast thou to do with us, O Jesus, thou Son of God? Comest thou hither before the appointed time to torment us?' And there was at some distance from them a herd of many swine feeding. And the demons entreated him, saying, 'If thou order us to depart, permit us to go away unto the herd of swine.' And he said to them, 'Begone!' And going forth, they went away unto the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the lake, and perished in the waters. And the swineherds fled, and went away to the city telling every thing, and the things concerning the demonized ones. And behold, all the city came forth for a meeting with Jesus; and seeing him, they entreated that he would go away from their coasts."

There is one point worthy of particular notice in Mark and Luke's account, verbally omitted by Matthew; and another in Matthew's not distinctly noted in theirs, of which I have said nothing as yet. The two demonians, according to Matthew, asked Jesus if he had come to that country *before the appointed time*, to torment them—*χαίρος, not χρόνος*. Mark and Luke, who are said to have written for non-residents of the Holy Land, say nothing about Jesus coming "hither;" that is, to the region of the Sea of Galilee, to torment men before an appointed time. Yet they do not altogether lose sight of that particular. Part of the punishment apprehended by the demonians was the being "sent away out of the country," which Luke parallelizes by the phrase, "go away upon the deep," *εις την αβυσσον απελθειν*. To be sent out of the country over the Sea of Galilee, was an exile the two demonians did not wish to be subjected to, in addition to torment in their own region. They therefore entreated him earnestly not to exercise his power in this way.

But how came they to apprehend such an exercise of power? My answer is this: When Jesus preached the gospel of the kingdom to the poor throughout their country, he also published God's curses upon the ungodly men of Israel who would not attend

to Moses and the Prophets, and recognize his claims to the Messiahship. To these he said, "When the door is shut, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know not whence ye are . . . depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out." These are the people of the left, concerning whom it is added, "Then shall he say unto them on the left hand, Depart from me, ye cursed, unto the Age-Fire, prepared for the DIABOLOS (*the Dragon, that old Serpent, surnamed the Devil and the Satan*) and his agents." This "fiery indignation which is to devour the adversaries," is to burn in the interval, or Age, between Christ's appearing, and the completion of the work of Israel's restoration, and engraftment into their own olive tree, on the principle of faith in Jesus—an interval of forty years' duration; during which period, the age, or atonian fire, will rage as the symbolical "lake of fire" in the territories of "the Beast and the False Prophet"—elements of the Old Serpent Dominion; and by which they and their emissaries, or "angels," who uphold their power over the nation, will be destroyed from the earth.

The territory where this "judgment and fiery indignation is to devour the adversaries," lies beyond the confines of the Holy Land—far beyond the Sea of Galilee and the Levant, which as "a great gulf" divides the territory of the kingdom of God from that of the Diabolos, or "Beast and False Prophet." Now, the demonians being Israelites, had a general acquaintance with these things, which they expected at the "appointed time," which they did not believe had then come. Knowing the punishment of the wicked was to be enforced "out of the country," and beyond sea, they earnestly entreated Jesus not to pass sentence of exile upon them; but rather condemn them to the prodigal's fate, in herding with the neighboring swine. But the appointed time for tormenting the ungodly had not then come. It has not yet come; but is certainly near at hand, the course or *αιων* of the Beast and False Prophet, equal to 1260 years, being near its end. This end is the approaching time of torment under the Third Angel proclamation, which says, "If any man worship the Beast and his Image, and receive a mark in his forehead and 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 tor-

mented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb," which is the Lord Jesus. The ungodly in the Holy Land who shall there appear before Jesus, will be "sent away out of the country" beyond the deep, to this place of torment, when he shall say to them, "Depart from me," leave the kingdom, "ye cursed, for the Age-Fire prepared for the Beast and his Image, and for them who have the mark, his number, and his name." But the time for tormenting the ungodly thus not having arrived, the King, in whose presence the terrified demonians were prostrate at his feet, refrained from ordering them away. Instead of tormenting, he made them every whit whole; and to their own astonishment, and that of all the spectators around, they found themselves "clothed and in their right mind."

A word may be added on the phrase "rebuked the demon." This does not indicate intelligence in the demon; for Jesus is said to have "rebuked the wind;" and, in the case of Simon's wife's mother, to have "rebuked the fever." The word "rebuke" is used in the sense of "repress," or "restrain," which are meanings of *επιτιμησε* as well. To be demonized, selenized, (affected by the moon,) paralyzed, severed, and so forth, are all summed up by Peter as "oppressions of the Diabolos," rendered "the Devil" in the English version; that is, properly, "oppressions of Sin." To rebuke these is to repress them by effecting a cure.

Finally. That the reader may see how unwarrantably James' religious courtiers have introduced "devils," and "the Devil," into their translation, I shall conclude this paper with a corrected rendering of

LUKE'S ACCOUNT OF LEGION.

"And they arrived at the country of the Gadarenes, which is over against Galilee. And having landed, a certain man out of the city met him, who had demons on many occasions—*εχ χρωων ικωνων*; and he wore no garment, nor abode in a house, but in the tombs.

"Now, seeing Jesus, and shouting, he fell down before him, and with a loud voice said, What hast thou to do with me, O Jesus, Son of the Most High God? I beseech thee, torment me not! For he had commanded the unclean spirit to depart from the man; for many times it had seized him; and he was bound, being kept with chains and fetters: and bursting the bonds, he was driven by the demon into the solitudes.

"Now Jesus asked him, saying, What name is there for thee? And he said, 'Legion:' because many demons came upon him. And he entreated him that he would

not command them to go away over the deep. Now there was there a herd of many awine feeding on the mountain; and they besought him that he would permit them to go away to them; and he permitted them.

"Now the demons having departed from the man, it went away—*εισηλθεν*—to the swine; and the herd rushed forwards down the steep into the lake, and was choked. Now the swineherds beholding what was done, fled, and going away told it in the city and in the villages. And they came out to see what was done: and they drew near to Jesus, and found the man from whom he had dispelled the demons sitting clothed and sober-minded at the feet of Jesus; and they were afraid. The spectators also told them how he that had been demonized was cured. Then the whole multitude of the circumjacent country of the Gadarenes besought him to depart from them, for they were seized with great fear: and going on board the vessel, he returned.

"Now the man from whom he had dispelled the demons requested of him to be with him, but Jesus dismissed him, saying, Return to thy house, and relate what great things God hath done to thee. And he went away, publishing throughout the city what great things Jesus had done to him."

Hindoo Demonization.

THE following article may not inappropriately follow mine on "Legion." I cannot tell whether the things related are true, but the narration will serve to show what the immutables of the East believe concerning the "possession of devils." The demonized of our Lord's time may have been similarly affected.

"The superstitious fears which in Europe make the heart beat, the limbs tremble, the cheeks grow pale, the brow bead with perspiration, the hair rise upon the head, are almost wholly unknown in India. The Hindoo, old or young, is not haunted by the vague, undefinable terror which makes the children of the English strangers hide their heads under the bed-clothes. He knows very well what he dreads; and that is neither sights nor sounds abhorrent to nature, but substantial and tangible inflictions—such as a sound drubbing. Colonel Sleeman tells of villages that are absolutely persecuted by the spirits of their old proprietors; and a native friend of his informed him that in such cases he always considered it his boundon duty to his tenants to build a neat little shrine to the ghost, and have it well endowed and attended. Some go still further to propitiate the defunct proprietor: they have made

ities were much puzzled by this whim. On one occasion Mr. Fraser, who managed the settlement of the land-revenue of the Sanger district for twenty years, had drawn a renewal of the lease according to his own ideas, in the name of the head of the family; but this threw the party concerned into great consternation. He assured him that the spirit of the ancient proprietor was still dominant in the village; that all affairs of importance were transacted in his name; and that if the living estate-holder appeared in the lease otherwise than as the manager or bailiff of the dead one, the consequence would be the destruction of him and his.

"There is, of course, no want of coincidental circumstances to confirm this belief. When Colonel Sleeman himself was in charge of a district in the Valley of the Nerbudda, a village cultivator came into disastrous collision with the spirit of the next village. This spirit was of so violent a temper that the lands hardly fetched any thing, so difficult was it to find anybody bold enough to risk his displeasure. Nevertheless, the cultivator in question, when ploughing one day at the border of the two estates, was so foolhardy as to drive his plough a few yards beyond his own boundary, and thus add to his own about half an acre of the deserted land. That very night, we are told, his only son was bitten by a snake, and his two bullocks were seized with the murrain! The smitten sinner at once rushed to the village temple, confessed his crime, and promised not only to restore the stolen land, but to build a handsome shrine upon the spot to its true proprietor. The ghost was appeased: the boy and the bullocks recovered. The shrine was built, and is the boundary-mark to this day. At another time this same spirit was so tyrannical, with his whip literally of serpents, that the estate fell into a waste, although the soil was the best in the district. At length, the governor, determined to shame the people out of their prejudices, took the lease himself, at the rent of one thousand rupees a year, and at the head of a procession of twelve ploughs, proceeded from his own residence, a dozen miles off, to superintend personally the commencement of proceedings at the perilous spot. Here Goroba Pundit—for that was his name—paused on the top of a gentle hill, crowned with a great and beautiful banyan tree, the lands that had become his swelling in their neglected luxuriance around him. His attendants spread a carpet for him under that fine tree, and alighting from his horse, he sat down to preface operations by indulging himself with his hookah, and moralizing the while on the superstitious of men, as unsubstantial as the fragrant smoke that floated

around and above him. 'So beautiful an estate!' thought he; 'so noble a tree!' and he raised his eyes and looked through the smoke at a branch of the banyan tree hanging like a canopy over his head, close almost to touching. On that branch there was coiled an enormous black snake! Goroba Pundit looked into the glittering eyes of the reptile without being able to move! But presently desperation gave him strength to break the enchantment. He started to his feet; sprang with one bound upon his horse; galloped madly down the hill; and never drew bridle till he reached home. Although afterwards in office as a native collector, nothing could induce him to revisit the beautiful estate, even after it had passed into other hands; but he was sometimes heard to execrate his folly in having neglected to propitiate, before taking possession, that awful spirit which had glared down upon him from the tree.

"It might be supposed that 'christened men' are exempt from the interference of these pagan ghosts; but this is by no means the case. Mr. Lindsay, while in charge of the same district, made another attempt to overcome the prejudice of the people respecting this fine property. The lands had never been measured; and he was assured by the revenue-officers, as well as the farmers and cultivators of the neighborhood, that the spirit of the old proprietor would never permit such a liberty to be taken with it. Mr. Lindsay, however, was a practised surveyor, and he saw no difficulty in the case. To avoid accidents, which he knew would have a bad effect on such an occasion, he caused a new measuring-cord to be made on purpose for the adventure; and so provided, he entered the first field, his officers following in alarm and expectation. The rope was applied—and what followed? If the men of the village are to be believed, who related the circumstance some years after, it flew into a thousand pieces the moment it was stretched. At all events, it broke—that fact is certain; and Mr. Lindsay was taken ill the same morning, returned to Nursingpore, and soon after died of fever.

"This superstition is not confined to the part of the country now alluded to; but in other quarters it receives different modifications. On the Malabar coast, every field of corn, every fruit tree, is confided to the care of some spirit or other, by being dedicated to him; and from that moment the preternatural guardian feels himself responsible for the safety of the property, and punishes the smallest theft either with illness or death. One day a man rushed up to the proprietor of a jack tree, threw himself on the ground before him, embraced his feet, and piteously implored his mercy.

"What is the matter?' asked the proprietor, in surprise. 'What do you apprehend from me?'

"I was tempted,' replied the man, 'as I passed by at night, and took a jack from your tree. This was three days ago; and ever since I have been suffering unspeakable agony in my stomach. The spirit of the tree is upon me, and you alone can appease him.' In England, we should probably have thought, 'the fruit was doubtless unripe;' but in India they reason as well as act differently. The proprietor picked up from the ground a bit of cow-dung, moistened it, made a mark with it in the name of the spirit upon the forehead of the penitent, and then put the remainder into the knot of hair on the top of his head. The thing was done; the man's pains left him instantly, and he went off, vowing to take good care never again to offend a guardian spirit.

"The devils of India are quite as practical personages as the ghosts; and sometimes, indeed, it is difficult to distinguish between them. When there is no vested interest in the grave to refer the infliction to, it is tolerably safe for the victim to believe that his sufferings proceed from a devil. In like manner, when Hindoo science is at fault as to the natural origin of some disease, the doctor sees very clearly that it must have a preternatural one. Thus, in epileptic and other fits, and more especially in some obscure diseases, such as those of the liver and spleen, to which children are subject, the devils always get the blame. In Dr. Wiseman's curious and instructive *Commentary on Ancient Hindoo Medicine*, he gives a complete account of the doings of these anti-doctors, with a description of the treatment resorted to for casting them out. This treatment, in the present day, consists, in great part, of prayers and incantations; and when a cure is effected, it is set down as owing to the preternatural power of the doctors. The inconvenience of this is, that a man who has it in his power to cure is supposed likewise to have the power to kill; and when the death of the patient takes place, it is not unfrequently regarded as a murder. Numerous instances have occurred of medical practitioners, on this consummation occurring, being put to death by the incensed relations; and several are on record in which a father has stood over the doctor with a drawn sword by the bedside of his child, and cut him down the instant the patient died.

"It frequently happens, that in India, as well as in other countries, the devils do not act independently, but under the direction of some human being who has contrived to get one of them under control. Such human beings are of the female sex, and of that mature age at which they receive from the im-

polite the disrespectful name of elderly or old women. There is this difference, however, between the belief of the East and that of the West: in the West, it was the spirit who bribed the woman with his services; while in the East, it is the woman who bribes the spirit with hers. She ministers to him by means of sacrifices, and pampers his unclean taste with livers of human beings. She makes no scruple of digging young children out of their graves, and bringing them to life with the assistance of the expectant gourmand, so that the latter may feast on the part he covets.

"The power thus acquired does not seem to be exercised on objects as important as one might suppose from these shocking preliminaries. Colonel Sleeman mentions the case of a trooper in the employment of Major Wardlaw, when the latter was in charge of the Seonce district. The fellow went to an old woman for some milk for his master's breakfast, and supposing her to be without any resource against his tyranny, carried it away without paying—intending, no doubt, to charge the major for it all the same. Before Major Wardlaw, however, had finished his breakfast, the dishonest trooper was down upon his back, writhing and yelling in an agony of internal pain. It was quite clear that the man was bedevilled, and that the old woman was the sorceress. She was immediately apprehended, brought to where her victim lay, and commanded to cure him. The old woman denied her guilt, but admitted that some of her household gods, without her knowledge, might have thought fit to punish the dishonesty. This would not do. The bystanders would take no denial; and on their compulsion, she set about collecting materials for the poojah, (worship.) This being effected, she began the ceremonial, and before she had proceeded very far, the object was attained—the man was cured. 'Had we not been resolute with her,' says an eye-witness, 'he must have died before the evening, so violent were his torments.'

"It is fortunate that the power of these sorceresses is confined as regards space; that is to say, if a man who has offended one of them escapes to a distance of ten or twelve miles, she is unable to harm him. A respectable native merchant having visited Ruttunpore, on business, was one day walking through the market-place, eating a piece of sugar-cane. He was so much abstracted in this pleasing employment, that he jostled unintentionally an old woman as he passed. Looking back with the intention of apologizing, he heard her mutter something, and straightway he became uneasy—for he was a man who knew a thing or two. He forced himself, however, to resume his occupation

as if nothing had happened; but when raising the sugar-cane to his lips—although hardly a minute had elapsed—he saw that the juice had all turned to blood! The terrified merchant immediately collected his followers, left his agents to settle his accounts as they might, and was beyond the bounds of the sorceress' jurisdiction before dark. 'Had I remained,' said he, when relating the circumstance, 'nothing could have saved me; I should have been a dead man before morning.'

"This conversion of the sugar-cane to blood is not uncommon; but sometimes it is attended with more terrifying circumstances. At a fair held in the town of Raepore, there were two women, apparently not much more than of middle age, tempting the passers-by with some remarkably fine sugar-canes. A grave and reverend seigneur, who afterwards related the adventure, observed them. This gentleman, be it observed in passing, was the representative of a native prince, the Shahgur Rajah, and described in perfect good faith what passed before his eyes. While looking at the women with the sugar-canes, there came up to them a stranger like himself, who wanted to purchase. The price demanded, however, was exorbitant, and the man became angry, thinking they were trying to take advantage of what they supposed to be his ignorance. He took up one of the canes; the women seized the other end, and a struggle ensued. The purchaser offered a fair price; the seller demanded double; and the crowd which had collected taking part on one side or other, a considerable quantity of the usual abuse was lavished on the female relations of each other. While this scene was going on, and the case still grasped between the principals, a sipahee of the governor came up, armed to the teeth, and in a very imperious tone commanded the intending purchaser to let go. He refused, and old Jungbar Khan, the relater of the story, who had by this time become much interested, told the soldier that if he so unreasonably took the part of the women, they—the bystanders—would befriend the man and see fair play. Upon this the functionary, without further ceremony, drew his sword and severed the cane through the middle.

"'There,' said he, 'you see the cause of my interference; and sure enough the horrified crowd observed a stream of blood running from the two ends of the cane, and forming a pool upon the ground! Whence came the blood? It had deserted the body of the would-be purchaser; the sorceress had drawn the stream of life through the cane, to gratify the foul-feeding devil to whom she owed her power; and the poor man

counted from exhaustion, and fell to the ground. So little blood was left in him, that he was unable to walk for ten days. So flagrant a case, occurring in the presence of a man so high in rank as the khan, could not be allowed to pass. The bystanders went in a body to the governor of the town to demand justice, declaring that, unless an example was made of the sorceresses, the fair, at which it was seen that no stranger's life was safe, would be deserted. The women were accordingly sewn up in sacks and thrown into the river. But he whose appetite they had so lately ministered to, stood their friend, and they would not sink. The governor, it was thought, ought to have put them to death in some other way; but he did not relish having anything to do with such customers; in fact, he was afraid to meddle further, and ordering them to be released from the sacks, allowed them to go about their business.

"The victim of such sorceries—or, as the sceptics of Europe will say, of his own imagination—does not always escape with a fainting-fit and a ten days' illness. When Mr. Frazer was in charge of the Jubbulpore district, he sent one of his chuprassies to Muddah one day, with a message on some official business. In the course of this expedition, the man, who was as tyrannical and rapacious as the rest of his class, bargained with an old woman for a cock she had to sell, and carried off his acquisition without performing his share of the contract. In due time he became hungry; and on arriving at a fitting place, he sat down under a tree to enjoy at his leisure the dinner he had so thoughtfully provided. Kindling a fire, he broiled the cock very nicely—first one part, then another and another, till he had devoured the whole animal. After making so egregious a meal, he doubtless sat for a time full of a vague sense of happiness, and felicitating himself dreamily on the cleverness with which he had obtained so cheap and excellent a dinner. But here he reckoned without his hostess. He had no sooner renewed his homeward journey than he felt some compunctious visitings within; and they increased as he proceeded, till he thought the cock had become alive again in his internals. By the time he reached home he was shrieking with agony and throwing himself upon the floor: he had every appearance of being at the point of death. In such circumstances, a man stands upon no punctilios with himself. He related every thing that had taken place; and it became only too clear that he was suffering from the vengeance of a sorceress.

"It is possible that some of the Europeans present—for the room was soon crowded with

spectators of all sorts—may have hinted at the illness being probably an indigestion, occasioned by his gluttony. But if so, the idle notion was dispelled in a very remarkable manner; for there was speedily heard a half-articulate sound which would have made the lank hair of the Hindoos—if such a thing had been possible—stand upright with terror. It was the crow of a cock—and in the same room. All listened breathlessly, striving to believe that what they had heard was an illusion; but out it came again, a regular barn-yard chant—a distinct and indisputable "Coo-ki-lilli-la-a-w!" Whence did it proceed? Is it in the air or the earth? All looked at one another as if with suspicion. But a third chant removed every particular of doubt from their minds. The cock was crowing in the man's belly! As the groans of the dying wretch grew fainter, the note of unearthly triumph swelled the fuller: till at length death put an end to his sufferings, and to the crow of the phantom cock.

"Such are the ghosts and witches of India; and they present, it will be seen, some remarkable contrasts with those of Europe. Here we consider it sufficient punishment for any reasonable crime, to be haunted, as we call it, by a spirit; and even the innocent frequently spend a considerable part of their lives in a vague dread of this visitation. The Hindoo, on the other hand, has no notion of a spirit at all, but a something that will bite, or poison, or cudgel him, or bring illness or death among his family or cattle. The witches of Europe were accustomed to sell their souls for a modicum of transitory power; while those of India propitiate the Devil by sacrifices, and his services with blood-offerings. But in one thing the two systems of superstition are alike—it would be hard to say whether in the East or the West the imagination plays the more extraordinary and extravagant part."—*From Harpers' Magazine.*

FORTY DAYS.

BY THE EDITOR.

THE numeral adjective *forty* is used so frequently, and in such connection in the Scriptures, as to leave the student of "the word of the kingdom" without a doubt of its significance in relation to the times appointed, bearing upon the events to be manifested in the closing up of "the times of the Gentiles," and the restoration of the kingdom of God again to Israel. In the following lines, then, I propose to cite the instances in which it strikingly occurs, that we may be able, if possible, to extract the thing of which it is exhibited as the sign.

The Noahic deluge, whose incidents were

so arranged as to make it convertible into a sign of things pertaining to Israel, was the result of rain for *forty days and forty nights*.*

Noah opened the window of the Ark *forty days* after the tops of the mountains were seen above the waters.† Moses was in Mount Sinai in the presence of Jehovah's glory, *forty days and forty nights*.‡

When he came down the second time from glory, where he had been interceding for Israel, and bringing with him the new tables of the Covenant, it was after an absence of *forty days and forty nights*. On this occasion his face shone intensely with the glory of the divine majesty he had been contemplating; so that the Israelites could not behold it unveiled.§

The twelve representatives of the Twelve Tribes of Israel were *forty days* among the seven nations of Canaan spying out their affairs.|| These forty days became a *sign* of the duration of the time in which they should continue to bear their iniquities before entering into the possession of the land under the victorious Jehoshua, the son of Nun. The time signified by the sign was *forty years*—a day for a year.¶

Elijah travelled towards Horeb during *forty days and forty nights*, in the strength of one meal of bread and water.**

Ezekiel lay on his right side *forty days* as bearing the iniquity of the House of Judah. This, with the 390 days he lay on the other side for the Ten Tribes, was "a sign to the House of Israel," that they should eat their defiled bread among the Gentiles during 430 years, from the destruction of Jerusalem by the King of Babylon; of which 430 years' national vassalage, 40 years were on account of the transgressions of Judah, when the government of the whole nation was in the hands of that tribe, under Solomon, from the foundation of the temple to the revolt of the Ten Tribes from the house of David, on the 4th of Rehoboam's reign—a year for each day of the sign.††

Jonah announced to the king and nobles of Nineveh, the capital of the great Assyrian monarchy, that if they did not repent, their city should be overthrown at the end of *forty days*.‡‡

Like Moses and Elijah, Jesus fasted *forty days and forty nights* in the wilderness.§§ He was afterwards *forty-two months*, or 1260 days preaching the gospel of the kingdom as Jehovah's "dove"|||| bearing the olive leaf to Israel.¶¶ John the Baptist preached the

same gospel for the same length of time before him, or 2520 days for both.

Forty days elapsed between the resurrection of Jesus and his ascent from the Mount of Olives; during which interval he discoursed with his apostles concerning the things pertaining to the kingdom of God.*

The symbolical "*Holy City*," or "those that keep the commandments of God, and have the testimony of Jesus Christ," that is, the saints, were to be trodden under foot of the Gentile governments for *forty-two* sign-months;‡ and these papal powers were to practise their oppressions for *forty-two* similar months.‡

Such are the principal places where *forty* occurs in connection with days and months; let us see now what the Bible suggests in relation to the phrase

FORTY YEARS.

Between the first passover eaten in Egypt, and the entering into Canaan under Joshua, the Hebrew nation ate manna *forty years* in the wilderness.‡

Moses was *forty years* old when he forsook the court of Egypt. He remained in the land of Midian as a keeper of sheep *forty years*.|| After that he was king in Jeshurun *forty years*, during which he showed the wonders of God in the wilderness.

"ACCORDING TO THE DAYS OF ISRAEL'S COMING OUT OF THE LAND OF EGYPT, will I show to him wonderful things,"¶ in the wilderness of the people's; where I will plead with them face to face, *like as I pleaded with their fathers in the wilderness of the land of Egypt*,** in bringing them into Gilead and Bashan to feed there *as in the days of old*.††

The days of the coming out of Egypt were *forty years*. This passage in Micah confers an interest and importance upon this forty years, additional to what they naturally possess as *the transition period* between the servitude in Egypt and the encamping in the valley near Jericho, named the valley of Achor, under Joshua. They are converted by the Spirit into a *sign* of a FUTURE TRANSITION PERIOD OF FORTY YEARS, at the expiration of which the Twelve Tribes shall again encamp in the same valley, preparatory to their taking possession of the rest of the Holy Land. The papal countries throughout which the Israelites are scattered, are collectively styled Egypt. The words of the Spirit are, "The Great City, which is called πνευματικὸς, pneumatikōs; *pneumatically*, or figuratively, Sodom and Egypt, where also our Lord was crucified." Jesus was crucified in the Roman

* Gen. vii. 4.
† Exod. xxiv. 18.
‡ Numb. xiii. 26.
** 1 Kings xix. 8.
†† Jonah iii. 4.
‡‡ Mat. iii. 16.

† Gen. viii. 6.
§ Exod. xxxiv. 28.
¶ Numb. xiv. 34.
‡‡ Ezek. iv. 3-13.
§§ Mat. iv. 2.
¶¶ Acts x. 36.

* Acts i. 3.
† Rev. xiii. 5.
‡ Acts vii. 28, 29.
** Ezek. xx. 35, 36.
† Rev. xi. 2; xii. 17.
§ Exod. xvi. 36.
¶ Mic. vii. 15.
‡‡ Mic. vii. 14.

empire, which was constituted the great municipality or city, by the decree of Caracalla. The demoralized condition and fate of Sodom, and the relation of Israel to ancient Egypt, being significative of the condition and fate of Rome, and of the existing bondage and oppression of Israel in the bounds of its ecclesiastical dominion, and of the Egypt-like judgments that await the kings, priests, and peoples of her communion during the period of Israel's deliverance—the Roman system is most appropriately designated by the names of those ancient sinks of iniquity and abomination. The spiritually-named Sodom and Egypt is the existing place of Israel's exile; and from the crucifixion of their king to the death of his witnesses, the arena of their conflicts with the Gentile powers, symbolized by the Beast with Seven Heads and Ten Crowned-horns. It is from this Egypt of the West that Israel has to be brought out in these "latter days," and to be transferred into the land promised to Abraham and his seed for a perpetual inheritance. How is it to be done?

The answer to this question, not of difficult production, is not the subject of this article. What I want to impress upon the reader's mind at this time is, that there is a coming out, or future exodus for Israel from the Egypt of the West; and that there is a future entering into Palestine by way of the ancient Jericho; and that between the coming out and the entering in, THERE IS AN INTERVAL OF FORTY YEARS. The "hour of judgment" on "Sodom and Egypt" belongs to this period. It is the grand climacteric of Israel's years—the great transition period in which they are passing out of evil into good, exchanging blindness and degradation for divine intelligence, and exaltation above all nations of the earth. *The forty years in the wilderness of Egypt was typical of a future forty years, sojourn in the wilderness of the peoples.* It will begin under the seventh vial, and end with the exhaustion thereof; when it will be proclaimed, "*It is done!*" The work of engrafting Israel into her own Olive Tree, upon a principle of faith in Jesus as their king, will have been perfected; a work which only God can accomplish through the agency of Christ and the saints.

But, how shall Israel be induced to stand to arms, and in the face of strong powers begin their march towards the appointed wilderness? Oh, saith Jehovah, addressing David's son and Lord, "Thy people shall be willing in the day of thy power." "Behold I will allure Israel, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the days when she came up out of

the land of Egypt."* This has never happened since Hosea recorded it in the oracles of God; it therefore remains to be fulfilled.

The reader will perceive from these testimonies that the restoration of the Israelites scattered and buried in the nations is indirect. When Moses led them out of ancient Egypt, he did not march them direct to Palestine; but led them by marches and counter-marches through a waste howling wilderness, indirectly to that glorious land. So the Spirit testifies it shall be in the future exodus. They will not be marched direct from the Egypt of the West into the Holy Land. At present they are intellectually and morally unfit for settlement in that land under Messiah. They will be allured from that Egypt into the wilderness; and marched from the wilderness to the Valley of Achor, when, by divine discipline and instruction, they shall be regarded fit.

This forty years in the wilderness of the peoples will precede by ten years, and, of necessity, be parallel with the last "hour" or thirty years of the continuance of "*the kingdom of men,*" which at their expiration will lose all power to practise and make war. The marvellous things to be shown to the Israelites will make them mighty; so that "the nations" of that kingdom "shall see and be confounded at all their might; and shall lay their hand upon their mouth, their ears shall be deaf, and they shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; and they shall be afraid of the Lord our God, and shall fear because of thee"†—for the Lamb shall overcome them †

From Waymarks in the Wilderness.

The Old World in 1851.

It is a fitting time to commence a Journal of current history, when a new and most eventful chapter is to be recorded, which will soon need a new map of the world to illustrate it. A glance at the past history and present attitude of the nations which are placed in the foreground of the impending struggle, may prove to many of our readers a useful introduction to the records which succeeding months may furnish. We are placed, in the providence of God, in a position whence, "Through the loop-holes of retreat, we may see the great Babel and not feel the crowd:" but we ought not to be unconcerned spectators. Apart from all views of the course or close of the events that are about to transpire to which our views of the prophetic Scriptures may incline us, we cannot be indifferent to the issue of a

* Hos. ii. 14, 15.

† Mic. vii. 16, 17.

† Rev. xvii. 14.

struggle in which those who are bound to us by the closest ties of blood and interest are involved. On the broadest grounds of a common humanity, the unsheathed sword, anywhere, may well stir all our sensibilities. But a general review of the state of affairs in Europe will, moreover, satisfy both the apathetic and sanguine that a crisis for mankind is approaching; the civilization of the age is imperilled, and consequences most extensive and lasting must result to the whole race. All this will be apparent to the eye of a man who looks no farther than temporal relations, and who brings to the contemplation of the subject no other lights than history and common observation supply. To the Christian, who takes heed to the light which shines more brightly than ever in that dark place—who looks on the strife with feelings chastened and sanctified by divine truth—and who looks to its issues in their spiritual and eternal relations, we would be disposed to speak in a different tone than we shall use in this article. For the present we desire to exhibit the plain and obvious aspects of the case, as these may be seen from the level of ordinary intelligence.

Ten or twelve years ago, he would have been regarded as no vain dreamer who had ventured the opinion that war, among the civilized nations of the earth, could never occur. It seemed then as if even self-interest forbade it everywhere; the blessing of peace seemed so attractive, against the dark background of history—a history of tears and blood. We were, also, vainglorious of the advances we had made, not only in prosperity, but in civilization, during thirty years of peace; the diffusion of knowledge, and, as some of us thought, the diffusion of Christianity—all these, backed up by the bitter experience and the weighty consequences of the martial achievements of a departing generation, seemed to render it incredible that men could ever again be so wicked, or so infatuated. We supposed that we saw the enterprise of commerce and the benevolence of Christianity weaving a silken network of fraternity, which would embrace mankind. And how is it to-day? The topic that first presents itself, almost to the exclusion of every other, is war! not threatened, but actual war; not limited and local, but war which threatens to involve the whole civilization of the old world. Even then, a man who sat above the mists of popular sympathy—who knew men and history—who understood the truth of international relations and policy, and the actual condition of some of the nations of Europe and Asia, might have anticipated their present commotion. For it grows out of no recent impulses, nor does it spring from any root that

was then latent. With our sagacity prompted by the event, we can all see very plainly that the war which is now inevitable, however diplomacy may procrastinate or temporary concessions seem to avert it, is the natural outgrowth of the moral character, the historical antecedents, the cherished policy, the geographical position and the social necessities of the nations which are mainly concerned in it.

In order to a proper understanding of the present state of affairs, and to a correct appreciation of the journal of coming events, let our readers lay before them a map of the world, and make themselves familiar with the territory, boundaries and relative position of the principal nations of Europe and Asia. It will well repay a few hours' attentive study, to those who would be intelligent observers of the great events that are about to transpire. And, first—

Observe the extent and position of Russia. Its immense territory stretches across the northern portion of the map, from the Frozen Ocean, extending its southern line between the Black Sea and the Caspian, to the borders of Persia. It stretches along the whole of the eastern frontier of Europe, till it is met by Turkey, which cuts it off from the approach to the Mediterranean. The surface of Russia is the most level in Europe. And, though we are apt to associate it with the rigor of northern winters, a large portion of it is exceedingly rich and fertile. Its great geographical disadvantage will at once present itself to the eye: with all its extent and resources, it is cut off from the great highway of nations. The Frozen Ocean, which washes it on the north, is impracticable for the purposes of commerce. The Baltic, which it touches on the west, is easily cut off by a hostile fleet, even when freed from the chains of winter. And the Black Sea, which it commands on the south, is yet more easily isolated.

Then observe the position of Turkey. The greatest extent and main strength of that once mighty empire lies on the Asiatic side of the Dardanelles, from which it stretches, bordering with the Mediterranean on one side, and the Black Sea on the other, till it touches the Persian Gulf. It includes the great seats of ancient empire and civilization. The names of Babylonia, Assyria, Judea, Armenia, and Syria are lost in its ill-cemented sovereignty. Its capital is situated on the European side of the Dardanelles, also the seat of ancient empire, surrounded by a comparatively small territory, but a territory of great importance to the civilized world. It forms the most eastern part of Southern Europe, and is the link which connects Europe with Asia. It also unites

the Mediterranean and the Black Sea, and commands the channel of communication between them. On the North it borders with Austria and Russia — its true and reliable barrier being the Danube with its fortified banks, though the tributary provinces, which we now hear spoken of as "the Principalities," lie beyond the Danube, and extend the Turkish frontier to the Pruth and the Carpathian Mountains. We need not dwell, either, on the natural and historical grandeur of the whole region over which Turkish dominion extends, or on the desolation and degradation to which Ottoman misrule has reduced it.

Besides examining the geographical position of the nations immediately interested in the present conflict, it will be necessary to glance also at the position of the great and inexhaustible sources of wealth generally included in "British India." In every age, India has been the peculiar seat of Oriental pomp and commerce. It has been the grand prize before the eyes of the conquerors of the world; and the nation that has, for the time being, held the key of it, has always occupied the first place among commercial nations.

Let us now glance for a moment at the history of the two empires which are in the foreground of the impending conflict. The Turks originated in the lofty central regions of Tartary, and were a hardy, athletic and courageous race. Having, in the tenth century, subdued their more immediate neighbors, they poured down into Persia; thence they crossed the Euphrates, and extended their conquests till the whole of Western Asia acknowledged their fierce control. The European nations, in the ardor of the Crusades, at length successfully assailed their power from the west; while the Mongols, following in their own footsteps, attacked them from the east. At the end of the thirteenth century, their once proud dynasties were scattered and broken.

In the commencement of the fourteenth century, Othman, who appeared first as a Scythian chief, turned the fortunes of his race, and laid the foundation of the Ottoman empire. His successors advanced their conquests in Asia, till at last they passed the Dardanelles. In 1453 Constantinople fell into the hands of Mahomet II., under whom the empire was raised to its greatest height. The great seats of ancient dominion in Asia, of which we have spoken, owned the Turkish sway. They subdued Egypt, the Barbary States and the Arabian shores of the Red Sea. In Europe, they established their arms in the Crimea and the countries along the Danube, overran Hungary, and laid siege to Vienna. Prosperity, as is frequently the

case, was fatal to their power. Enervated by luxury, and relaxing their discipline, they were easily repulsed by neighboring European nations. The development of Russian energies and resources presented an effectual check on their advancement. Under the joint influence of unprincipled tyranny and debasing fanaticism, the ancient grandeur of their Asiatic possessions was soon humbled in the dust. "I have visited," says Volney, "the places which were the theatre of so much splendor, and have seen only solitude and desolation. I have sought the ancient nations, and their works; but I have seen only a trace like that the foot of the passenger leaves in the dust. The temples are crumbled down — the palaces are overthrown — the ports are filled up — the cities are destroyed; and the earth, stripped of its inhabitants, is only a desolate place of tombs." It is long since Turkey existed except by sufferance, or under the protection of powerful nations, who are jealous of each other, in the prospective division of the spoils. It is true that the father of the present Sultan addressed himself with vigor to arrest the decline of the empire, and instituted various reforms which the present Sultan endeavors to prosecute. Some writers speak of a fresh spirit pervading her institutions, and allege that Russia urges on her aggression with the knowledge that the improvements now in progress would soon place Turkey above her reach. But after all, the most flattering accounts of her growing strength scarcely affect the settled conviction of those best qualified to judge, that Ottoman dominion, having waxed old and decayed, is ready to vanish away.

Let us in like manner glance at the history and progress of Russia. The proper seat of the Russian Empire is the somewhat indefinite region mentioned in Scripture as Gog and Magog, and known in Greek and Roman history as Scythia. Over the Slavonic and Finnish tribes who inhabited the northern part of this region, Rurik, a Scandinavian adventurer, established his dominion, and thus, in the ninth century, established the Russian empire. Ere the close of that century, the Russians had so far extended their conquests over the Slavonic race as to make their way to the walls of Constantinople, then the metropolis of the Greek empire.* The following century

* Gibbon, c. LV., after recording the earlier Russian attempts on the Greek Empire, says: "By the vulgar of every rank, it was asserted and believed, that an equestrian statue, in the square of Tauras, was secretly inscribed with a prophecy that the Russians, in the last days, should become masters of Constantinople." And he adds, with a characteristic sneer: "Perhaps the present generation may yet behold the accomplishment of the prediction; a rare prediction, of which the style is unambiguous, and the date unquestionable."

witnessed their successful inroads upon the countries bordering on the Black Sea. They were then, as now, pressing down from the frozen north upon the sunny south. In the close of the tenth century, Vladimir, the reigning monarch, embraced the Christianity of the Greek Church, which he established throughout his dominions. At his death, his dominions were divided among his sons; and though disorders, consequent on division and subdivision, were occasionally mitigated by the valor or policy of the reigning Grand Duke, the strength of the empire was gradually exhausted, till, in the thirteenth century, the Mongols ravaged the country, and the princes of Russia became vassals of the Khan.

Under the Mongols, the Dukes of Moscow gradually acquired a complete ascendancy over the other princes. At last, they rose to a sufficient power to throw off the foreign yoke; and under the name of Muscovy, the monarchy entered a new career, in the fifteenth century. Though the Czars were masters of territory equal in extent to the Roman Empire, the Russians continued a nation of barbarians, until Peter the Great—two centuries later—by the most extraordinary energy and patriotism, raised his people to a place among the civilized nations of Europe. Since that time Russia has been steadily advancing in influence, importance, and extent of territory. Under Catherine, the conquest of the Crimea, the defeat of the Turks and the dismemberment of Poland, not only shed lustre on her arms, but vastly increased her power. The conflict of Russia with Napoleon determined her prominent position; and she now takes the rank of a first-rate military power.

It may have been observed, that the Muscovite Empire entered upon its new career about the time that the Ottoman Empire had reached the zenith of its glory. Moscow escaped from the Tartar supremacy, about the same time that Constantinople became the stronghold of the Sultan. It was not long before the advancing power of the one sovereignty began to tread upon the waning glory of the other. Six centuries before this, the northern races betrayed a consciousness of their "manifest destiny;" and now, occasions were continually occurring to turn their thoughts and their arms towards Constantinople. These occasions and their results, we need not now detail; suffice it to quote the words of a shrewd observer of the state of affairs in the close of the last century:—"The Ottoman Empire becomes from this day a kind of Russian province, whence the court of St. Petersburg may draw troops and money; and finally, Russia will be henceforward able to dictate to the Sultan; and as

she has means of compelling him to yield, she may, perhaps, rest satisfied for some years to come, by reigning in his name, until she thinks that the favorable moment is come to take complete possession of his dominions."

For that favorable moment she still waits—again and again it has seemed to have arrived; and only the jealousy of other powers has delayed the stroke. Nor, in the advancing course of human affairs, can that design ever be abandoned unless Russia should cease to be Russia. The possession of Constantinople by any power with vigor and resources enough to improve its advantages is, in the language of Napoleon, "the empire of the world." It is *this* that prolongs the occupation of it by a feeble and dependent power, so long as there is no one nation strong enough to snatch the prize in the face of all the rest, and thus proclaim itself their master. The hope of winning such a prize might be temptation enough to a better prince than the Emperor of Russia. But besides the ambitious hope of sovereignty, which may be common to Nicholas and other powers, he receives that purpose as an ancestral bequest, enforced by all the wisdom and valor that has gone before him. We have seen how, even from the days of Rurik, a thousand years ago, these northern barbarians have been learning the way of that city, and the possession of it has been kept in view in all the negotiations and in the conflicts. Napoleon, speaking at St. Helena of the interview at Tilsit, says: "All the Emperor Alexander's thoughts are directed to the conquest of Turkey. We have had many discussions about it. At first I was pleased with his proposals, because I thought it would enlighten the world to drive these brutes, the Turks, out of Europe. But when I reflected upon its consequences, and saw what a tremendous weight of power it would give to Russia, on account of the number of Greeks in the Turkish dominions, who would naturally join the Russians, I refused to consent to it, especially as Alexander wanted to get Constantinople, which I would not allow, as it would destroy the equilibrium of power in Europe."

Disappointed for the time, it was only to resume the course of encroachments towards this goal, till, in 1829, the Russians arrived at Adrianople with a conquering army, when a treaty was concluded, in which, though trifling territorial concessions were demanded from Turkey, the Emperor obtained the fortresses on the eastern shore of the Black Sea, the virtual control of the Danube, and other advantages important to his ultimate projects. A Russian statesman writes of this campaign, in 1830: "It depended upon our own armies to march on Constantinople, and to overthrow the Turkish empire; but the Em-

peror was of opinion that this monarchy, reduced to exist only under the protection of Russia, and made, to obey no other wishes than hers, suited better our political and commercial interests." Here is a purpose steadily followed up, and, if from time to time deferred, it is only that its final execution may be more certain and complete.*

When we look to the history of the world, this steady purpose assumes almost the appearance of a natural law. "In every age," says Gibbon, "the Scythians and Tartars have been renowned for their invincible courage and rapid conquests. The thrones of Asia have been repeatedly overthrown by the Shepherds of the north, and their arms have spread terror and devastation over the most fertile and warlike countries of Europe." On the other hand, it may be noticed that the wealth and luxury of the South, which has thus become the prize of Northern valor, are the sure means of exhausting the energies which won them, and the conquerors at last have fallen an easy prey into the hands of future invaders. The Turks, as they crouch before the threatening arms of Russia, are thus only about to become victims in their turn to the very law which placed them where they are. While human nature is what it is, we need not be amazed if a people, susceptible only of animal enjoyment, should seek, as by instinct, to exchange the frozen marshes of St. Petersburg for the fertile shores of the Bosphorus.

So far as a loftier ambition and the lust of power can influence men, never could a people be stimulated by a more tempting prey than that which presents itself to the Russians in the conquest of Turkey. "When Constantinople," says the statesman already quoted, "has been once conquered, terror and the assistance of the schismatic Christians of Turkey may subject, without much trouble, to the Russian sceptre the Archipelago, the coasts of Asia Minor, and the whole of Greece to the shores of the Adriatic. Then the possession of these lands so much favored by nature, and with which no other country in the world can vie in respect to the fertility and richness of the soil, will raise Russia to a height of power surpassing the most fabulous accounts of the greatness of ancient empires." To say nothing of personal ambition, even patriotism, according to the world's corrupt estimate of it, forbids

* Count V. Krasinski remarks, in the preface to his "Sclavonia:," "No one who is in the least conversant with the political state of Europe will suppose for a moment that the check which Russia has received in her threatening aggression upon Turkey, by the energetic conduct of the British and French Governments, will make her desist from her projects of aggrandizement, which have become a political instinct, not only of her Cabinet, but also of her subjects."

any ruler of Russia to be indifferent to such a prospect of national aggrandizement.

Besides the prospect of positive gain and glory in the conquest, we must not overlook the disadvantages of the present geographical limits of the empire, from which the expanding energies of Russia must seek to escape. Recall the effects already stated regarding that position, and then consider a gigantic power so cramped and confined; consider how this grand defect of the Russian empire must cripple her, either in peace or war, and it would rather be mysterious if she were content to sit down satisfied with her place. If she is to remedy it, in what direction can she look save to Turkey? Who else will give her room?

Besides the rich prize which she would find in Turkey itself, the wealth of the Indies invites her avarice and ambition alike. As we have already hinted, a glance at the map will show that she can entertain no project of Indian conquest until Turkey is hers. But the possession of that country will at once enable her to interrupt and embarrass the whole system of our Eastern commerce, and to disturb the administration of our Eastern affairs; and ultimately it would secure her the possessions which we could no longer profitably occupy or successfully defend.

We have, in all this, made no account of the alleged religious motives of the present movement. The pretence, either of veneration for the Holy Places or a paternal concern for the security and rights of Christians under Moslem power, is too shallow to merit a discussion. The name of Christianity is never more outraged than when it is invoked by the butchers of mankind, made the watchword of political factions, or the rallying-cry of invading armies. The Christianity of Russian manifestoes is a puerile superstition, having less claim to human respect than the austere fanaticism of the Mussulman. A foregoing article furnishes important and reliable information regarding its doctrinal aspect; and we shall lay before our readers, in a future number, its ecclesiastical and practical aspects, which will more fully corroborate our present remarks. But though religion does not enter into the motives of Russia in urging on the crisis, or of Turkey in resisting the invasion, it will exercise great influence on the conflict. The appeal to it will influence the passions of the combatants and the masses of their countrymen. The Russian clergy are already alive to the prospect of extended influence to their Church. And one of the greatest perplexities of the Porte is the fact that a large portion of the inhabitants of Turkey in Europe belong to the Greek Church, and may be emptied to join with the invaders against

their Moslem rulers. From the time that the Grand Dukes embraced a nominal Christianity, they have used it as a political engine. Latterly, the Emperors have relied on it as a means of uniting the races embraced by the empire, and also of extending their dominions. In the testament of Peter the Great we find the following advice to his successor: "The Greeks [*i. e.* the members of the Greek Church] in Hungary, Turkey, and Southern Poland, now divided into parties, must be rallied around Russia as a central point. Russia must be their support, and by means of a certain ecclesiastical supremacy, prepare the way for complete sovereignty." The zeal of the Czar to protect Christians in Turkey is but obedience to this charge of his great and sagacious ancestor. Turkey and her protectors well understand his policy, though it is impossible, at present, to tell how far he has succeeded in gaining the confidence of these Christians. It is not improbable that his emissaries have successively tampered with their loyalty, and that he reckons upon a movement among them in his favor, so soon as his forces are at hand to sustain and improve it.

We might now inquire into the resources of Russia for the prosecution of her design, and the ability of Turkey to resist it. Much has been said and written on these points within the last few months; but it is difficult to arrive at any accurate conclusion. It may safely be said of either, that the grossest corruptions disgrace the administration of government, and that the masses of the governed are debased, benighted, and, of course, enslaved. But, after all that is said of the poverty of the Russian exchequer, the discontents of the Russian nobility, and the misery of Russian soldiers, every one remains convinced that Russia is an enormous power, with resources undeveloped. And, after all that has been said of Turkish reforms, every one believes that Turkey is a decaying state, distracted by rival factions and races, worn out by excess, and sinking into a hopeless senility. No one doubts what would be the issue if these two were left to fight their own battle. Defeat will only exercise the former for future achievements. Present victory will only exhaust the latter for future overthrow.

The battle which is to be fought on the Danube is not, in reality, between the Czar and the Sultan. Turkey has long existed only by the protection, and for the purpose, of the Western powers. And the true contest is between Russia and these powers, for the supremacy of the world. We need not dwell upon the large interest which these powers have, individually and collectively, in the issue. Only think of the consequences,

if the Russian Empire should cut the old world in two, by extending its unbroken line from the Frozen Ocean along the whole eastern frontier of Europe, the eastern shores of the Mediterranean, and the Red Sea to the Indian Ocean; and should gather, to the support of its brute force, acting from points of such advantage, all the resources of such a region. It is not English losses in the East, or French losses on the Mediterranean, nor here and there the sacrifice of some commercial post and political influence that are to be reckoned; the truth is, that when the Russian empire is established in Constantinople, civilization lies prostrate beneath barbarian feet, religious and civil liberty are matters of history, and the ancient crowns of Europe become, in fact, if not in name, vassals of the Czar. The true greatness of the peril was felt by Napoleon when, anticipating its approach, he foretold that if ever France and England were sincerely and closely united, it would be to avert this catastrophe.

We can look upon such consequences as these without apprehension, perhaps, when we consider that they depend not on Turkish imbecility, but on the united power and prowess of Europe. And had there been nothing else to calculate but the power of Russia matched against the united forces of the civilized world, few words would have been necessary to conduct us to the grand victory of "the world in 1854." But Russia is not infatuated enough to throw down the gauntlet at a time when the question would be of so simple solution. And reluctance and forbearance on the one side, speak as plainly as arrogance on the other, of less obvious sources of danger than the mere might of a northern army. Gibbon, in his *Decline and Fall of the Roman Empire*, after having traced the decay and overthrow of the Western Empire, and the deluge of Europe by Northern Barbarians, pauses to inquire whether Europe is still threatened with a repetition of the same calamities which formerly oppressed the arms and institutions of Rome. He finds a comfortable assurance in the thought, that such formidable emigrations can no longer issue from the North—that from the Gulf of Finland to the Eastern Ocean, Russia now assumes the form of a powerful and civilized empire—that Europe is now occupied by powerful and independent states—that the science and arts of war are advanced—and, as a last solace, he cherishes the confidence that modern civilization cannot be obliterated. The considerations he suggests may warrant the assurance that the danger will not assume the same form or prosecute the same course as before. But from beyond the Rhine and the Danube there is an enemy menacing,

not Turkey alone, but Europe, with a desolating war, which may, after all, be little less terrible than the incursion of Barbarians.

The public press, like our every-day conversation, is very apt to lead us astray as to the actual state of the world, by occupying attention with the latest and most exciting topic. For the past month or two, the Eastern question has overshadowed every thing, and the state of European nations has been lost sight of. But the victims of oppression do not cease to groan because no one heeds their cry—the leaders of the popular cause do not cease to plot because the eyes of the world are turned the other way—wrongs are not righted because they are neglected—and grievances are not redressed by mere indifference. Italy is not reconciled to degradation and foreign bayonets, because the Sultan has declared war with Russia. The skirmishes on the Danube do not soothe the deep wounds of Hungary, or change German Democracy into loyalty to Austria. It is all there—the fierce hatred engendered by centuries of wrong, and the settled purpose to be free and to be avenged too; it is all nursed in moody silence—embittered by the treachery which stole away the sweet prize of victory, and galled by the rigor of reactionary despotism. The revolution of 1848 remedied no evil, and healed no wound. It taught no salutary lesson to the oppressors, for they escaped from its consequences by falsehood, and only maintained their fraudulent advantages by the perpetration of greater crimes than ever. It taught the oppressed what they might do if they dared, as it taught them too, what they had to expect from the promises of princes. We conversed some time ago with an accomplished man who was a leader in the revolution in the Grand Duchy of Baden—which, in 1848, drove the Duke from his throne. Arguing with him against the fitness of the masses of Europe either to achieve or maintain their liberties, we referred to the utter failure of the recent revolution as proof. He replied with a fierceness which contrasted the more strikingly with his usually amiable and polished manner:—"Yes, we failed—many of us are exiles, and those we left behind are ground down by a harsher tyranny than ever—but we failed from a cause that will not defeat us again. We trusted the word and honor of tyrants—but in the next revolution a paper constitution will deceive no more: and the only course that is left is the extermination of the race, and to treat royal or aristocratic blood as an unpardonable crime, and let it out wherever it flows—in the veins of man, woman, or child."

This, we fear, is the common sentiment of European republicanism. Despotism—false,

cruel, unsparring despotism is a black crime; but the spirit which it has awakened against it in the bosoms of those it has trampled on, is not the holy spirit of freedom. And there it is—it bides its time, and the powers of Europe know it, and the ruling classes know what they have to expect.

England, indeed, does not fear a revolution at home—but England had never more to gain by peace, nor so much to hazard in war. She has every reason to dread the threatened disorganization of civilized society. It was a time when the close alliance of England and France seemed impossible. We had reason to suppose that France only waited for an opportunity to retrieve the honors lost on the plains of Waterloo. It seems but yesterday, that the English press was discussing the projected invasion of their island by Napoleon III.

It may be asked: But now that France and England appear united and in earnest, and when even Austria maintains her independence, why does the Emperor of Russia only assume a bolder attitude, and improve every parley to make fresh displays of arrogance? Does he believe that he can stand alone against the world? No, but he knows, or fancies he knows, what will follow when the arms of the West are fully occupied in the East. He knows what Kossuth and Mazzini and Gavazzi are preparing for Pope, Emperor, and Princes. He knows the sullen impatience of the masses, which the counsels of their leaders and the arms of their oppressors scarcely restrain. The probability of an outbreak of revolutionary violence which will shake Europe to its centre, enters most distinctly into his calculations in urging on the crisis, and into the calculations of the Western Powers in striving to avert it.

All parties know that the present relations of the rulers and the governed on the continent of Europe cannot be permanent. Cities cannot be held perpetually in a state of siege. Martial law cannot be established as the habitual condition of a country. The rigor of reactionary despotism cannot be endured, and yet despots do not see how it can be relaxed. The rankling injuries of centuries are only irritated, and the hatred of the masses is only embittered by the measures which maintain the appearance of subordination. Many sympathizers with the oppressed say, "Let the hurricane loose! after it will come a clear sky and a smiling landscape." It is easy to invent plausible tropes. But look at the matter of fact. Suppose that the torch of revolution is lighted—that the oppressor and the oppressed have met foot to foot—and that the people have come out of the conflict victorious. Is that all that re-

mains to be accomplished? Are they prepared upon the wreck of thrones, and over the ashes of temples and palaces, to organize, establish, and maintain free institutions? An infuriated mob may be mighty to overthrow every thing that exists, but can they reorganize society from the beginning? What we know of the people and their leaders, and what we have witnessed of their experiments, leave but one answer to these questions. We know what they are, but who can tell what war—above all, civil war—and such a civil war as that must be, will make them? It may make one's blood curdle to anticipate its horrors; and can it be supposed that nations steeped in ignorance, degraded by oppression, and infuriated against the abused name of religion, will come out of its fierce passions, unbridled license and unsparing butchery, purged and enlightened? "It is no dream of dyspepsia, or threat of a lunatic." It is evident to any one who will open his eyes and look around. There are two fearful alternatives before Europe, equally dark, equally terrible to a true man—Anarchy and Despotism.

The Experience of Our Fathers.

NATURE conceals her mysteries: although ever active, she does not at all times reveal her operations: time, in the course of revolving ages, successively discovers them; and, although always alike and unchanged, they are not always equally known. The insight into these secrets, gained by the intelligence of man, is continually augmenting; and as this furnishes the groundwork of physical science, the results and consequences develop themselves and multiply in proportion. In this spirit it is that we may, in the present day, propound views and hazard new opinions without showing contempt or ingratitude towards those of the ancients. The rudimental knowledge with which they have furnished us, has been the source of our own acquisitions; and in the advantages we thus enjoy, we are their debtors for our very superiority over them. Advanced by their aid to an elevated pitch of intelligence, a slight effort enables us to rise yet higher; and, with less labor, but with less glory also, we take a position superior to them. By these means it is, that we are enabled to discover many things which it was impossible for them to perceive. Our views have acquired more extension; and although they, equally with ourselves, made themselves acquainted with all that it was in their power to discover of nature, their actual amount of knowledge was less, and we see more of her operations than they. How marvellous, then, is this

indiscriminating reverence for the opinions of antiquity! It is made a crime to oppose, and a scandal to add to them, as if they alone had left no truths to be discovered by their successors! Is not this treating with indignity the reason of man, and putting it on a par with mere animal instinct? We annihilate the main difference between the two; which is, that *the acquisitions of reason are incessantly accumulating, whilst instinct remains ever stationary.* The cell of the bee was as exactly constructed a thousand years ago as at this day; and each forms its little hexagon as skillfully at the first attempt, as throughout the whole of its brief existence. It is the same, under this mysterious guidance, with all the productions of the animal creation. Nature instructs her children in proportion to their respective necessities; but this fragile science is lost with the wants to which it owes its birth. Possessing it without study, they are denied the advantage of retaining it; and every time that it is imparted it is new to the artificer, because . . . nature, having no design but that of maintaining the animal in its position of a limited perfection, inspires it with this necessary knowledge, . . . always equal in degree, lest it should fall into decay; yet never exceeding the allotted measure, lest it should overpass the limits which she has prescribed to its powers. With man, however, it is otherwise. He is formed for infinitude! Wrapped in helpless ignorance during the first stages of existence, he is constantly acquiring knowledge throughout its progress. He derives advantages not only from his own experience, but from that of his predecessors; for he has the power of retaining in his memory all the stores which he has himself acquired, and those which the ancients—who are to him as if ever present—have transmitted in their writings. And, as he thus preserves the knowledge already gained, he has it in his power easily to make additions to it; so that we are in the present day, in a measure, in the same state as the philosophers of old would have been, if they could have survived till now; adding the knowledge which they then possessed to that which their studies would have accumulated through the lapse of intervening times. Thence it is that, by our especial privilege, not only does each individual make daily advances in knowledge, but the whole body of men are, as ages roll on, in a state of constant progress; for the experience of successive generations is ever the same as that of the advancing years of the individual man. The whole human race, throughout the succession of centuries, may thus be considered as one man—ever living, and continually learning; whence we see how

groundless is this inordinate deference for the antiquity of philosophy. As old age is the period of life most remote from infancy, who does not perceive that maturity in this ever-existing being is not to be sought for in the times nearest to its birth, but in those the most remote from it? Those whom we call "the ancients" were, in reality, inexperienced in all things, and constituted but the infancy of man; and, as we have added to their acquirements the experience of succeeding ages, it is we who have succeeded to that antiquity which we are called upon to revere in them. Our fathers are entitled to admiration for the improvement they made of their limited advantages; and their deficiencies should be excused, arising, as they did, rather from want of experience than from any defect of intelligence.—*Pascal*.

ILLUSTRATION OF ISA. XL. 11.—"Though no romantic tents appeared," (on the banks of the *Muradchai*, or Eastern Euphrates,) "we passed several shepherds, probably from the neighboring villages, carrying in their bosoms the lambs of the flocks they tended. The same scene had already frequently interested us, by presenting the source of the beautiful imagery of the prophet: 'He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom.' It is exhibited only at this season of the year, when lambs are frequently brought forth during the day at a distance from the fold. The new-comers, being too weak to follow the flock in its roving after grass, are carried in the bosom of the shepherd; and not unfrequently they multiply so as to fill his arms before night. They are then taken to the fold, and guarded there until sufficiently strong to ramble with their dams. One of these enclosures, when the sheep return anxiously bleating in the evening from their day's pasture, and scores of hungry young ones are conducted by shepherd's boys each to its own mother, presents an amusing scene."—*Smith's Researches in Armenia*.

The Millennium :

SATANIC, HUMAN, AND DIVINE.

ALL are intensely desiring a glorious age, and stretching towards a coming man, whose commanding presence will be light and guidance. But it is necessary to raise the waiting, trusting masses, under certain general heads, that our camp may be defined, and our banners rendered visible.

I. The largest class is composed of men who have never been transformed by the

everlasting truth of God, who have no fellowship with the sufferings of Christ, and have not come under the power of his resurrection. They trust that commerce, unchained from the degradation of protective laws, will carry affluent measures of civilization from shore to shore, and twine a golden chain around the brotherhood of nations. They trust that science and polite literature will advance in communion, until the tribes and kindreds of the earth are enlightened, strengthened, and purified. Mental and moral philosophy, no longer cloistered in universities and upper circles, with all its humanizing and refining power, become the common heritage of the people. Thus the evil passions of our nature will be strangled or hushed into repose, and the earth delivered from the storms of lust, ambition, and revenge. We call this the SATANIC MILLENNIUM: not that science and philosophy are evil in themselves, for they are in reality elevating; but the scheme is without God. It proposes, as its object, the regeneration of society, and leaves out of the field of calculation the adequate instrumentality. Its ground-plan is utterly infidel. There is no mercy-seat, no risen Saviour, no great High Priest and Mediator, no translation from death to life, no pardon, happiness, or immortality.

II. A second class have the conviction that Sunday-schools, Missionary Societies, —in short, all the agencies in operation for the diffusion of truth as it is in Jesus—will be extended on a grand scale, and accompanied with opulent manifestations of the Divine Spirit: so that, rapidly, all nations and languages will become Christian, both in name and in power. All evil spirits will be cast out of humanity, and a spiritual millennium encompass with radiant wings, the converted millions of our race. We call this the HUMAN MILLENNIUM. Not that all the agencies are human, for the gospel certainly is not so: but because the scheme, as a whole, is *human*: there is neither divine authority nor natural probability to justify the project. That the result in contemplation will not be accomplished by the means relied upon, may be rendered clear, both from revelation and the induction of reason. Benevolent as the dream appears, it is so discordant to prophecy and the manifest tendencies of our humanity, that we must pronounce it *delusion*. Nor is it harmless, for delusion must always operate according to its own nature.

III. There is a third, and a smaller, but an increasing class, looking for the personal advent of our Lord Jesus Christ. They are convinced by analogies collected from the past, by prophecy, and by the field of present

experience, that while society is advancing in mental power, it is wandering farther from God. From the testimony of seers, in connection with the signs of the times, they can foresee the gathering eclipse of the last midnight, which shall heavily brood over the world while the tragedies of hell are acting. They can discern no morning light till that unclouded day breaks in the east, by personal illumination of God the Redeemer, coming with his saints and angels to smite with one mighty blow the infernal image, and establish his own eternal dominion. We call this the DIVINE MILLENNIUM—the period and condition of latter-day glory and holiness, predicted by all the prophets, and confirmed by all the apostles.—*Greenwell.*

The Truth and Divinity of the Bible.

THERE are four grand arguments for the truth of the Bible: 1. *The miracles* it records. (These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, cannot be doubted.) 2. *The prophecies* it contains. (See those in the Old Testament, held by the Jews then and down to this day, who disbelieve in the Messiah Jesus Christ, and the New Testament; but which prophecies any child may see fulfilled in Christ, and in the events of his time.) The celebrated infidel Rochester was converted by reading the fifty-third chapter of Isaiah. 3. *The goodness of the doctrine.* (The greatest infidels acknowledge it, and no one can deny it.) 4. *The moral character of the penmen.*

The miracles flow from divine power; the prophecies, from divine understanding; the excellence of the doctrine, from divine goodness; and the moral purity of the penmen, from divine purity.

Thus Christianity is built upon those four immutable pillars—the power, the understanding, the goodness, and the purity of God.

The Bible must be the invention of *good* men or angels; of *bad* men or devils; or of God.

It could not be the invention of *good* men or angels, for they neither would nor could make a book and tell lies all the time they were writing it, saying, "Thus saith the Lord," when it was their own invention.

It could not be the invention of *bad* men or devils, for they could not make a book which commands all duty, forbids all sin, and condemns themselves to all eternity.

I therefore draw this conclusion: the Bible must be given by inspiration of God.—*Simpson.*

The Czar and the Bible.

WE have had various attempts of late years to identify the Emperor of Russia and the Gog or Magog (we forget which) of Ezekiel. If the following, which we clip from an exchange paper, be correct, it is probable that he has been studying the Scriptures himself, and recognizes the fulfilment of some of the prophecies in his own person:

"THE CZAR QUOTING SCRIPTURE.—A letter received a short time since by a young man residing in this place, says the Westchester (Pa.) *Republican and Democrat*, from his father in Sweden, says that the English ships were then in the Baltic. The writer also says that the Czar, in striving to gain the King of Sweden to his cause, quoted the 15th, 16th and 17th verses of Ezekiel, chap. xxi., which read as follows: 'I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. Go thee one way or other, either on the right hand, or on the left, whithersoever thy face is set. I will also smite my hands together, and I will cause my fury to rest.' This latter verse concludes with, 'I the Lord have said it,' but this Nicholas omits; yet the significant conclusion is, I Nicholas of all the Russias have said it. The King of Sweden replies to him by quoting verses 25, 26 and 27 of the same chapter: 'And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 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.' We suggest that Nicholas took nothing by his motion."

The concluding sentence, "I the Lord have said it," we take to be the very cream of the prophecy, and the omission spoils the whole, so far as it is sought to be applied to the Czar. He must prove a great deal which he will find it very difficult to establish, before he can claim to be the instrument predestined to effect all that is here indicated. How he will go about to compass this, we do not clearly see. We doubt, however, whether the King of Sweden, who has been his obedient vassal thus far, and who is indebted to the forbearance of his predecessor Alexander for his crown, ever made any such spirited answer, if he ever received any such communication. King Oscar would no doubt like very much to get rid of the Czar. But he knows very well that his

brother Alexander first tempted his father, Bernadotte, to make war on his native country, and in return for it, *promised* him the imperial crown of France, and actually secured him the royal diadem of Sweden. It was a villanous business throughout; but Oscar is reaping the benefit of it, and we doubt whether he would unnecessarily irritate the Czar to the point of jogging his memory on the subject.—*Richmond Penny Post.*

New Publication.

ANATOLIA, or, *Russia Triumphant and Europe Chained.* By JOHN THOMAS, M. D., Author of *Elpis Israel*. 1854. Price 50 cents; 8vo. pp. 104 postage about six cents.

THIS is a work that ought to be in the hands of every one desirous of knowing to what predetermined consummation current events in the old world are drifting. It is a work for the statesman, the politician, and the Christian; for the former, because by the light it irradiates upon the situation of affairs it will enable them to foresee in what results the alliances they might be disposed to contract with foreign powers might issue; and when writing and speaking upon the tendency of things, to do so as men who understand whereof they affirm. It is a work also preëminently for the Christian, inasmuch as it proves to him, incontestibly that his redemption is at hand.

The book is styled ANATOLIA from Ἀνατολή, anatolē, signifying *Day-Spring* or *the East*; because the great question whose solution it demonstrates pertains to the eventide dawn of "the great Day of God Almighty." "*At eventide it shall be light.*"

ANATOLIA cannot fail of being deeply interesting to the Jews. They will not, of course, admit that Jesus is their long-expected Messiah; but with that exception in the premises, there is nothing in the book to which a candid Israelite can fairly take exception. It shows him the kind of Messiah Jehovah has promised them in the prophets, and especially in Daniel—a *Holy and Righteous King, once a sufferer but divinely approved, and afterwards exalted to David's throne, which he reëstablishes, consequent upon their restoration, and the overthrow of the governments that now oppress them.* It points them to the Eastern Question as the Sign in the Gentle Heavens that their long-expected Deliverer will soon appear.

Besides the demonstration of the propositions contained on its title-page, ANATOLIA is an original and systematic interpretation of the Book of Daniel. This has been a deside-

ratum for 2400 years; for as far as the writer is aware, there is no exposition of it extant at all worthy the acceptation of those whose minds have been enlightened by the gospel of the Kingdom of which it treats; besides that the *dénouement* it reveals was not to be discerned until the time of the end. The reader will find the times of Daniel proved as nearly as possible; and indicating the period of the Advent of the Messiah, the Resurrection of the "*Many,*" the disastrous overthrow of the Russo-Gogian Confederacy on the Mountains of Israel, the subsequent fall of the Ten-Horn Thrones of the Gentiles, and destruction of the Papacy; the Restoration of the Twelve Tribes, and the foundation of the Age to Come. By no other interpreter have these events been punctuated; neither could they, because the times of Judah and Babylon in connection with Micah's 40 years, and the *thirty years' hour of judgment*, have never been taken into the account.

Here, then, is a book offered to the public whose demonstrations cannot be obtained elsewhere for love nor money. The price is put down as low as possible, that no one may be without it on the score of poverty. It is published by the author at *Mott Haven, Westchester Co., New York*, to whom orders containing the price can be sent, *pre-paid*. As 50 cents cannot be sent in a letter, the best plan for a single subscriber would be to order *two copies* at least, and enclose as many *three cent-stamps* besides the dollar as will pay for the postage on them.

The British public will be supplied with ANATOLIA by editions published in London. The copyright has been secured there, and stereotype plates are on their way for the supply of whatever demand may arise in that country. If *The Coming Struggle*, or 32 pages of unproved assertion, ran through 150 editions of a thousand each, ANATOLIA cannot fail of commanding a circulation that shall overshadow it; and open a door there besides for the proclamation of the Gospel of Israel's Kingdom, such as that nation has not known since the Romans abandoned Britain to its own defence. *Anatolia asserts nothing without proof.*

The work is now before the public. It consists of 104 pages of the size of the *Herald's*. The edition is small; an early application is therefore advisable for all who would secure it.

"Faith not Repentance."

DR. SILAS E. SHEPARD'S communication under this caption, came to hand too late for this number. It will appear in our August issue. 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.]

NEW YORK, AUGUST, 1854.

[VOL. IV. No. 8.

Memorial of the Blessed and Only Potentate.

It has been well remarked that "there is in the original an appropriateness, a wonderful exactness, in the use of the many names of God, which in our version is almost entirely lost. These it is one of the chief offices of an interpreter to restore." "The Lord, the Lord of Hosts" is one of these names. Here "Lord" is twice repeated, as though there were but one and the same word in both the places of the original text. But this is not the case. There are two, which are as distinct as *existence* and *supremacy*. האדון יהוה צבאות. *Hā-Adōn, Yēhōwāh tš'vāōth*, is the original phrase, from which the reader will perceive that "Lord" is there represented by *Adōn* and by *Yēhōwāh*; so that the personage referred to is "The Adon, the Jehovah of hosts," or *armies*, who "shall lop the bough *with terror*; and cut down the thickets of the forest *with iron*."*

In Gen. xxiv. 14, *Adōn* is applied to Abraham as the superior of "his eldest servant of his house that ruled over all that he had." This ruler of Abraham's estate was Eliezer of Damascus, whom he had thought to make his heir, in the absence of children. It is also applied to Potiphar as *Adōn* to Joseph, whom he had purchased for twenty pieces of silver. Hence, the word implies *sovereignty* and *ownership*, and is therefore applied to God as the *Adōn kōl-hā-ērētš*, the sovereign and owner of all the earth; and to his representative Image as *Adōn hā-ādōnim*, Sovereign Possessor of the sovereign possessors of the world.

Jehovah is the name which the chief of *hā-ēlōhīm*, the angel-gods, announced as the memorial of Him "who only hath deathlessness, dwelling in the light which no man can

approach unto; whom no man hath seen, nor can see."* The historical origin of the name is this. "An angel of the Lord," styled by Moses *hā-ēlōhīm*, the of gods, a particular one preëminent among the rest, and in the common version "*God*," appeared to him in a flame of fire in a bush.* When he drew near, "the voice of the Lord came to him." The way Moses relates this is significant. He says, "when *Jehovah* saw that he turned aside to see, *Elohim*, or Gods, called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I!" He then goes on to tell us what "he (*Jehovah*) said;" or, as Stephen has it, what "came to him in the voice of the Lord." A voice coming to a person is a *message sent*; which is the reason why Stephen styles him in the bush *on angel of the Lord*—he brought the voice, word, or message, from "THE BLESSED AND ONLY POTENTATE," whose angel, or messenger, he therefore was. So that what is contained in that voice must be referred to "the *Invisible God*," and not absolutely to the speaker who conversed with Moses.

After the angel had delivered his message, Moses inquired, in the event of his conveying it to Israel as coming to them from the God of their fathers, and they should ask his name, what he should say unto them? The angel replied that his name was אהיה אשר אהיה, *ehyeh asher ehyeh*. These are the letters of the name, Masoretically pronounced. The verb *ehyeh* is the first person singular of the future, and should therefore be rendered, *I shall be*. In the common version, *ehyeh asher ehyeh* is translated "I am that I am;" but this is incorrect. It should be, I SHALL BE WHOM I SHALL BE. This is the name of Him who sent the angel in the bush to Moses, given in answer to the question, "What is the name of the God of

* Isai. x. 33, 34.

* Tim. vi. 16.

† Acts vii. 30.

Abraham, the God of Isaac, and the God of Jacob?" Reduced to a single word, and expressed in plain English, EHYEH, or I SHALL BE, is their God, or *Elohi*, who sent Moses to Israel in Egypt. "This is my name for ever," or to the Age—*Zeh shemi le-ohlahm*—saith the "HE-WHO-IS, God of the fathers"—Yehowah-Elohi, "and this (name) is my memorial to the generation of the age—*we zeh zikri le-dohr dohr*."

Exodus iii. 14, thus therefore be read thus, "And Elohim said unto Moses, I SHALL BE WHOM I SHALL BE; and he said, Thus shalt thou say to the children of Israel, I SHALL BE hath sent me unto you. And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, HE-WHO-IS, God of your fathers, God of Abraham, God of Isaac, and the God of Jacob, hath sent me unto you: this is my name to the Age; and this is my memorial to the generation of the age."

By comparing the two following words, the English reader will be able to see the external relation between *Ehyeh* and *Yehowah* without the points. *Ehyeh* is אֶהְיֶה, *aeie*, and *Yehowah* is יְהוָה, *ieue*. The latter is the third person singular, present participle אֵהוּה, *eue*, or, Masoretically, *howeh*, HE IS, with ה, *i*, or *y*, called *Yood*, prefixed, and pronounced *ye*. This prefix converts *howeh* into a proper name called a verbal noun, as *Yehoweh* or *Jehovah*: *aeie* I SHALL BE, an *ieue*, HE WHO IS, are the phrases which express the etymological relation of these words of the "memorial," or name by which an invisible one is kept in remembrance by the faithful.

The fathers did not know God by this name, consequently the mystery it unfolds was concealed from them. This appears from Exod. vi. 2. "And Elohim spake unto Moses, and said unto him, I, the HE WHO IS, even I appeared unto Abraham, unto Isaac, and unto Jacob, by (the name of) EL-SHADDAI, *God Almighty*; but by my name YEHOWAH was I not known to them." Abraham "was fully persuaded that what God had promised he was able to perform," because when he was ninety-nine his friend had announced himself as "God Almighty."* But Abraham did not know from that name, that the God *who is*, SHALL BE the Seed promised to him. If we can apprehend the significance of the Memorial, we may understand the allusion of Jesus when he said to the Jews, "Before Abraham was born, I am." Of the God who spake to Moses it could be said, *he was* in Abraham's time, *he is* in Moses', and *he shall be* in the Age to Come, the Almighty. This doctrine is taught in the voice that came to Moses, and in the memorial—*I, who was known to Abraham as God Almighty, do now*

exist; and SHALL BE WHOM I SHALL BE, even Abraham's Seed." "I SHALL BE WHOM I SHALL BE" was nothing less than a declaration that He would manifest himself in the Flesh as the Woman's Seed who shall bruise the Serpent's Head. The Common Version fails entirely to bring out this prophetic signification of the name *Jehovah*, which is almost everywhere rendered "Lord" in common with *Ahdōn*; but converts it into a simple memorial of self-existence. *Eyeh asher chye*, "I shall be whom I shall be," they have rendered, "I am that I am," as if it were, *ani howeh asher ani howeh*. The Israelites in Egypt were looking for a deliverer on account of which they were suffering reproach. The answer to their inquiry of Moses, "What is his name who sends you to us?" would have failed to meet their hopes if the reply had been simply, *One who exists*: but to tell them it was the *He who shall be*—the One who is to come—their attention would be gained, and the highest expectation and enthusiasm excited.

It is worthy of remark that "the Blessed and Only Potentate" did not say, "I AM *he whom I shall be*;" but "*I shall be*" that personage. He was the "I" dwelling in unapproachable light; but the "*He who shall be*" is the image of that ever-invisible "I." It is this "I" that existed before all things, and that created all things; and whose Spirit exhaling in grateful incense said, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It was this "I" concerning whom Jesus said, "Thou, Father, art in me, and I in thee." "The words that I speak, I speak not of myself: but the Father who dwelleth in me, he doeth the works." It was "THE WORD" by whom all things were made; and without whom was not any thing made that was made. In him was life, and the Life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

When the "*He whom I shall be*" was conceived in Mary's sinful flesh by the formative power of the Holy Spirit, the time had come for the "*P*" to manifest himself as THE FUTURE BEING. "The Word became flesh, and dwelt among the Jews, (who beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." The father appears in the son; so the "*I*" appears in the "*Whom I shall be*," as God in Christ reconciling the world to himself. The physical generative union of the Blessed and Only Potentate with "sinful flesh," or human nature, had never occurred till the Word became flesh; so that the Word-Flesh, or "*Whom I shall be*," is fitly styled, "*The Only-Begotten of the Father.*" Something

* Gen. xvii. 1.

more, however, was necessary than generative union for the manifestation of the "I" or God-Word-and-God-work manifestation through the Flesh. This necessity was supplied by "THE ANOINTING,"* by which the *Ehyeh*, אֶהְיֶה, or *I shall be*, was filled with the *Yehowah*, יְהוָה, or *He who is*. The descent of the Holy Spirit in the form of a Dove upon the head of Jesus, was the filling of the *Ehyeh* with the *Yehowah*—of the *I shall be* with the *He who is*. Thus, the anointing taken as interpretative of the Memorial paraphrases it after this manner: "I, the Blessed and Only Potentate, who send you, Moses, to Israel, through the anointing of my Spirit, shall be *he whom I shall be*"—"God manifested through flesh," called *Christ*, or *THE ANOINTED ONE*.

Thus, by the proclamation of the Memorial and Name of the Blessed and Only Potentate to Israel, was their redemption from bondage introduced. He was announced to them as the "Who is, and who was, and who shall be"—as the "Who is" by *Yehowah*; the "Who shall be" by *Ehyeh*; and the "Who was" by *El-Shaddai*. This did not represent to their minds three Gods; but, on the contrary, *ONE ONLY*. Hence the celebrated passage in Moses, "Hear, O Israel; Jehovah our Eloah is One Jehovah!" The literal English of this is, "Hear, O Israel; He who is our Strength is One." This is true. But the *manifestation* of that "One" to Israel was an element of "the mystery of Godliness" which "the darkness comprehended not."

The identity between the *Who is* and the *Who shall be* is also seen from the fact that the sender of Moses to Israel styles himself both *Who is* and *Who shall be* in Exod. iii. 14, 15—as, "Thou shalt say, *I shall be* hath sent me unto you;" and again, "Thou shalt say, *Who is* hath sent me unto you"—not two senders, but one only.

It is worthy of remark that the Memorial *Ehyeh asher ehyeh*, "I shall be whom I shall be," and the Name *Yehowah*, "He who is," are to be the remembrancers of the Strength of Israel until a certain generation of the nation, styled דֹר דֹר, *dōr dōr*, a generation of the race. The particular generation is indicated by the phrase לְעֹלָם, *le-ōlām*, εἰς ᾠωνά, *to the Age*. They are God's name and memorial till the manifestation of that generation of Israel existing at the commencement of the Age of which Messiah is the founder. They are not his remembrancers "for ever," or throughout all generations, or "to all eternity;" for then the "I shall be *whom I shall be*" would never be, being always in the future tense. When

the thing declared is fully accomplished to the extent originally purposed, the name, *Jehovah*, ceases to be a remembrancer of the future. Hence, the *generation* and the *age* indicated as the "*unto*," must be those contemporary with the *shall be*, merging into the *have been*, or the *am*; that is, with the accomplishment of the prophecy contained in the name.

But, one might inquire, "Were not the Age and Generation referred to, those contemporary with the Incarnation and the Anointing?" I should answer in the negative. The reason will appear from the testimony. On Moses complaining that *Jehovah* had failed to deliver Israel while he had provoked Pharaoh to make their bondage worse and worse, the Angel of the Bush, in renewing the promise of deliverance, resumed the subject of the Name by which the Deliverer was henceforth to be known. Connected with that name, *Jehovah*, certain things are defined as things to be accomplished by Him who assumed the name. When he said, "I shall be *whom I shall be*," his manifestation in the "*whom*" was for the accomplishment of what is noted in Exod. iii. 6-8, 13-22; and in Ex. vi. 2-8. In the latter place it is written, "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty; but by my name, *Jehovah*, was I not known to them. And I have also established my COVENANT with them"—"For what purpose?"—"to give them the Land of Canaan, the land of their pilgrimage, where-in they were strangers. . . And I have remembered my covenant." Here then is the reason why God assumed the name of *Jehovah*—as a memorial that he remembers his Covenant concerning the Land until he has put Abraham, Isaac, and Jacob, in possession of it by the "*whom*," indicated in the name "I shall be *whom I shall be*." When the reader, therefore, hears or sees the word "*Jehovah*," it reminds him, not only of the Incarnation and the Anointing, but of the great purpose to be accomplished by them in the fulfilment of the promises covenanted to Abraham and David, as elsewhere appears. *God in Christ the Fulfiller of his promises to the fathers* is the name "by which he was not known to Abraham, Isaac, and Jacob;" for "they all died in faith not having received the promises."*

Such is the testimony of Paul, delivered many years after the Anointing and Ascension to "the right hand of power." The Lord Jesus, then, did not "give them the land of Canaan" in the sense in which it was covenanted to them by *El-Shaddai*. Hence the Age and the Generation contem-

* Isai. x. 27.

* Heb. xi. 13.

porary with the Incarnation, Anointing, and Ascension, are not the *termini* of the Name Jehovah in the true sense of the Memorial; and as they have not received the Land of Canaan since, the Age and Generation are still among "the things that shall be hereafter;" unless, indeed, the present generation of Israel continue till the appearance of the Lord. The accomplishment of the promises to Abraham marks the epoch styled in the text before us, *le-olām, eis ton aiona, and le-dōr dōr*, so improperly rendered "for ever," and "unto all generations," in the English Version of the Bible.

The name *Jehovah* is, then, still a covenant-memorial of the future; and is borne by him who is "the Only Begotten of the Father." Gabriel was sent to Mary to tell her to name her son, *יהושוע, Yehoshua*; which is a word compounded of *יהו, Yehov, or Jehov, שוע, shua*, powerful. Ptolemy's seventy translators of the Hebrew Scriptures into Greek express this name by *Ἰησοῦς, Yesous*, in that language; and we by *JESUS* in ours. The Hebrew name of the Lord Christ pronounced by Gabriel signifies *Jehovah the Powerful*. This is the name of *נצור, naitzer*, "*The Nazarene*," and was given to Him "because He shall save his people from their sins;"* and because "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the House of Jacob for the ages, and of his kingdom there shall be no end."† There was another reason why he was named *Jehoshua, or Jesus*. Matthew tells us that it was because of what Isaiah had spoken concerning him. Having related how *Yehotzedek, or Joseph*, the husband of *Mary*, was also commanded to call her son *Jehoshua*, he goes on to say, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name *IMMANUAL*, which being interpreted is, *GOD WITH US*." Well might he be called *Jehovah the Powerful*, being God in the midst of the Hebrews, to "put down the mighty from their thrones," and to "help his servant Israel in remembrance of his mercy (as he spake to their fathers, to Abraham, and to his seed) for the Age—*εἰς τοὺς αἰῶνα*." But has he done this? Unquestionably not: for when he appeared in Israel ten-twelfths of the nation were in captivity abroad, and the other two-twelfths were in vassalage to the Romans; and ever since their condition has been waxing worse and worse. He was *Jehovah powerful for the*

Age and Generation to come, when the mercy promised to Abraham and to his Seed shall be possessed. God in Israel's midst, he will then dethrone the Kings of the Gentiles; and, as a Horn of Salvation for them in the House of his servant David, save them from their enemies, and from the power of all them that hate them; and remember his Holy Covenant, the oath he sware to their father Abraham, that he would grant unto them, that they being delivered out of the hand of their enemies, might serve him without fear, in holiness and righteousness before him all the days of their life.*

The name *Jesus*, then, is God's memorial of all this. It reminds us also that when he puts his hand to the work of national redemption, "he will save his people from their sins"—his people who have died in faith not having received the promises, as well as those who are yet alive, and waiting obediently for his appearing. No one is effectually saved from sin until he becomes immortal; because "the wages of sin is death." But *Jesus* is powerful for this; for God will raise us up by *Jesus*, who is the resurrection and the life.

The New Testament interpretation of what the Jews term "the incommunicable name *Jehovah*" sustains the exposition I have given. They may well style the meaning of "*Jehovah*" incommunicable. They who reject, or do not understand, the Incarnation, or "God manifested in flesh," are not able to communicate the signification of *Ehyeh asher ehyeh, or Jehovah*. But Christ has himself declared in the revelation given to him, that its signification refers to the future in connection with him. In the exordium, John writes to the seven congregations in Asia Minor, sending them the greeting of the Father, saying, "Grace unto you and peace from Him who *is*, and who *was*, and who *is coming*;" and from the seven spirits which are before his throne;" and of the Son, saying, "and from *Jesus Christ* the faithful witness, the First-begotten of the dead, and the Prince of the kings of the earth." "He who *is*, and who *was*, and who *is coming*," or shall be revealed, is the Blessed and Only Potentate's memorial delivered to Moses. It is repeated in these words, "I am the Alpha and the Omega, beginning and end, saith the Lord, who *is*, and who *was*, and who *is coming*, the Almighty," or *El-Shaddai*. After John heard this, a great trumpet-like voice behind him said, "I am the Alpha and the Omega, the First and the Last;" and on turning round he saw one like to the Son of Man, who continued, saying in addition, "also the living one; and I became dead,

* Mat. i. 21.

† Luke i. 32.

* Luke i. 68.

and behold I am living for the age of the ages—*εἰς τοὺς αἰῶνας τῶν αἰῶνων*." In these words, Jesus appropriates to himself the Father's memorial, and so announces himself as the "whom" El-Shaddai, the "who was," said to Moses, "I shall be." Jesus is, then, the "who is, and who was, and who is coming, the almighty;" and therefore, Jehovah and El-Shaddai—Jehovah the almighty. This should be remembered; because the present gathering of the Gentile hosts, which has been initiated by the Eastern Question, is to be consummated in Armageddon, where the war of the Great Day is to begin. He who meets the world in arms there is "God Almighty," for the great day is his. That almighty one is Jehoshua, as his name imports. Jesus of Nazareth the King of the Jews—God in the midst of Israel.

From what is now before the reader, it must be apparent that "Lord" is an exceedingly defective substitute for "Jehovah." There is nothing in the word "Lord," Hebrew, Greek, Latin, or English, that points to an incarnation, and a fulfilment of a Covenant. It ought, therefore, never to be used where the original is Jehovah. Ahdōn, in the sense of sovereignty and ownership, is very well represented by "Lord," and quite an appropriate prefix, as *יְהוָה צְבָאוֹת אֲדֹנָי*, Ahdōn Yehowah tzēvāōth, *Ahdōn-Jehovah of armies*; in the most literal English, "Lord Shall-be-whom-I-shall-be of armies." Ahdōn prefixed to Jehovah indicates that "He who shall be," or "is coming," is sovereign and proprietor of the world; and being "Lord of armies," that he will be "Powerful"—*שָׂרָא*, *shua*. These explanations present us with the import of the New Testament phrase *Lord Jesus*; in Hebrew, *Ahdōn-Yehōshuā*. It is the same as *Lord Jehovah of armies*—the sovereign proprietor of the armies of Israel, because he is KING OF ISRAEL. Hence it is of the Lord Jesus the prophet speaks when he says, as quoted at the beginning of this article, "The Ahdōn, the Jehovah of hosts, shall lop the bough with terror; and cut down the thickets of the forest with iron, and Lebanon shall fall by a Mighty One." By reference to Ezek. xxxi. 3, it will be seen that "the bough" and Lebanon, are representative of THE ASSYRIAN. The prophecy, then, declares that Ahdōn Yehōshuā, or the Lord Jesus, shall prostrate the Assyrian. When did the Lord Jesus ever do this? Where was the Assyrian in the days of his flesh? Where is he now? Every one knows that there was no other form of the Assyrian power in his day than the Roman to conquer; and that Jesus did not prostrate him then. But where is the Assyrian now? He is manifesting himself on the prophetic area in his last form in

the kingdom of men. In a few years, the territory of the old Assyrian empire lying between the Euphrates and Tigris, with Jerusalem and the region of Lebanon, will acknowledge the sceptre of the Czar. He will be a lofty cedar among the fir trees and "thickets of the forest." When he has attained to his full height, he will be a Colossus fitly represented by the Image Nebuchadnezzar saw in his dream. His fragile dynasty will be "the Clay" of its Feet and Toes; and will constitute a power, apparent for the first time upon Assyrian ground "in the Time of the End," for never till then will there have been a Russo-Assyrian Autocrat in possession of Lebanon and the Holy City. This rising power is the Assyrian of the Latter Days, destined to fall on the mountains of Israel by the hand of Ahdōn Yehōshuā, the sovereign proprietor of the Land.

The Lord Jesus is to overthrow him "with terror," and "with iron;" that is, by terrible slaughter with the edge of the sword: for "by his sword will Jehovah plead with all flesh, and the slain of Jehovah shall be many." Read Mic. v. 2-6, where it is testified, that He that should be born at Bethlehem should be "Ruler in Israel," and "be the peace when the Assyrian should come into their land." "And they shall waste the land of Assyria by the sword, and the land of Nimrod in the entrances thereof; thus shall HE deliver from the Assyrian, when he cometh into our land, and when he treadeth within our borders." This is yet future, not having been yet accomplished. Turn to Rev. xix, and you will there see the Lord Jesus equipped for war at the head of Judah and the Saints. What does that scene represent if not the preparedness of Jehovah "to punish the host of the high ones that are on high, and the Kings of the earth upon the earth?"* He rides Judah† bow‡ in hand, and commands the sword of Zion§ upon their foes.

What shall we say to these things? Who can prove the contrary? If true—and true they are unquestionably—what becomes of the scholastic theologies of our day? They are proved to be mere foolishness. This has been the nature of the world's wisdom from the beginning. Let the reader awake, for it is high time; and free himself from it all. The pulpit speculations are mere thinkings of the flesh, which generate a "piety" and a "spirituality" that are faithless of the truth, and which, therefore, do not rejoice in it! Study the Name of the Lord, for it is a tower of strength into which the righteous run,

* Isai. xxiv. 21.
† Zech. ix. 13.

† Zech. x. 3.
§ Zech. ix. 13.

and are safe. How much do we find in the names of God! Blessed be his name to the Age, even to the age of everlasting. Amen.

EDITOR

"THE GOOD CONFESSION."

"ALL things must be fulfilled," said the Lord Jesus, "that are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me." When these words were spoken, the writings known among us as the New Testament had no existence. When, therefore, Jesus said, "Search the Scriptures, for they are they which testify of me," he exhorts us to search Moses, the Prophets, and the Psalms; which is indispensable, for he adds elsewhere, "If ye believe not Moses' writings, how can ye believe my words?" It was impossible; for the words of Jesus were his preaching; and he preached the "Gospel of the Kingdom," and himself as its King—"the Gospel of God, which," says Paul, "he had promised by his Prophets in the Holy Scriptures." He preached what they predicted; disbelieve this, and his preaching is denied.

The Law of Moses, the Prophets, and the Psalms, are the testimony for Christ; while the written testimony of the inspired Apostles is the testimony for Jesus, that he is the Christ "of whom Moses in the Law, and the Prophets did write." This being proved, he came to be styled Jesus Christ, as though that were his family name. But neither Jehovah, Joseph, nor Mary, were named Christ. Jesus did not, therefore, inherit the name by descent; nor did he acquire the title till he began to be about thirty years old. The word designates a person who had been, or was to be, anointed with oil, or spirit represented by oil. Aaron, Saul, David, Solomon, &c., were anointed with holy oil by Jehovah's command, and were therefore "The Lord's Anointed Ones," or Christs. Moses and the Prophets foretold the appearing of a Son of David who should be Son of God, and anointed with spirit without measure. For 4087 years after the formation of Adam, the world had been unvisited by the personage who thirty years afterwards was to be thus anointed. At that time, 4117 of the world's age, Jesus emerged from the Jordan, and the Spirit, descending in the form of a dove, rested upon him, and thus poured out upon him, filled him, and so anointed him. This was the fulfilment of the prophecy in Daniel about sealing the prophet, and anointing the Most Holy. It was the christening of Jesus by which "he was made Christ," as he has since been "made Lord."

When John the baptizer was performing

his mission, Priests and Levites were sent to him from Jerusalem to inquire if he were the Christ or not. He replied that he was not; but that he was his forerunner. Soon after this, Jesus was publicly anointed; and forthwith claimed to be the person of whom Moses and the Prophets wrote. This was nothing less than laying claim to the kingdom of Israel and throne of David for ever; so that thenceforth it became a great national question with all Jews, seeing that John repudiated all pretension to the dignity, "Is Jesus of Nazareth the Christ—the Prophet like unto Moses,—or, do we look for another?" There were great debates among the people upon this question. Some favored the claims of Jesus, while others from various reasons of state policy rejected them altogether. After his crucifixion the question was revived and enlarged. It was not now simply, "Was Jesus the Anointed King of Israel?" But, "Is he the anointed King of Israel raised from the dead to sit upon David's throne for ever?" Yea, said the apostles, this is our proclamation concerning him: "Nay!" said their opponents, "we deny it." Upon this point then God and the apostles joined issue with the rulers of the nation. Wherever they went they maintained that Jesus is the Christ, and God hath raised him from the dead; and so triumphantly did they establish its truth to the conviction of multitudes, that "Jesus" and "Christ" became inseparable ideas; and came at length to lose the form of a proposition, and to be merged into a name for the Lord of Israel and the world.

If a Gentile of our day be asked, "Do you believe in Jesus Christ?"—it represents to his mind, with a simple change of person, about the same thing as, "Do you believe in Pontius Pilate?" He thinks you are asking him, if he believes that there ever were such persons as Jesus Christ and Pontius Pilate? His reply is, "Yes; I do not recollect when I did not believe it." But, ask an intelligent Jew of the first, nineteenth, or intermediate centuries, holding on to Judaism, and he would say "No." But he would not mean by "no" that he does not believe there ever was such a person as Jesus; but that he does not believe that Jesus was the Christ to be raised up as a horn in David's house for the restoration of the kingdom and Throne of Israel. This restoration, termed by Peter, "the restitution of all things spoken of by all the prophets since the world began," is Israel's hope; but to sectarian Gentiles known only as something that obtains in the undiscovered realms of transolar space. When therefore they profess to believe in Jesus Christ, they do not make "the good confession" witnessed by all who confessed

Jesus in apostolic times. It was not his existence, or mere sonship that they confessed; but the same confession he himself made before Pontius Pilate. He did not confess that he believed in his own existence; or that he was the Son of God; or that he was the savior of the world; or that he was an atonement for sin through the shedding of his blood: but that *he was born to be the King of Israel*. Paul reminds Timothy that he had confessed the good confession before many witnesses," which Christ Jesus had "witnessed before Pontius Pilate." Now the reader can easily satisfy himself what this confession was by turning to John's account of the trial of Jesus at the bar of the Little Horn of the Goat. Pontius Pilate, the representative of this power in Jerusalem, asked the accused, "*Art thou the King of the Jews?*" Had Jesus denied it, he would have denied that he was the Christ; and by denying the truth have saved himself from death by crucifixion, with the loss of "the joy set before him" in the gracious promises made to David. But he denied not; for "he came into the world that he should bear witness unto the truth." The truth he witnessed in answer to Pilate's question was, "Thou sayest it, I am a King. To this end was I born." Pilate understood him to say by this, that he was king of the Jews; for he afterwards asked the question of the clamorous people, "Will ye that I release unto you the King of the Jews?" The same thing is evident also from the superscription he placed on the head piece of the cross.

But, it may be inquired, "If Jesus witnessed that he was born to be king of the Jews, seeing that he who made such a claim must of necessity be the rival of Cæsar, who was then the acknowledged king of the Jews, how could Pilate, Cæsar's friend and representative, say, "I find in him no fault at all?" The answer to this is found in the statement Jesus made of the *time* and *origin* of his kingdom. As to the time of it, he said "My kingdom is not of this world;" as to the origin of it, "My kingdom is not now from hence." In regard to the time, Christ's kingdom did not belong to the Mosaic Kosmos constituted by the law, and contemporary with the Little Horn Power in its undivided form as represented by Pilate. Christ's kingdom belongs to a Kosmos characterized by the coexistence of Ten Kingdoms on the Roman earth, as known to exist at present.* Had it belonged to the Mosaic era Christ's servants would have given battle to the enemy in his defence. This is true of his kingdom to whatever epoch it may belong. Its establishment is sure to be opposed by "the Powers that be;" because the earth is not large enough to contain Christ and them, His servants

will therefore fight against them, and "grind them to powder." Then as to the origin of the kingdom. It was not to originate at that time from Jewish enterprise. It is to be set up by the God of heaven, and the saints; that is, by Christ and his Associates, who shall take the kingdom and the dominion under the whole heaven. The armies of Israel, and a mixed multitude of Gentiles, will be a great sword in their hands to execute upon the goat nations and their governments "the judgment written." Pilate had sagacity enough to perceive that the royalty of Jesus would not disturb the existing government; and therefore leaving the future to take care of itself, he pronounced the prisoner at Cæsar's bar faultless before the law—"I find in him no fault at all." How wicked then his condemnation to the cross!

Of what value then, is the popular belief in Jesus Christ while it denies the truth he witnessed before Pontius Pilate? Theology," or pulpit tradition, and collegiate divinity speculation, denies that Jesus was born to rule over Israel as king upon the throne of his father David on Mount Zion. It laughs to scorn so outrageous a supposition! Yet no truth is more plainly taught in the Bible. Popular belief in Jesus is a mere matter of course assent to current opinions concerning him, and totally insufficient as a foundation for union to his name. It does not confess the truth, being ignorant of it; and is therefore of no efficacy for the renewal of the heart, and purification of the soul.

EDITOR.

ΠΙΣΤΙΣ is not METANOIA—Faith is not Repentance.

DR. THOMAS. *Dear Sir*:—In reply to my note of inquiry you say, that if God present a proposition to the intellect, *μετάνοια metanoia* is to think with that proposition, or to approve as true what God affirms is true. This, it appears to me, confounds *πίστις pistis* with *μετάνοια, metanoia*, or faith, with repentance. To approve a proposition as true is to believe a proposition. *Metanoia* is never used in this sense. On the contrary, it is distinguished from *pistis*, or faith.

2. In preaching the gospel of the Kingdom Jesus said, *μετανοείτε και πιστεύετε εν τω ευαγγελιω, repent and believe in the gospel*. Here are two commands. One requires the *change of mind* so frequently enjoined in the gospel; and the other the *approval of what he said as true*. The proposition to be believed was, "*The Kingdom of God is at hand*." To receive that proposition as true was to believe; but it was not to repent. Your definition of repentance is a good definition of faith, but not of repentance. You cannot

repent a proposition, but you can believe one. No one is commanded to *metanoëo*, repent the truth, but all were required to believe it.

3. Faith always relates to a proposition to be approved as true—repentance relates to a course to be abandoned. Hence Peter said to the Sorcerer, "Repent of this thy wickedness;" and the Son of God said, "Except *metinoesoin*, they repent of their deeds, I will cast them into great tribulation." Faith relates to truth to be believed—repentance relates to error to be abandoned.

4. In your first article upon this subject you excepted to my saying that "godly sorrow" was the parent of repentance. If this is a mistake, I am sorry, and can only do as the father of all other men did when called to an account for his error, namely, impute the blame to a third person. Paul is blamable if I have mistaken a father for a son, as you allege. For had he not said that "godly sorrow produced repentance," I should never have regarded "godly sorrow" as the parent of repentance. I suppose it impossible for a son to produce his father. You will please excuse my mistake and accept my apology.

5. *Meta*, the first syllable in *metanoia*, which you render *with*, in composition means change.

a. *Μεταβαινω*, *metabaino*, translated to depart, remove, go from, pass from, has always reference to change of place.

b. *Μεταβαλλω*, *metaballo*. When the barbarians who had entertained an unfavorable opinion of Paul saw that he was unharmed by the viper, *μεταβαλλομενοι*, *metaballomenoi*, they changed their opinion, and said, "He is a god!"

c. *Μεταγω*, *metago*. James says, *μεταγομεν*, *metagomen*, we turn about, that is, change the course of, the whole bodies of horses by bits.

d. *Μεταδιδωμι*, *metadidomi*. Jesus and his apostles use *metadidomi* for imparting, that is, changing the possession of.

e. *Μεταθεσις*, *metathesis*. Paul says, *μετατιθεμενης*, *metatithemenes*, there being a change of the priesthood, there was a necessity also for *μεταθεσις*, *metathesis*, a change of law. By faith Enoch *μετετεθη*, *metetethe*, was translated, changed as to his abode, or transported, not interpreted. A change of place is also indicated as, *μεταθεσιν*, *metathesin*, "removing those things that are shaken."

f. *Μεταιρω*, *metairō*. And it happened that when Jesus had finished certain parables, *μετηρην*, *meteren*, he departed, or changed locality.

g. *Μετακαλω*, *metakaleo*. When a change

of place is required, we find *μετα*, *meta* in composition with *καλω*, *kaleo*, to call, but never when a change of place is not required. Joseph *μετακαλεσατο* *metakalesato*, called his father to him. Send therefore to Joppa και μετα καλεσαι Σιμωνα, και μετα *kalesai Simona*, and call hither Simon.

h. *Μετακινω*, *metakineo*, means also a change, and is rendered "moved away from the hope of the gospel."

i. *Μεταλλασσω*, *metallasso*. "Who *μετηλλαξαν*, *metellaxan*, changed the truth concerning God into a falsehood.

k. *Μεταμορφω*, *metamorphoo*. Jesus *μετεμορφωθη*, *metemorphothe*, was metamorphosed, or changed in form.

l. *Μεταπεμπω*, *metapempō*. When *meta* is used in composition with *pempō*, to send, and the sending related to a change of place, its usual sense is discernable. Send men to Joppa and call for Simon—was warned by a holy angel *μεταπεμψασθαι*, *metapempsthai*, to send for thee into his house—I came without gainsaying as son is *μετεπεμψαθε*, *metahempsthe*, I was sent for.

m. *Μεταστρεφω*, *metastrephō*. The sun *μεταστραφησεται* *metastraphesetai*, shall be turned into darkness is clearly indicative of change. There are some who *μεταστρεψαι* *metastrepsai*, change or pervert the gospel. Let your laughter *μεταστραφεσθε* *metostrapheto*, be turned into mourning.

6. Many other instances might be cited to show that change is generally indicated by compounding *meta* with a verb. *Συν*, *sun* (long sound of *u*) is the appropriate preposition to use in composition to express connection or agreement. *Συννοεω*, *sunnoeo*, and not *μετανοεω*, *metanoëo*, etymologically signifies "to think with."

7. I think that on reflection you will, Dr. Thomas, agree with me that *pistis*, faith, and not *metanoia*, repentance, is the appropriate Greek word by which to express an intellectual approval of what God affirms to be true.

8. To satisfy you fully that *metanoia*, as used in the New Testament, does not signify to think with, I will quote a few passages, and in these quotations give it that signification, as follows: Think with, for the kingdom of heaven is at hand. Think with, and believe in the gospel, for the kingdom of God is at hand. And they went out and preached that men should think with. Except ye think with, ye shall all likewise perish. If one went to them from the dead, they will think with. If thy brother think with, forgive him. Think with, and be baptized, every one of you. But now he commands all men everywhere to think

with. These passages are so many demonstrations that your interpretation is incorrect. But if you understand *metanoëo* to mean a change of mind, especially with reference to purpose, all is consistent,

I am, Dear Sir, very respectfully yours,
S. E. SHEPARD.

New York, April 13, 1854.

NO REPENTANCE WITHOUT FAITH.

"He that is first in his own cause seemeth right; but his neighbor cometh and searcheth him."—*Proverbs*.

BEFORE proceeding to the exposition of the fallacies revealed in my friend's epistle, it will be as well to reproduce what I have already said upon the subject before us. My words were as follows:

"First then as to *metanoia*. It is a word derived from *mētanoëō*, which is itself compounded of *meta* and *nōëō*—the *meta* having the force of *with*, in the sense of *on the same side with*; also *towards*; while *nōëō* has its root in *noos* or *nous*, signifying *mind, understanding, intellect*; comprehensive of its states, or affections. Hence the verb *nōëō* is expressive of the *operations* of the intellect, as, thinking, considering, attending, pondering, &c.: *to think with* is therefore the radical idea of *metanoëo*; so that if God, for instance, present a proposition to the intellect, *metanoëo* is *to think with that proposition*, or to approve as true what God affirms is true.

"Now *metanoia* being the verbal derivative, expressing what exists it signifies a thinking in harmony with, say the thoughts of God, or with any other conversed with, as the case may be. When a sinner is exhorted to *metanoia* a change of mind is implied; because the thoughts of a sinner and the thoughts of God are essentially antagonistic: but I do not find in the etymological analysis the radical idea of *change*. These things being admitted, it follows that no one is the subject of *gospel metanoia* whose thoughts are not the thoughts of God revealed in the gospel of the kingdom."

Such is the text against which my friend discourses in his epistle. As he is theoretically opposed to "multiplying words without knowledge," I will briefly note the points of his lucubrations as follows: he says that,

1. Faith is not repentance;
2. Godly sorrow produces repentance;
3. *Meta* in composition means *change*,

and

4. *Metanoëo* does not in the New Testament signify *to think with*.

1. With respect to his first point, the proposition that "Faith is not repentance" is so self-evident, as to leave no room for

dispute. I never said it was, nor affirmed any thing like it; so that the Doctor need not have multiplied words in denying it. He very erroneously, however, imagines that I have said something tantamount to it in saying, that "if God present a proposition to the intellect, *metanoia* is to think with that proposition, and to approve as true what God affirms is true." But in these words, I was speaking of an affection, state or condition of mind—that kind of mentality that must exist in addition to the mere intellectual assent to the truth of the things proposed. The following illustration will perhaps express my meaning more clearly to the apprehension of the reader. A child who venerates its parents by whom it has never been deceived, is so mentally disposed that whatever they affirm it acquiesces in upon the authority of their assertion. However startling or improbable the assertion, the child will maintain against all denial that it must and can only be true, "because father and mother declared it." It thinks with its parents, no matter what they say; it believes they cannot lie, and is therefore prepared for the examination of whatever testimony and reasoning they may submit to it for its approval. If they present a proposition to it, though it may not understand it, it thinks with that proposition, not against it, and approves it as true because they affirm that it is true. It is not fully persuaded in its own mind as the result of an independent examination of testimony. This would be *πισίς*, or faith; but it is humble, teachable, confiding—prepared for believing with intelligence.

Now this childlike disposition is *metanoia* or that condition of the mind, understanding, intellect, or "heart," which constitutes the moral foundation for a scriptural or justifying faith; so that the operations of the intellect and sentiments—the *voû*, *noi*—are *on the same side with* God and his truth, and not against them. No person is the subject of *gospel metanoia* who does not think with, towards, after God, and therefore against his former self in his ignorance. As I have said before, the thinking of a sinner and the thinking of God are essentially and totally different kinds of thinking. It is evident, therefore, that when a sinner comes to think with God, he must think against his former mode of thinking, which implies that he has turned from that condition of mind to God. If an idolater or image-worshipper, he may have renounced the adoration of idols as the result of God's teaching, showing its absurdity, and vindicating his own claim to the exclusive veneration of his creatures: still, though "turned from dumb idols to serve the living and true God," such a person might yet be ignorant of the gospel of the

kingdom. He would be the subject of *την εις τον Θεον μετανοιαν*, *ten eis ton Theon melanoian*; the *metanoia* towards God but not of *πιστιν την εις τον κυριον Ιησου Χριστον*, *pistin ten eis ton Kyriion Iēsoun Christon*, "the *pistin* or faith towards the Lord Jesus Christ." In apostolic times men were brought to think with God before the name of the Lord Jesus was preached to them for faith. "Except ye be changed and become as the children, ye shall not enter into the kingdom of the heavens." This was *metanoia*, which preceded faith in Jesus, but not faith in God; and as necessary to justification as belief of the truth. In the doctor's third paragraph he says that faith always relates to a proposition to be approved as true; by which I understand him to say that *Faith is the belief of a proposition*. This may be the "faith" of his "brotherhood;" but it is not the sort of faith the apostles preached. With them faith was the belief of the things concerning the kingdom of God and the name of Jesus Christ with *metanoia* of heart—a full persuasion of the exceeding great and precious promises of God only very partially fulfilled as yet in Jesus Christ—the *hypostasis*, or assured expectation of things hoped for, a certain persuasion of things not seen.

He thinks that the proposition to be believed in the exhortation, "Repent and believe in the gospel," was that "The kingdom of God is at hand." But in this he is manifestly mistaken. The kingdom of God being at hand was the reason given why they should believe in the gospel of that kingdom. Mark says, "Repent ye, and believe in the gospel;" to which Matthew adds, "for the kingdom of the heavens has approached." The gospel is one thing, and the *basileia*, or kingly power of the heavens, another. The Jews were exhorted to think with God and believe in his gospel; because His incarnate power who was to be the future king of the heavens of Daniel's beasts was in the midst of them.

2. The Doctor's second point is, that "Godly sorrow produces repentance." He says, he never should have regarded this as the fact if Paul had not said so. But the Doctor has misunderstood Paul. The apostle did not say that godly sorrow produced repentance in an unjustified, or unbelieving sinner. He refers to the effect of sorrow according to God on the minds of *saints* in Corinth, who, before they had obeyed the gospel of the kingdom, had been the subjects of that condition of mind called *metanoia*. It was not "sorrow" of any sort that produced this prebaptismal *metanoia*; but speech and preaching in demonstration of

the Spirit and of power, producing faith unfeigned and obedience, by which they were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. The question before us is not the working of *metanoia* in those already saints; but the producing of it in ignorant sinners. In sinners it results from the opening of their eyes after the apostolic method so amply illustrated in Acts. The sorrow of sinners is not godly sorrow, but the sorrow of the world which works death. This was not the sorrow of the members of the Corinthian church. An incestuous brother appeared among them. His iniquity was reported to Paul; and that while it existed among them, instead of mourning on account of it, some were glorying in Paul, others in Apollos, others in Peter, others in Christ; others because of certain gifts; thus they were puffed up for one against another. This both grieved and angered the apostle, and caused him to write his first letter to them, rebuking them sharply, that they might return to their former condition before God. The letter produced the effect he desired. He had shown them the mind of God with respect to them, which when they understood caused great sorrow. The apostle did not rejoice at this, but that they sorrowed into thinking with God upon the case of their incestuous brother, so as to approve themselves to be clear in the matter. Thus "sorrow in accordance with God worketh a thinking with (him) into a salvation not to be regretted."

This passage, then, not being appropriate to the case before us, the Doctor is certainly mistaken in making *metnoia* the son of "godly sorrow," or rather of "sorrow in accordance with God" in regard to the unenlightened and therefore unjustified sinner. In the case of the saints in Corinth, the sonship of *metanoia* may be granted; but we are not treating of the *metanoia* of saints, but of the prebaptismal mentality of sinners, with respect to whom I repeat with Paul that it is "the goodness of God" apprehended, and not sorrow of any sort, that "leadeth to *metanoia*." But as the Doctor so gracefully begs to be excused for the mistake Paul has so unwittingly led him into, I must not press him too hard upon this point. He will no doubt revise his "metaphysical consanguinities," and put "godly sorrow" in his right place at a more convenient season.

3. His third point is, that *meta* in composition means *change*. He has quoted twelve words from *Greenfield's Polymicrion* to prove it. I do not see any use in his having taken so much trouble to prove what has not been denied. My words were before him, saying, "When a sinner is exhort-

ed to *metanoia*, a change of mind is implied; because the thoughts of a sinner and the thoughts of God are essentially antagonistic: but I do not find in the etymological analysis the radical idea of *change*; that is, the idea of change in either of the root-words of the compound. Nor has my friend in his long array of Greek words been able to prove it. Some of the compounds he quotes mean change of some sort by *implication*, while neither of the words signify it in themselves absolutely. *Meta* as a preposition does not signify change; but *with, together with, on the same side or party with, in aid of, by means of, against, among, to, towards, after, behind, over, beyond*. Seeing then that the idea of change is not in the preposition, nor in the verbs and nouns joined to it in composition, how comes it that its compounds sometimes signify change of some sort? The answer is, that *change is implied*. Thus, *mētáballō* is compounded of *ballō*, to cast, and *meta*, towards. It occurs in Acts xxviii. 6, and is rendered, "they changed their minds." When the viper bit Paul, they said, "No doubt this man is a murderer." This was the sentence they cast against him. But when they saw him unharmed, they reversed the judgment, and *cast towards* him, saying that he is a god. *Cast towards* is the literal signification of the word; to change their minds, the meaning by impli-
 cation.

All the Doctor's words, which I have arranged lexicographically, may be treated in the same way with the same result. The process, however, would occupy too much time and space. As to his *συννοεω*, *synnoeo*, there is no such word in the New Testament; we may therefore be content with *metanoeo* as expressing all that *synnoeo* could convey, and more.

There are two words used by the New Testament writers which are both rendered by the same English word in the common version—*metanoeo*, and *metamelomai*. In the Doctor's Polymicrian quotation he has omitted all notice of the latter. If he turn to his lexicon he will find this definition: "To repent, i. e. to change one's mind from a painful motive; feel penitence, sorrow, or remorse." *Μεταμελεθεῖς*, *metameletheis*, is affirmed of Judas when he saw the condemnation of Jesus. If the Doctor compare his dictionary definitions of the two words, he will perceive but little difference between them: there both signify repent, to change opinion, to feel sorrow or remorse. Yet there is such an important difference between *metanoeo* and *metamelomai*, that while men are exhorted to *metanoëize*, they are never exhorted to *metamelomize*. The reason is found in the root-elements of the words: *metanoeo* signifies to think in harmony with, or on the same

side with, which of course leads to harmony of action; while *metamelomai*, to be concerned in aid or behalf of, from *meta*, in aid of, and *μελεει*, *melei*, it concerns. Judas was concerned in aid or behalf of Jesus. He returned the money and declared him innocent, thinking thereby to aid him; but his murderers said, "What is that to us?"—as much as to say, "We don't care for his innocence; we have procured his condemnation which we required, and shall take care that his execution follow." All Judas' concern in behalf of Jesus—all his penitence, sorrow, or remorse, could benefit neither Jesus nor himself; therefore he committed suicide, and Jesus was put to death.

Our word *repent*, derived from the French *repentir*, ought never to be used for *metanoeo*, because it always implies sorrow; and the *gospel metanoia* enjoined upon sinners has nothing to do with sorrow, being a joyous condition of the mind. This *metanoia* is produced by the announcement of glad tidings, which in the nature of things cannot bring sorrow to the believer. When the 3000 and the jailer anxiously inquired what they should do, they were *concerned in behalf of themselves*; and if there had been no help for them, they would have been in the predicament of Judas, being hopelessly *metamelomized*; but they were exhorted to become the subjects of *metanoia* "in the name of Jesus Christ." Into this they were led by the "many other words" of testimony and exhortation delivered to them by the Spirit of God through Peter. His testifying worked in them a mode of thinking in harmony with the truth concerning Jesus, which was *metanoia out of his name*, because, however Abrahamically dispositioned, they had not yet put it on. But when, believing the things of the kingdom of God and the name of Jesus as the Christ, they were immersed into the name of the Father, Son, and Holy Spirit, their previous *metanoia* became *metanoia in the name*; in other words, *a renewal of the inner man made complete in Jesus*. Mere belief of a proposition will not produce this "new creature" which is "a partaker of the Divine Nature." Paul says, "We are renewed by knowledge after the image of him that hath created us;" which knowledge Peter styles, "the knowledge of God and of Jesus our Lord . . . by whom δι' ὧν, *dē hōn*, are given unto us *exceeding great and precious promises*: that through these (that is, by faith in them) ye might be partakers of the Divine Nature." The "faith" of the Doctor's sect is "belief of a proposition;" so that it has no idea of the *gospel metanoia*. All it can conceive concerning it is what is expressed in the Polymicrian definitions and references. Being

ignorant of the "exceeding great and precious promises," it cannot divine the state of mind, the *metanoia*, produced by the belief of them. The *Divine Nature* in a believing human heart is equally foreign to its conceptions. This being the effect of a full persuasion of the covenanted promises, his "Brotherhood" is an alien in respect to it, because it makes them void by its traditions. This mere belief of a proposition is the real cause of all the iciness, worldliness, mental poverty, blindness, and nakedness, of his sect. Assent to a proposition and immersion are the height and depth, length and breadth, of its divinity. Beyond this all is a blank; and *metanoia* is "change of mind," resulting in good-fellowship as a citizen of the church and world as indicated by the word "reform!"

My friend's sect has doubtless *metanoized* in the sense of *changing its mind*; for it is no longer in these days of the same mind as in the days of its beginning. It has changed its mind for the worse. In its beginning it courted inquiry into its doctrines; refused in theory or practice to call any man Rabbi: proclaimed its readiness to prove all things and to hold fast that which is good; announced its readiness to open its meeting-houses "to the Devil himself," whom it was not afraid to hear, so confident was it of its ability successfully to resist him; repudiated the "one-man-system;" denounced the hiring in a storm of indignation; proscribed schools and colleges as the parents of pride, conceit and spiritual death; and satirized without mercy the "benevolent institutions" of sectarianism as mere clerical devices for the advantage of the craft! But Campbellism has changed its mind, and desires to become oblivious of these peculiarities. It has practically abandoned all these things, and is as desirous to stave off inquiry as it was formerly zealous to promote it! If its mind be the mind of Christ now, it was not the mind of Christ in the beginning; if it were in the beginning, then it is not so now: but it is more than probable that neither now nor in the beginning had the mind of Christ any thing to do with the enterprise. Its change of mind has been but from one fleshly mode of thinking to another: but what is worse than all is, that it seems determined not to think with God, but against him, being seized of a spirit which prevents the exceeding great and precious promises obtaining access to their minds.

It is evident, then, from our experience of this sect, that when John, Jesus, and the Apostles before Pentecost, went forth, saying to Judah, *Metanoete*, they meant something more than "change your mind and purpose." Their minds and purposes were not good when the proclamation began along the

Jordan, and in Galilee. But they might have been like my friend's "brotherhood," and have changed their minds from the approving of the righteousness of the Pharisees to the cultivation of a novelty of their own. But we are not left to guess at what sort of a *metanoia* the Jews were exhorted to. The angel of Jehovah who appeared to John the Baptist's father, has told us all about it. He has defined it in the following words far more to the point than Dr. Shepard will find it in the Polymicrian Lexicon. Speaking of the *metanoia* John's preaching was to effect, the angel said, "Many of the sons of Israel shall be led to the Lord their God. And he shall go forward in his presence, in the spirit and power of Elijah, to restore the minds of the fathers in the children, and the unbelieving to just persons' mode of thinking; to make ready a people prepared for the Lord." John's mission was the making ready a company of Abrahams, Isaacs and Jacobs out of their posterity contemporary with Jesus. This he effected by reviving through the Elijah-like spirit and power of his preaching their *dispositions* and *mode of thinking* in such men as the apostles. Put these together in one man, the Abrahamic disposition and mode of thinking, and you have the *metanoia* to which the Jews were exhorted, because his Celestial Majesty was in the midst of them. This was something more than a change of mind resulting from sorrow, and merging into a barren assent to a proposition, and "reform!"

"To satisfy you fully," saith the Doctor, "that *metanoete* as used in the New Testament, does not signify to think with, I will quote a few passages, and in these quotations give it that signification." He then gives the passages, which the reader can refer to in the Doctor's last paragraph. In this he has taken what I termed "the radical idea of *metanoete*," and quoted it as though it were its *contextual* idea. Now the doctor, as a revising critic of the Union Baptist version, ought to know that the root-significations of words in composition take an *implied* meaning, as in the case of the more than a column of words he has transcribed from his Polymicrian. The *doctrinal* implication of *metanoete* is, "Be with God as Abraham, Isaac, and Jacob, were in disposition and mode of thinking." This was to think with, or to be of the same mind with God; and if the Doctor can find any word or phrase in the English language to express it, that word or phrase is the countersign of *metanoete*.

My friend must think I am easily satisfied to the full, if he imagines his eighth paragraph is convincing! Even the radical signification will do in all the texts he cites

except one, if *God* be supplied after "*with.*" Read "think with *God*," and the truth is well expressed in the implication that results. The text to be excepted is, "If thy brother think with:" supply *thee*, "forgive him:" the brother's thinking with the offended party shows a state of mind fit for reconciliation.

Having thus disposed of all my friend's points, I would like to know of him, why he strains at gnats and swallows camels? He has occupied the greater part of his epistle in marshalling his Polymicrian against a man of straw—in proving that certain words compounded of *meta* signify change of some sort by implication, which never was denied: but, though he asked me in his note to give him the meaning I attached to *gospel* as used in Mark xvi. 15, which I did in about three pages of this periodical, he is as silent as the depths of sheol on the subject. Why does not my friend storm the citadel? Why does he content himself with distant skirmishes? Why not cross bayonets at once; charge home, and demolish the "*wooden throne?*" He knows what I mean by this. My friend and his brotherhood have made a great noise in the world about ancient Christianity, the ancient gospel, and the ancient order of things. I understand *their views* of these things as well as they do themselves; and besides, understand the Prophets, with whom confessedly they have almost no acquaintance: yet they believe themselves far more enlightened than a heretic like myself. Why then do not they demolish me, and prove that I am in error, and they wholly and solely right? I deny their knowledge of the gospel. I am ready to show them from their pulpits what it is; but they will not hear: I exhibit it in the Herald, but they will not read, nor attempt its refutation: but persist in dogged silence, and hide themselves in a cloud of Greek. The timidity of errorists is proverbial: will my friend prove that the proverb does not apply to him?

EDITOR.

A Few Plain Words about Popery and the Pope.

BY AN ANONYMOUS ENGLISH WRITER.

SEEMING there is so much talk just now about Popery and the Pope; that the whole kingdom has been parcelled out into Popish Bishoprics under a Cardinal Lord Archbishop of Westminster, and that we are placed under the spiritual dominion of Romish priests, it may not be amiss if we inquire what we shall be expected to believe, and what we shall have to submit to,—what in fact Popery really is,—before we shut up or

burn our Bibles, and forsake our present religious teachers.

Shut up and burn our Bibles! you say. Aye, to be sure. No one ever heard of Papists allowing the Bible to be read by the common people. Now I am not surprised that the Roman Catholics dislike the Bible, for very much the same reason that Ahab, the King of Israel, disliked Micaiah, the prophet of the Lord. (1 *Kings* xxii. 8.) It is hard not to contract a strong dislike to that which is for ever bearing testimony against one. To love an enemy is one of the most difficult of attainments; and the Bible everywhere speaks against Popery, and prophecies, not good, but evil of it, just as Micaiah did of Ahab. It is natural therefore that the Papists should dislike it. We ought not to expect any thing else. But I am somewhat surprised that they do not take more pains to conceal their dislike of it, for it certainly does not look well that a [professed] Church of God should fall out with the oracles of God. It has an ugly appearance, to say the least, to see a [so-called] Christian Church fall out with the Christian Scriptures.

Now we know the Pope hates Bible Societies, and forbids his people to have any thing to do with them. It certainly looks bad that when Christ says, "*Search the Scriptures,*" a Vicar of Christ, as he calls himself, should say, "No, you shall not even have them." Let us however do the Pope justice. He does not forbid the use of the Bible altogether, but only in the vulgar tongue. The *English Catholic* may have a *French Bible*, and the Frenchman a Dutch or English one. The mischief is in having it in a language which they can read.

The Papists say that the Bible is the source of heresies. *They* trace all the errors which prevail to the use of the Scriptures; but *Christ* gives a very different account of the matter. He says (*Matt.* xxii. 29) to the Sadducees: "*Ye do err, not knowing the Scriptures.*" And Paul in writing to Timothy says, they are "able to make thee wise unto salvation." The Romanist tells us that our religion is only three hundred years old, but here is an Apostle who lived eighteen hundred years ago, writing amazingly like a Protestant about the Holy Scriptures.

We have besides an advantage for understanding the Bible, which we have not for any other book whose author is not personally accessible. We can, at any moment we please, go and ask Him to interpret to us any difficult passage. St. James tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." So then we have the Bible to inform us, and we have constant opportunities of consulting

its Author in regard to its meaning. Is not this enough? I am satisfied.

But it strikes me that the Papists themselves hardly believe that their religion is *scriptural*. For if they did, why should they not put the Bible into the hands of the people, and advise them to read it, that they might become good Roman Catholics?

I wonder that the Papists, in forbidding the Scriptures, do not except St. Peter's Epistles. Was ever any Catholic forbidden to read the letters of a Pope? I believe not. But if they may and should read the letters of the Popes, why not let them read the Epistles of the first of Popes, as they call him, Peter? I should like to know why it is worse to read the letters of Pope Peter than of Pope Pius? They acknowledge that he wrote two epistles; why not let every *Catholic* have *them*? I do not wonder that they wish to keep out of sight of the people the Epistles of Paul, who says he "withstood Peter to the face, because he was to be blamed." Paul forgot at the moment that Peter was supreme and infallible.* We are all liable to forget. Perhaps it is because Peter says nothing about *Rome*, unless by *Babylon* he means Rome; and not a word about his being Bishop of Rome, and Pope! He seems to have had no idea that he was a pope. He says in his 1st Epistle, "The elders which are among you I exhort, *who am also an elder*." An elder! was that all? Why, Peter, do you forget yourself? Do you not know that you are a Universal Bishop, a Primate of the Apostolical College, Supreme and *Infallible* Head of the Church? Ah, this Infallibility! We all know the Church of Rome professes infallibility, but when did she get it? It was transmitted from Peter, to be sure! Christ gave it to him, and he handed it down. But was Peter infallible? There was a day when I suspect he did not think himself infallible—when, smitten to the heart, he went out and wept bitterly. There is no doubt he made a mistake when he so confidently pronounced, "Though I should die with thee, yet will I not deny thee," and we know that this was *after* Christ had said to him, "Thou art Peter, and on this rock," &c.

If Peter was infallible, I wonder he did not at once settle the difficulty of which we have an account in Acts xv. Why was the matter suffered to be debated in the presence of his infallibility? It seems that Peter, on this occasion, claimed no preëminence, nor was any particular deference paid to him by the council. He related his *experience* precisely as did Paul and Barnabas. James seems to have been *in the chair* on that occasion. He speaks much more like an infallible

person, than any of the rest. He says, "Wherefore *my* sentence is," &c. What a pity it is for the Church of Rome, that Peter had not said *that* instead of James. We should never have heard the last of it. But it was the Bishop of *Jerusalem*, and not the Bishop of Rome, who said it.

But again, if Peter was infallible, I am surprised that Paul "withstood him to the face, because he was to be blamed." That was not the way to treat a Pope. But Paul had always something of the Protestant about him. And yet Peter did not resent Paul's treatment of him, for in his second Epistle he speaks of him as "our beloved brother Paul." I suppose that Peter himself did not know he was infallible. Men do not always know themselves.

But if the superiority among the disciples belonged to Peter, how was it that when the dispute arose among them, who should be the greatest, our Saviour did not take *Peter* instead of a little child, and set him in the midst of them? The disciples could not have understood our Saviour's declaration, "Thou art Peter," &c., as the Church of Rome interprets it, or that dispute about superiority could never have arisen.

But if *Peter* were not infallible, why should we think that the *Popes* are? It might seem unkind, were I to quote from history some of their practices; and sometimes there have been *two* and even *three* Popes at one time, each of whom has consigned the other to a place worse than Purgatory. But as some of the Roman Catholics say that a man's doctrine may be infallible, while his practice is imperfect, we will look a little at some of their infallible doctrines.

Their priests are not allowed to marry—but Peter we know had a wife, and Paul says he had power to take a wife with him in his journeys, like the other apostles; and St. Paul, in laying down the duties of a Christian Bishop, says that he should be the husband of one wife, and he further says that Marriage is honorable in *all*. He does not except the clergy.

Now really, as it is well known that many of the *Popes* had families, and made no secret of it, but contracted marriages for their illegitimate children with some of the first families in Italy, I do not think it improbable that many of the Romish priests would copy their Head Bishop's example. There are some ugly tales told about these things in Catholic countries, which will not bear repeating. But common sense will tell us what must come of a parcel of young men and women taking vows not to marry. I see therefore no sign of infallibility in this doctrine, but just the contrary; for our Bibles tell us that "in the latter times some shall

* *Infallible* means not liable to err, or mistake.

depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry.*"

Then again, there is the doctrine of *Confession* to the priest. Old and young, male and female, are enjoined to tell him their most secret thoughts and emotions, and thus the purest mind is poisoned and corrupted, by being made to think upon and talk about impurity. For to aid in this disgusting work, the priests have the most particular directions, and questions are put which could only occur to the most abandoned of mankind. I know that I would not suffer my wife or daughter to undergo the filthy cross-examination of a set of men, though they had taken vows of chastity. But I do not find that penitents in the Bible were directed to go to the priests with *money* in their hands and get absolution; David, Hezekiah, Ezra, Daniel, and others, all went direct to God, and found acceptance and pardon. And does not common sense tell us, that when we have offended any one, we should confess our sin to the person we have offended? If a child offends his father, does he go to a *third* person to acknowledge it, when his *father* is near at hand; and above all does, he go to a *brother* who has equally offended? Yet this is Popish doctrine. It sends us to a *brother* as deep in the offence as we, to confess to him that we have sinned against our father, when that father is near by; and when, moreover, he says, "Come to me!" The Prodigal went straight to his Father, and so did the Publican, and we know how he received them.

But while writing this, I have recollected there is one New Testament example of confessing to priests, and as I like fair play, the Catholics shall have the benefit of it. Judas Iscariot did not go to God with his confession. He went to the chief priests, and it was to them he said, "I have sinned in that I have betrayed innocent blood." Here we must confess is an example of confession to a priest. But it is the *only* one, I believe, in the Bible, and the example is not an encouraging one. Judas also took *money* to the priests; so that the Papists have authority (such as it is) for that part of their practice. Let us do them justice, and give them the advantage of every particle of Scripture which really makes in their favor, for I am sure they need it. Poor Judas! He got nothing by going to the priests, and perhaps it was their cruel and contemptuous treatment of him that determined him, in his despair, to go and hang himself. How differently would even Judas have been treated, had he gone with a broken heart to our great High Priest, Jesus! Ah! it would have been better to

go to Him whom he had betrayed, than to them to whom he betrayed Him. I think we had better always go to Him, notwithstanding the example of Judas. David said it was better to fall into the hands of God, even for correction, than into the hands of man.

We have all heard of the doctrine of *Purgatory*, which all Romanists are required to believe. The Bible we know speaks of *two* places beyond the grave, but we find nothing about a *third*; we are taught that sin is *washed* out by *blood*—not *burned* out in *fire*. "The blood of Jesus Christ, his Son, cleanseth us from ALL sin." What is then left for fire to do? The spirits of the just made perfect ascribe no part of their salvation to fire. No, their ascription is, "Unto him that loved us, and washed us from our sins in his own blood." (Rev. i. 5.) What a horrible idea, that after Christ's blood has been applied to the believing penitent, the expiation is not complete till the soul has been subjected to an intense flame, for no one knows how long! The Penitent Thief did not go there, and yet if any one needed Purgatory, surely he did, for he had no time to do penance. I can find nothing about it in the Bible; and yet we are told a good deal about believers. Hark! here is a voice from heaven; now we shall know how it is: "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." They that die in the Lord, *rest*, you see. Then certainly they are not in Purgatory. I do not know what you think about this but it would be poor comfort to me, when on a sick and dying bed, to think of *resting* in flames for an uncertain time.

There is another curious doctrine which Papists hold to be infallible. *Supererogation* they call it, a long word they have coined on purpose, the meaning of which is, that when good people *have done enough* for their own salvation, all they do *over and above*, goes into a common treasury of the Church, who can *sell* this surplus stock to rich sinners who fall short. Now we are commanded to love God with *all* our heart, and mind, and soul, and strength, and till we have done this, we have not done enough; and it was because we could never do this, and must have perished, that Christ suffered, the just for the unjust. I do not think the wise virgins were Papists, for when they were asked for oil, they said, "Not so, lest there be not enough for us and you."

That the poor should like Popery when they know what it is, I can't imagine, for it is not a poor man's Church. Christ, according to them, does not open heaven till mass

has been had and *paid* for, so that either our Saviour was wrong when he says, "How hardly shall they that have riches enter the kingdom of God," or else Popery is wrong, for they are the very men who can enter most easily, having the wherewith to purchase indulgences and masses.

The poor must serve their time out in Purgatory, while the rich can buy themselves out. 'Tis true there is a service once a year, on the second of November, (they call it All-Souls' day,) when mass is said for all Catholic souls in Purgatory. Now a poor Catholic must feel very disconsolate who is taken with mortal sickness soon after, with the prospect of burning in the flames at the very least till the next All-Souls' day. But I am afraid, as it takes so much money and time to get a rich Catholic out, that the benefit is not much when it comes to be divided among so many as die every year; and so it would appear in their own opinion, for to help themselves, in most Catholic countries they have Benefit Clubs, to which they subscribe weekly, and a member on his death is entitled to a mass to give him a lift out of Purgatory—*provided his subscription be duly paid up*. Ah, this is the rub! Here are the very words. I have copied them from Rule 7 of a Dublin Purgatory Club:—"Every subscriber shall be entitled, without distinction, to the benefit of One Mass each, provided that such Member or Subscriber shall be six Months a Subscriber to the Institution, and be clear of all dues at the time of the departure!" I wonder what Peter would have thought of these Spiritual Benefit Clubs!

In another of them they try to catch honorary members, from "Those respectable persons who wish to contribute largely to this truly meritorious and charitable association for relieving the distressed poor, who may allow at the rate of 7½d., or 10d., or 1s. per week, paid quarterly in *advance*, which grand subscriptions will be faithfully "registered and *transmitted from our books to the books of Eternal Life*." "There will also be some Masses immediately celebrated, ACCORDING TO THE SUBSCRIPTION."

Peter says, that, "we are not redeemed with such corruptible things as silver and gold, but with the precious blood of Christ," but his infallible successors seem of a very different opinion. But I think Peter is the better authority of the two, and should be very unwilling to have years or ages of torture *depending on the Subscription*.

Now if *good Catholics* have to endure all this burning in Purgatory, no wonder they think so little of burning the *bodies* of Protestant heretics. And as that which is infallible cannot change, we will not forget the hundreds of fires that were once kindled in

every part of this country. But as Bishop Latimer said to Bishop Ridley when about to perish in the flames, "Brother Ridley, we shall this day light a candle in England, which by God's grace shall never be put out," so shall the lamp of God's Word continue to be a light unto our feet, to conduct us onward to temporal and eternal happiness; although the other day a Romish priest in Birmingham did take a person's Bible and burn it. For my part, I am afraid that a man that hates God's blessed Word so much as to burn it, would not scruple to burn those who love it, if he had but the power.

Many of us have thought that it was an old-fashioned prejudice that fancied any danger from Popery in these enlightened days; but let us look at Rome. Not long ago we read in the papers that the Roman people were so sick and tired of the Pope and his Government, that they rose against them; and that he sneaked away, behind a Protestant nobleman's carriage, disguised as a livery servant. A pretty convincing proof this, that those who know him best like him the least. "Well," thought I, as I read it, "this does not look much like God's Vicar on earth; but 'the hireling fleeth because he is a hireling.' Servants in livery may be very respectable and good sort of people, but we should not seek among them for an infallible Pontiff, and a successor of St. Peter. His poor deluded followers in other countries will surely now have their eyes opened to his blasphemous pretensions!"

Directly the Pope's back was turned, the Inquisition was abolished; orders came for thousands of Bibles from the Roman people; and printing-presses were set to work in Rome itself, for it seemed impossible to supply the demand for the Scriptures. No sooner, however, did he return, than the Inquisition was restored; the gentleman (Dr. Achilli) who had been most active in Bible distribution was clapped into it, the printing-presses stopped, and the people everywhere commanded to deliver up their Bibles to be destroyed. Depend on it, the Bible is as much hated by Romish priests in *England* as in *Rome*, and the Bible-burning in Birmingham is but a sample of what we should have everywhere in this country. Popery changed, indeed! its tyranny, its Bible-hating, and its superstitious mummeries can never change, or it would no longer be Popery. Why, the present Pope, since his return, has proclaimed a new miracle—that an image of the Virgin Mary has been miraculously winking its eyes, "to the *great advantage of the faithful*;" and I don't know what honors are being paid to it. Just fancy what English Roman Catholics of plain common sense must think of such importures as this, warranted by one

who is styled an Infallible Head of the Church. Who can wonder that infidelity is general in Popish countries among the better informed of the people.

Had the Pope been left to himself, we should have heard very little more of a Sovereign Pontiff. But we read in our Bibles that the kings of the earth shall give their power unto the Beast; and so foreign armies were sent to force the Pope and his authority upon an unwilling people. And those armies are obliged to be kept there, or he would again be driven out. And though at present he may speak great swelling words, we know where it is written of the apostate Church of which he is the head, "For God hath put it in their hearts to fulfil his will, and to agree, and give their power unto the Beast, UNTIL THE WORDS OF GOD SHALL BE FULFILLED." And again, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," for "she shall be utterly burned with fire."

There are many other things on which I should like to say a few words, but a handful of corn is as sufficient to show the quality as the whole sack; and I hope that the few samples I have given will put us all thinking, and reading our Bibles, and praying too, for God's Holy Spirit to guide us in the way of truth; and then we shall have reason to bless him for this impudent meddling of the Pope.

But we have also something else to do besides thinking, and reading, and praying,—for God works by means. *Protestantism* should be a religion of *protesting*, but many of us have nearly forgotten what were the sins of Popery which led our forefathers to protest against, and to abandon it. Our CIVIL LIBERTIES are in as much danger as our spiritual privileges. Papists boast that as Popery is infallible, it never changes, and cannot change. Let us take them at their word, and act accordingly, uniting in addressing the Parliament and the Throne, and telling them that though Popery claims infallibility, we do not, and that we fear we have made a mistake in seeming to allow by some of our concessions to what we thought full religious liberty for our *fellow-subjects*, the intermeddling of a *foreign power*; that we are now convinced by experience that Popery is, and ever must be, the enemy of our country and of mankind, and that it should not be allowed unlimited license in this Protestant kingdom; that British females should not be allowed to be inveigled into taking vows of celibacy; that convents and monasteries should not again be suffered to pollute the soil from which our forefathers uprooted them; and

that we will have no Jesuits (who have been for their crimes expelled in turn from every Roman Catholic country) allowed to interfere in our families, and undermine their principles.

That while we would have no persecution of our Roman Catholic fellow-subjects, we would have such additions to our statutes as may be necessary to have *them*, equally with ourselves, protected from the *aggressive* and deadly machinations of a foreign priesthood, which has ever been the bitterest enemy of our country. And that we will, at all hazards, and at any cost, preserve those scriptural privileges which our forefathers purchased with their lives, and which, under God, are the only safeguards of our individual happiness and our national prosperity.

Testimony of Justin Martyr to the Millennium.

THE writings of the early Fathers of the Christian Church have been sometimes greatly overrated on the one hand, and at other times as unjustly depreciated, on the other. It has been maintained that from this source, all our theology ought to flow, and that by this standard the Word of God ought to be expounded. Did not those individuals, it has been triumphantly asked, who lived next to the age of Christ and his apostles, know better what doctrines they taught and what expositions of Old Testament Scripture they gave, than those who live at the present day? Others, on the contrary, express the utmost contempt for the writings of the Fathers; collect from their works numerous instances of false exegesis, and then exclaim, in the words though not in the spirit of Lord Bacon, "We are the true ancients." Both these opinions are manifestly erroneous, and hence the question arises, What degree of importance are we to attach to the writings of the early Fathers? Though we cannot elevate them to the rank of judges, and implicitly bow to their exposition of Scripture, yet we must regard them as honest men, and perfectly competent to give an impartial account of the leading doctrines which were believed in their day. It is indeed admitted, that error was introduced at a very early period into the Church, and that in the first three centuries of the Christian era we find the germ of almost every error that was afterwards developed in the anti-Christian apostasy. But it cannot surely be supposed that, at so early a period, the essential doctrines of the gospel would be denied, or so greatly perverted as to destroy their distinctive features, and consequently we may

believe that the doctrines taught by Justin Martyr, Irenæus and Tertullian were generally the same with those contained in the New Testament. The nearer, therefore, that any writer lived to the time of the apostles, the more important is his testimony respecting any particular doctrine. Viewed in this light, the testimony of Justin Martyr is of the utmost importance. He was born in the Greek colony of Flavia Neapolis, near to the ancient Sychem in Samaria, and previous to his embracing Christianity, was well acquainted with the leading systems of Grecian philosophy. He afterwards went from place to place in his philosopher's mantle, expounding the Scriptures, and defending Christianity against both heathens and heretics. His larger Apology presented to the Roman Emperor in defence of the Christians, and his Dialogue with Trypho the Jew, were written about the middle of the second century, and at a period when individuals must have been living who had seen and heard some of the apostles. Justin had also visited Palestine, Alexandria, Ephesus, and Rome, so that he had ample opportunity of being well acquainted with the leading teachers in the Christian Church.

The clear, decided testimony of such a man as Justin Martyr to the personal reign of Christ on the earth has always been felt to be peculiarly valuable. He repeatedly maintains that two advents are recorded in Scripture: one in which Christ should come as a sufferer, in a mean and despised form, and that he should be at last crucified; but in the other he shall come with great power and glory. "For the prophets," says he, "proclaim two of his advents; one indeed, has already taken place, when he appeared as a dishonored and suffering man; but the other is announced when he shall appear with the glory of heaven, with his angelic host, when he shall also raise the bodies of all men." Apology, I., chapter 52. But what proof have we that this second advent is premillennial. We have the most conclusive evidence in Justin Martyr's Dialogue with Trypho the Jew, when he endeavors to convince his opponent that Christ is the Messiah promised to the fathers. But the Jew naturally affirmed that Jesus could not be the Messiah, for the prophets announced that he should come as a glorious conqueror, and yet Christ was mean and despised. In obviating this objection, Justin says that there are two appearances of Christ mentioned: one in which he was put to death, but in the other his murderers shall recognize him whom they have pierced, and the tribes shall wail, tribe by tribe, the women apart, and the men apart; but that in the mean time Christ sits at the right hand of

the Father, till the times are completed. "Our Lord Jesus Christ," says Justin, "was forthwith received into heaven, while the times were fulfilling; and he that is about to come and speak bold and audacious things against the Most High is already near at the door, who, Daniel intimates, shall remain for a time, and times, and the half of a time. And you, ignorant how long he is about to continue, expound it otherwise; for ye say that a time denotes a hundred years. But if this is the case, then the Man of Lawlessness shall reign at least 350 years, according to that which is spoken by the holy Daniel, 'And times,' where not less than two times can be intended." Dialogue, chapter 32. By the 1260 days, mentioned in Revelation, and the time, times, and the dividing of a time, in Daniel, the early Fathers understood three years and a half, during which Antichrist shall reign. At the close of this period, they thought Christ should come, and consume the Man of Sin with the breath of his mouth and destroy him with the outshining of his presence. In confirmation of this theory, and as an illustration of the passage already quoted we may notice that Justin thus describes the manifestation of the man of sin previous to Christ's second coming: "There are two appearances of him (of Christ) announced. The first, indeed, in which he is announced as suffering, and without glory, and crucified; but the second, in which he shall appear with glory above the heavens; when also the Man of Apostasy who utters enormously insolent things even against the most High, shall dare to do unlawful things against us Christians upon earth." The two appearances of Christ are also illustrated, according to the allegorizing spirit of the age, by the two goats on the annual day of atonement; the one was sacrificed and the other was sent into the wilderness. The first goat, it was alleged, was typical of a suffering, the second of a glorified, Redeemer.

Justin Martyr maintained further, that Elias would come, previous to Christ's appearance. Trypho objected against Christianity that Elias had not come according to the prediction of Malachi. Our author replies, that as John the Baptist, in the spirit and power of Elias, preceded Christ's first coming, so Elias shall come personally before his second advent. Dialogue, chapter 49.

But the most complete exposition of the common view of the Church respecting the Millennium is contained in the 80th and 81st chapters of the Dialogue with Trypho. The subject is introduced by a question from Trypho. "And Trypho answered to these things: Tell me, O man, since thou art

anxious to be certain in all matters, cleaving to the Scriptures. But tell me, do you truly confess that this place, Jerusalem, shall be rebuilt, and do you expect that before Christ come, your people shall be gathered together and rejoice with Christ, together with the patriarchs and prophets, and with our race, and even with the proselytes? or that you may seem to excel us in these questions, are you not at liberty to confess to these things? And I replied: I am not so reduced to extremities, O Trypho, as to say things that I do not think. I will confess then to thee; and first, that I and many others think that these things shall be accomplished as truly as you do; but I acknowledge to thee again that there are also many Christians who are [not?] pious and pure who do not entertain this sentiment. For I have shown you that there are some that are called Christians who are atheists and ungodly heretics, because they teach all blasphemous and atheistical and foolish doctrines. But that you may not be the only one to know that we hold this doctrine, I will compose a treatise, according to my ability, of all our doctrines, in which I will write also that which I have acknowledged, and that which I acknowledge to you. For I am determined not to follow men or men's doctrines, but rather God and those doctrines derived from him. For if you converse with some that are called Christians, they not only do not acknowledge this doctrine, but they also dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; they also affirm that there is no resurrection of the dead, and that as soon as they die their souls are received into heaven. You do not acknowledge them to be Christians any more than those Jews, when it is rightly understood, who confess that they are Sadducees, or that they belong to the similar heresies of the Genistae, and Meristae, and Galileans, and Helleniani, and Pharisees, and Baptistae—you even hear me with difficulty enumerating these things; but these are indeed called Jews and the children of Abraham, and they confess him with their lips, while, as God himself exclaims, their heart is far from him. But I and those that are orthodox Christians in all things, maintain that there shall be a resurrection of the flesh, and we shall spend a thousand years in Jerusalem when it has been built and beautified and enlarged, as the prophets Ezekiel and Isaiah and the others confess. For Isaiah thus speaks concerning the thousand years: Isaiah lxx. 17—25. I continued, 'When, therefore, it is affirmed in these words, 'For according to the days of a tree shall be the days of my people, even according to the works of their labor,' we think that a

thousand years are intimated in a mystery. For as it was said to Adam, 'In the day that thou eatest thereof, thou shalt surely die,' we know that he did not fulfil a thousand years. We know also, when it is said that the day of the Lord is as a thousand years, that this doctrine is referred to. And since also there was a certain man among us, whose name was John, one of the apostles of Christ, having composed a Revelation, predicted that they who believe should dwell in Jerusalem with our Christ, and after these things there shall take place the universal and, as appears, eternal judgment, simultaneously with the resurrection of all. For even as our Lord said,—they neither marry nor are given in marriage, but shall be equal to the angels, being the children of the resurrection of God."—Dialogue, chapters 80 and 81.

In this important quotation, it will be observed that there is an apparent contradiction. According to the received reading, Justin says: "But I acknowledge to thee again that there are many Christians who are pious and pure who do not hold this doctrine." And then he goes on to enumerate such parties who call themselves Christians, and yet attempted to subvert the very foundations of divine truth. Critics have endeavored to remove the difficulty in two ways. Some propose to read the clause thus: "But I acknowledge to thee again that there are many Christians who are not pious and pure who do not hold this doctrine;" and then it is argued that such individuals ought no more to be called Christians than the adherents of the seven heretical sects among the Jews should be called the children of Abraham. Others think that no conjectural reading is admissible, and that the difficulty is sufficiently cleared up by the fact, that though pure and pious Christians denied the millennial reign of Christ, they were not orthodox Christians in all things. "But I," says he, "and those that are perfectly orthodox Christians in all things." The first mode of obviating the difficulty renders the passage entirely consistent with itself, and indicates a regular process of thought, while according to the second, the imperfect, but pure and pious Christians are simply mentioned, and then, by an abrupt transition of thought, the entire argument is made to bear against heretics who were unworthy of the Christian name. And though in the Greek of the New Testament a conjectural reading is entirely inadmissible, yet this is very far from being the case with the writings of the Fathers, as their works have not been guarded by the Church with such scrupulous care as the inspired volume. But according to either exposition, it is ad-

mitted that the personal reign of Christ on the earth with his saints was the prevalent doctrine in the Church during the second century—a circumstance which surely points to an earlier origin.

Justin reminds his opponents that the Christians believed in the personal reign of Christ just as truly as did the Jews that Messiah should come. The Jewish Rabbis taught that the Messiah, immediately on his coming, would reassemble the scattered tribes, and that every Israelite who did not, like the Sadducees, deny the resurrection of the dead, would enter upon the enjoyment of a thousand years, under the dominion of their triumphant King. "How many," asks one, "are the days of the Messiah? Rabbi Eliezer, the son of Rabbi Jose, the Galilean, said: The times of the Messiah are a thousand years, according to what is said in Jeremiah xxiii. 4: For the day of God is a thousand years."

The vanity of human life is never perhaps so keenly felt as when we contrast its shortness with the duration of many trees, and even with most of the works of art. The oak lives a thousand years, and many of the works of man exist long after he is dead. When, therefore, it is said that the days of God's people shall be as the days of a tree, even as the works of their hands, it is intended that during the millennium the curse shall be removed, and man shall regain his original position in the universe of God.

There is another passage in the writings of this distinguished Father which evidently refers to the millennium, and from which some have very unfairly attempted to show that sensuous notions were connected with this great event. It is as follows: "That Christ preached the gospel, and himself said, The kingdom of heaven is at hand; and that it was necessary for him to suffer many things of the Scribes and Pharisees, and to be crucified, and on the third day to rise again, and again to come to Jerusalem to eat and drink with his disciples." Justin here clearly refers to Matthew xxvi. 29, where the Saviour says to his disciples, "But I say unto you, I will not drink hereafter of this fruit of the vine, until that day I drink it new with you in my Father's kingdom." Instead, therefore, of criticising Justin Martyr's sensuous notions too severely, let the opponents of Christ's pre-millennial advent recollect that he is almost quoting inspired language, and let them beware lest, in condemning the servant, they do not equally condemn the master. This ancient writer is indeed very far from indulging in sensual ideas when he represents believers as waiting for the coming of the Lord. He affirms, in harmony with Scripture, that the children

of the resurrection neither marry nor are given in marriage, but are equal to the angels; and he expressly says, "Whoever is faithful to the doctrine of Jesus, him will Christ raise from the dead at his second advent, and make him immortal, unchangeable, and free from all sorrow." And in another passage he says, "At his glorious advent Christ will in every way confound those who have hated him and unrighteously apostatized from him: but his own people he will bring to enjoy repose, and fulfil all their expectations." These quotations clearly show the nature of the millennium which the early Christians expected, for Justin is not the only writer of that period who entertained the same blessed hope. "In all these works," says Gieseler in his Church History, "the millennium is so evident, that no one can hesitate to consider it as universal in an age when certainly such motives as it offered were not unnecessary to animate men to suffer for Christianity." But if this belief was necessary then, it is no less needful now. Contempt, and hatred, and malice have supplied the place of open violence, and consequently it is just as true as it ever was that it is through much tribulation that we must inherit the kingdom. In the metaphorical but deeply impressive language of Scripture, believers are still orphans, destitute and desolate, deprived of a Father's care; they are still captives longing for the return of their sovereign to break their chains; and the Church, in her collective capacity, is yet a disconsolate widow, subject to the world's oppression and scorn, and continually expecting her Husband's return. This glorious hope is, therefore, just as necessary now as it was in the past ages, to cheer us in adversity, to sustain our courage and invigorate our faith amidst our manifold trials, as we wait for the coming of the Lord from heaven. And surely it is a cheering thought that, for aught we know to the contrary, this *may* be the last generation of men who shall tread the earth in sorrow and sadness, and that before another age dawns, Christ may come and reign with his saints upon the earth.—*From Waymarks in the Wilderness.*

From the Gospel Banner.

Sectarianism versus Christianity.

It is a grand mistake to suppose, that because the Bible is generally circulated, and churches and meeting-houses abound, therefore this is a Christian land. It is professedly Christian, we know, but profession, and practice are two things not always found,

united together. In order to be a christian, it is essential that the teachings of Christ be regarded. To disregard his teachings is a virtual denial of his name. No one has a right to it who does not believe his word, or the word of those whom he sent forth as his ambassadors. How important then to compare our faith and practice with the inspired word! "Examine yourselves whether ye be in the faith." We purpose to notice a few things held in common by the sects of the day, which are subversive of the doctrines of the Bible, and therefore anti-Christian.

I. The doctrine of the immortality of the soul.

This may be called the cardinal doctrine of sectarianism. It is held by all parties, from the "Mother of Harlots" to the youngest of her daughters. Catholic and Protestant here meet on common ground. And more than this. Mohammedan and Pagan also admit and glory in the same doctrine, and, in this respect at least, need no "turning from darkness to light." It also bears the impress of age. Before Jesus brought "life and immortality to light by the gospel," it was taught by heathen philosophers in the schools of Greece. And, at the present day, it is pretended to be proved to a demonstration by a new order of fanatics known by the cognomen of *spirit-rappers*.

But does this universal adherence to the doctrine prove the point in question? Not at all. Christianity is not built on Pagan philosophy, nor dependent on demonology for proof of the correctness of its doctrines. The Bible is the text book of Christians. "To the law and the testimony" alone they appeal for the truth of their articles of faith and practice.

The *immortality of the soul* forms no part of Christ's teaching, nor is it found in the Bible at all. He taught that those who received and practised his word should not *perish* by death, but be raised from the dead at the last day, and that they should never die any more, but be like unto the angels of God. Luke xx. 35, 36. The immortality he taught is not inherent in man, but dependent on character, is and to be manifested only in an incorruptible body, by a resurrection from the dead. It is those who are "worthy"—those "who by a patient continuance in well-doing seek for glory, honor, and immortality"—those who hear the voice of Jesus, and follow him, that shall have *eternal* life. See Rom. ii. 6, 7; John x. 27, 28; James i. 12. The immortality taught in the Scriptures cannot be enjoyed without a resurrection of the body. This is plainly and forcibly taught by the apostle Paul in I Cor. xv. He says that if the dead rise not, "then

they also who are fallen asleep in Christ are *perished*." Now this is not true, if the popular doctrine be correct. That which is immortal cannot perish or die. But God has said, "The soul that sinneth it shall die"—and "The wages of sin is death." The language of sectarianism is the language of the serpent, "*Ye shall not surely die*"—and therefore anti-Christian, because opposed to the teachings of Christ.

II. The doctrine of an intermediate state of conscious enjoyment or misery.

This doctrine has arisen out of the former, and became absolutely necessary, in order to make the thing consistent. If the soul is immortal, then it will live after the body dies, and must exist somewhere. If righteous, it will be borne aloft on angels' wings to a paradise above the skies, of which the poet sings:

"There I shall bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

But if unrighteous, then the immortal spirit

"Ascends to God, not there to dwell,
But hear its doom and sink to hell."

Such is the teaching of a majority of the sects. And yet this doctrine of an intermediate state has its difficulties. Hence there is a division in the camp on the subject: the majority or orthodox believing that the empire of death over the body is to exist only until the judgment, when the immortal spirits will be called back to their prison bodies, in order to receive judgment; while the minority reject the resurrection of the body as of no use, and look upon the spirit world as the final state. And certainly the last idea is the most reasonable, if we admit the soul to be immortal. But this is all foolishness—has no foundation in the Word of Wisdom. One error begets another. The Scriptures do not recognize any intermediate state of consciousness between death and the resurrection of the body. On the contrary, they teach that the "dead know not any thing;" that when man dieth, "in that very day his thoughts perish;" and that "the dead praise not the Lord, neither any that go down into silence." The word *sleep*, and consequently the idea it represents, is frequently made use of by the sacred writers to set forth the state of the dead. "Them that sleep in Jesus will God bring with him," &c. So also Job says, "Man lieth down and riseth not; till the heavens be no more, they shall not *awake*, nor be raised out of their *sleep*." Job. xiv. 12.

III. The doctrine concerning heaven and hell. And what! is this teaching wrong too? Most assuredly. Compare the teaching of sectarian preachers on these topics with the

revelments of the Bible, and you will certainly perceive a vast difference. The Bible says nothing about heaven and hell being located in the "spirit-world," or of their being the abode of "spirits blessed," of "spirits damned." True, the Bible speaks of heaven, where God dwells, in "the light which no man can approach unto," but that abode is not promised unto the sons of men. Of this heaven Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John iii. 13. To this glorious abode Jesus ascended, and is now there as the High Priest of his people in the Holy of Holies. None but the High Priest was permitted to enter the inner sanctuary, where the cherubim overshadowed the mercy-seat and the ark of the covenant. He entered that Holy Place for the people. Even Jesus will not abide in heaven, but will come to our planet again, and take up his abode in it for ever. Peter, speaking of the resurrection and ascension of Christ, says, "David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou at my right hand *until* I make thy foes thy footstool." Acts ii. 34, 35. Now if David is not in heaven—if no man hath ascended to heaven but Jesus, and he only for a limited time, as the representative of his people—what becomes of all the assertions of those who teach that the abode of the Eternal God is the dwelling-place of those who die in Jesus? And if Jesus did not enter it until he was clothed with an incorruptible and immortal body by a resurrection from the dead, how say some they can enter that glorious abode as naked spirits? This doctrine is full of absurdity, and shrinks into thin air when touched with the sublime doctrine of a future state as made known in the Bible.

"The earth hath Jehovah given to the sons of men." Paradise was first located here. And when the earth is redeemed from the curse resting upon it, then Paradise will be restored. All things will be created new, or renovated. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4. Is there not something worthy of God in this? A renovated earth peopled with immortal beings? There is nothing fabulous or mythological about this heaven, but all is real and substantial. It belongs to those things of which it is said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." 1 Cor. ii. 9.

And what shall we say about the hell of

the sects? It is described as a place of inconceivable and unending torture, where the immortal spirit will be eternally conscious of a separation from God and happiness. What an idea! Suppose this world of sinners had been abandoned of God from the time our first parents sinned to the present, what now would have been the state of the race? Probably exterminated—or, if not exterminated, so far debased as to be little better than the brute creation. Such is the tendency of sin, unrestrained. And yet the popular doctrine teaches that man, if found worthy of death at the close of this probationary state, will not die, but be kept alive for ever and ever, in a sinful condition, in order to be tormented. What a libel is this upon the character of God! It converts a just, holy, and merciful Being into a revengeful, cruel, and malicious tyrant. The Scriptures declare—"If ye live after the flesh, ye shall die"—"He who sows to the flesh, shall of the flesh reap corruption," or death—"Sin, when it is finished, bringeth forth death," and who can gainsay his authority, or reverse his righteous decrees? Sin is an abomination in his sight. His holiness cannot approve those who practise it. Therefore it is said, "they which commit such things are worthy of death;" that "evil-doers shall be cut off;" that "the transgressors shall be destroyed together;" that "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away," Psa. xxxvii. 20; that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch," Mal. iv. 1; that "He will burn up the chaff with unquenchable fire;" that "these (the wicked) shall go away into everlasting punishment," Matt. xxv. 46; "whose end is destruction," Phil. iii. 19; "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power," 2 Thess. i. 9; and that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 8.

From these references it will be seen that death, not life, is the result of sin; destruction, not endless torture, the punishment of the wicked. Sin has marred the perfect work of God, and renders the individual who loves it unfit and unable to fulfil the end of his creation; therefore He has wisely and mercifully purposed to destroy those

whom he cannot save by his love, as made known by his Son Jesus Christ. The hell of the sects is not of God. The doctrine is heathenish and devilish. God is not implacable; when he punishes the transgressor with death, he does it because "one sinner destroyeth much good," and

"One sickly sheep infects the flock,
And poisons all the rest;"

therefore, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. Then "the upright shall dwell in the land, and the perfect shall remain in it."

The Jews of Palestine.

The President and Trustees of the American Relief Society for the Indigent Jews in Jerusalem have issued an address to their co-religionists throughout the United States, on the subject of the deep distress which is now devastating the land of Israel's past and future glory. "Poverty threatens to hasten the death of the pious pilgrims scattered through the four cities associated in holiness, who, in their dire condition, appeal in words that rend the hearts of all gifted to feel, for immediate relief from the horrors which encompass them. The Trustees have not the heart to place before their fellow-Israelites the picture of woe brought to their view in well-authenticated documents; it will suffice to show the extent of the distress by the following extracts. Sir Moses Montefiore, Bart., in answer to a draft sent by the Society, writes: "The distress of Israel at the present moment is truly heartrending. The high price of provisions and house-rent, the diminution of the usual revenues for the poor, afford the best evidences of the state of the indigent." The house of Leheren at Amsterdam, appeal in the fervent words of patriotism for the relief of the poor in Palestine, and state that 'nearly half of the usual revenue will now be taken from the Jews in the Orient by the ukase of the Czar prohibiting his Jewish subjects from transmitting any money to Jerusalem.' Leon Dyer, Esq., a respected citizen of Baltimore, writes: 'Were I to describe the misery endured by the poor Jews, it would scarcely be credited; yet it is increased a thousand-fold at the present moment, owing to the unparalleled high price of food, which has caused numbers to die of starvation, and many more must share the like fate, unless relief comes from some quarter. The small-pox has been raging at Jerusalem since the middle of December, and when we left, January 17th, its virulence had not abated. Seven-eighths of

the Jews in Palestine depend on support from abroad, which, at best, does not half supply their wants, and to which our happy country contributes a very small portion." *Advent Harbinger.*

The Russian Empire.

THE *Journal de la Statisti que Universelle* of Paris publishes the following table of the successive encroachments of Russia from the fourteenth century up to the year 1832. It is drawn up from communications by MM. Schmitzler, Maltebrun, Gen. Bem, and other statisticians:

GRAND DUCHY OF MOSCOW.

In	Extent in Geographical Miles.	Population.
1323, at the accession of Yvan (Kaleta).....	4,656	6,290,000
1462, at the accession of Yvan I.....	18,474	
1503, at the death of Yvan I.....	37,437	
1584, at the death of Yvan II.....	125,495	
1645, at the death of Michel I.....	254,361	
1689, at the accession of Peter I.....	263,900	16,060,000

EMPIRE OF RUSSIA.

1725, at the accession of Catherine I.....	273,845	20,000,000
1762, at the accession of Catherine II.....	349,538	25,000,000
1796, at the death of Catherine II.....	334,850	33,000,000
1825, at the death of Alexander I.....	367,494	56,000,000
1831, at the taking of Warsaw.....	369,764	60,000,000

That is to say, that during the last two centuries Russia has doubled her territory, and during the last hundred years has tripled her population; her conquests during sixty years are equal to all she possessed in Europe before that period; her conquests from Sweden are greater than what remains of that kingdom; she has taken from the Tartars an extent equal to that of Turkey in Europe, with Greece, Italy, and Spain; her conquests from Turkey in Europe are more in extent than the kingdom of Prussia without the Rhenish provinces; she has taken from Turkey in Asia an extent of territory equal to all the small States of Germany; from Persia equal to the whole of England (United Kingdom); and from Poland equal to the whole Austrian empire. A division of the population gives—

2,000,000	for the tribes of the Caucasus.
4,000,000	for the Cossacks, the Georgians, and the Khirguiz.
5,000,000	for the Turks, the Mongols, and the Tartars.
6,000,000	for the Ouralians, the Finlanders, and the Swedes.
20,000,000	for the Moscovites (of the Greek Church.)
23,000,000	for the Poles (Roman and Greek Church united.)
60,000,000	

The population of ancient Poland counts

for two-fifths of the total population over an eighth part of the territory, and the Moscovite population for one-third of the total number over a tenth of the territory; in other words, even at the present time the Polish element is in a great majority as compared to all the others.

[From the Philadelphia Ledger, May 27].

Palestine mortgaged to the Rothschilds.

It is said abroad that Palestine has been mortgaged to the Rothschilds, as security for a loan advanced to the Sultan. The rumor further asserts that among the possibilities of the future, is the erection of Palestine, on the conclusion of a peace, into a Jewish kingdom, under the dynasty of the Rothschilds. That serious territorial alterations will grow out of the pending war, is incontestable; and this suggestion regarding Palestine, however visionary it may seem, is, therefore, not quite absurd.

That Palestine should fall into the possession of some other people than the Turks is desirable, on many accounts. Situated, as it is, at a distance from the central government, and liable continually to the exactions of pachas, or the indifference of governors, it offers no sufficient inducements for capital to settle there, or industry to remain. It is consequently in a state of progressive decay. Agriculture is neglected, trade finds little to support it, and ignorance, superstition and vice domineer over the land. From the farthest shores of Nazareth to the southern waters of the Dead Sea, a curse seems to hang over the country, blighting it like a pestilence, or a flight of Egyptian locusts.

There was a time, however, when Palestine was the most flourishing region, perhaps, on the face of the globe. Its valleys were filled with the low of cattle—its terraced hill-sides glowed with golden crops; the vine dotted the landscape with purple grapes; and an almost continuous line of villages crowned the acclivities, in sight of each other, from the desert of Idumæa on the south to Mount Libanus on the north. There is reason to believe that at the beginning of the Christian era, the whole land was like a vast suburb. The four Gospels are full of allusions which warrant this conclusion. But now desolation broods over the entire prospect. The footprints of successive invaders have deeply dented the surface of the country. The round, battlemented towers of the Crusaders rise amid the ruins of old Roman works, while modern Turkish fortresses lift

themselves above the blackened walls of Roman castles. The axe and fire have gone over this once fair region in repeated surges of blood and conflagration. Centuries of war and oppression have exhausted the spirit of the people, have destroyed the old improvements, have turned what was once a continuous garden and vineyard into a comparative desert. No man can remember what Palestine once was, and recall what it is at present, without wishing that equal laws and liberal institutions might restore it to its former splendor.

The creation of a Jewish kingdom promises the speediest method of arriving at this. There are millions of Hebrews scattered over Europe, who would avail themselves of such a restoration to return to the land of their fathers. Poland and Russia, especially, swarm with them. The oppression under which they suffer, wherever the Czar holds sway, would be an additional inducement for them to emigrate to Palestine. A Jew in Russia cannot wear a beard as he wishes, cannot appear in certain garments, cannot import even the Hebrew Scriptures, cannot enjoy the common rights of a citizen. When we consider the adventurous character of the race, and recall the great Jewish exodus which is even now going on, we cannot see any difficulty in the way of a Jewish emigration, such as would repopulate Palestine in a very few years.

There are difficulties in the way, however, and serious ones. A small kingdom, like Palestine proper would be, would hardly sustain itself against its mightier neighbors. But if, as appearances begin to indicate, the present war will end in the reconstruction of Turkey; and if that reconstruction should be based on a federal union, under the Sultan, of various independent provinces, then we see no reason why a Hebrew principality might not take its place in such a union, side by side with a Servian, a Russian, or an Albanian one.

EMANCIPATION OF THE JEWS IN TURKEY.

—We are authorized to state, says the *Jewish Chronicle* of April 7th, that Lord Clarendon has intimated to one of our most distinguished co-religionists, that the privileges to be obtained for the Christians in Turkey will be extended to the Jewish subjects of the Porte.

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.]

NEW YORK, SEPTEMBER, 1854.

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Absolutism and Democracy.

Historical Sketch of Hungary—Its Republic why betrayed—Immediate Effects of the Revolution—The Destiny of Hungary—A permanent European Democratic Sovereignty impossible—Spiritual Intoxication of the Nations—The Czar the insuperable obstacle in the way of a Magyar Republic—If permitted to exist it would be ruined by factions—The end purposed of God in recent events—Kossuth's Mission—Of the Money Power—The Illusion—Kossuth, its Prophet—His Prediction—"Liberty," what is it?—"Glory"—Democracy and Absolutism—The Combatants in the approaching Strife—French Policy will wake up the Continent—Immediate Consequence of the next War—The Final Result.

THE Austrian empire embraces four principal constituent parts, styled the German, Polish, Italian, and Hungarian provinces. By the term *Hungarian provinces*, however, the Austrian statistics indicate all countries under the imperial sway, which form part neither of the German, Polish, nor Italian provinces; and thus under this head are comprised the Kingdom of Hungary as well as Transylvania, the Military Frontier, and even Dalmatia, though the latter has no administrative connection with the other provinces just named, while the Military Frontier has a thoroughly military organization, and Transylvania has likewise no administrative connection with the Kingdom of Hungary.

That which is styled the Kingdom of Hungary comprises *Hungary Proper*, (officially Provincial Hungary,) *Croatia*, and *Slavonia*. The title of *Kingdoms*, as applied to the last two, has only an historical import. The area of the Kingdom of Hungary is 88,267 square miles; and its population, 11,017,600 souls. More than five millions of these belong to the Slavonians;*

* Nearly all the Europeans belong to the *Caucasian* race. Only a few tribes in Russia are Mongolians, or of the Central Asiatic stock. With respect to their *origin*, the Europeans form three great divisions: the *Germanes*, *Slavonians*, and *Romanians*. The Slavonians, anciently styled *Sarmates*, are regarded as the

about four millions are *Magyars*;* and the remainder consists chiefly of Germans who have settled in the country since the twelfth century. The Latin language is very much in use among all classes of society.

Nothing is known of the early history of Hungary until the time of the Romans. The latter, who conquered the country, called part of Upper Hungary, including Transylvania, Dacia, and the remainder *Pannonia*. The native population consisted chiefly of *Jazyges* and *Pannoni*. At the end of the third century of the Christian era the Vandals† took possession of Pannonia, while Dacia came soon after under the sway of the Huns. In the next century the *Goths*,‡ and after them the *Avars*,§

descendants of Magog and Madai, (Gen. x. 2,) or of the Scythians and Medes. In the beginning they lived between the Don and the Volga and the Caucasus Mountains, and in the course of time spread over the present Russia and Poland, and westward to the Elbe river. The *Germanes* are descended from *Gomer*, living first near the mouths of the Dnieper and the Dniester, whence they overspread the north and north-west, and peopled Scandinavia, Germany, &c. To the Slavonian family of nations belong the Russians, Poles, Servians, Bosniacs, Bulgarians, Croats, Slavonians proper, Bohemians, &c. The Greeks are descendants partly from the ancient Greeks, but chiefly of Slavonian tribes. The *Romanians* are the *Bands of Gomer*, as the Italians, French, Spaniards, Portuguese, and part of the Swiss.

* The Ugorian division of the Mongolian type gave origin to the Magyars, or Hungarians; a warlike and energetic people, who lived until the close of the ninth century of the Christian era, in the vicinity of the Ural river. Their long abode in the centre of Europe has developed the more elevated characters, physical and mental, of the European nations.

† The Vandals, a Germanic tribe, had their primitive seat between the Elbe and Vistula, whence they transferred it to Pannonia in the first half of the 4th century.

‡ The old Goths were Germanes; a division which comprehends the Germans proper, most of the Swiss, part of the English, the Dutch, the Flemings in Belgium, the Danes, Icelanders, Norwegians, and Swedes. In the 4th century after Christ, the Goths occupied the north-east of Europe, the Visigoths were settled in Dacian Moldavia and Wallachia, and west of the Dnieper; and the Ostrogoths east of the Dnieper river. The Goths were the first among all the Germanic tribes, who adopted Romanism as a substitute for Paganism.

§ The *Avars* had their primitive seat between the

seized upon the country and maintained themselves there for several centuries, till by degrees they melted away among the surrounding Slavonic tribes. It was chiefly the latter tribes who occupied Pannonia and Dacia, when suddenly, towards the end of the ninth century, in 889, a people till then entirely unknown in Europe, appeared in that quarter. This people were Kosuth's countrymen, the *Magyars*, a Tartar tribe, who, by the Petschenegri, another Tartar tribe, had been forced to leave their original home in Jugria, on the eastern side of the Ural river, and in the neighborhood of the Caspian Lake. Being a nomadic, or wandering people, they were accompanied by their families, horses, and cattle, with whom they strolled along the banks of the Volga and Don rivers, and then along the northern coast of the Black Sea, from one pasturage to another, till they at last directed their course towards the fertile countries of the Danube. They were then ruled by seven chieftains or dukes, and numbered 260,000 armed horsemen, who were bold warriors, though equipped only with bows and arrows. Soon after entering Pannonia they subdued it, and afterwards made plundering incursions into Italy, and especially into Germany, whose Emperor, Henry the Fowler, at length put them to the rout near Merseburg in 933. They were at that time called Huns, because, by their atrocities, they called to remembrance the ancient Huns, who under Attila devastated so many countries in Europe in the fifth century. Since then the names *Hungarians* and *Hungary*, applied to the Magyars and their country, have come into use. In the latter half of the tenth century the Catholic religion began to take root among the Magyars, and at the same time they became acquainted with agriculture, or at least applied themselves to it with more inclination than formerly, and so came gradually to abandon their wandering propensity. Having entered Pannonia, the chief among their dukes was ARPAD, whose descendants at a later period became the only rulers of the country. The most renowned of them was duke Stephen, who in the year 1000 assumed the royal title, and may be regarded as the founder of the political and administrative organization and institutions of Hungary. He conquered Transylvania, checked the nobles in their pretensions and encroachments, and reigned with energy and justice. Unfortunately one of his successors, Andrew II., engaged himself in a crusade in 1217, and during his long stay in Palestine the nobility and

clergy in Hungary took advantage of his absence to extend their rights and privileges, so that after his return he found himself necessitated to acquiesce in their encroachments. Thus in 1222 an Aristocratic Constitution was framed, investing the nobles, prelates, who are generally also nobles by birth, and representatives of privileged towns, with a legislative power by which the power of the Hungarian Kings was so restricted as to be reduced almost to nothing. In the year 1301 the descendants of Arpad became extinct, and the Kingdom of the Magyars for about 200 years after was ruled, with one exception only, by Kings of foreign princely families. By treaties concluded between the Magyars and Austria in 1463 and 1506, the *hereditary* right of succession in Hungary was insured to the *House of Hapsburg* in the male and female lines. Ferdinand I. was the first Hungarian king of this house; and subsequently elected Emperor of Germany: he was succeeded by his son Maximilian, and in this way the House of Hapsburg, or Austria, has reigned uninterruptedly in Hungary more than three hundred years.

Most of the plains of Hungary are generally very fertile; while the extensive heaths of Ketskemet and of Debreczin are sterile wastes. A valuable breed of black cattle, and a remarkably fine breed of horses, and a multitude of swine, are raised in this country. Gold, silver, copper, lead, zinc, and iron abound in Hungary; nevertheless in husbandry and industry generally, as well as in the means of education, the country is in a backward state. The jealousy of the privileged classes has hitherto prevented the Austrian government from extending its system of elementary instruction, and from exercising any direct substantial influence on school education. If the Hungarian aristocracy, it is said, had not incessantly counteracted the design of the Austrian government in favor of the *lower classes*, that were until very recently kept in bondage, and treated with the utmost contempt by them, their country would not have been so far behind the age as it is. Aristocracy of one kind or another is very rank in Hungary. According to authentic statements of the year 1843, there were not less than 275,600 *nobles*; by whom the kingdom was supplied with *three nobles and a half* to every square mile. In Transylvania, where the majority of the population consists of Germans, this proportion is less, there being at that time only 28,000 nobles. For more than 600 years they have enjoyed the most substantial privileges, which, however, they have renounced under the revolutionary pressure of 1848-9.

Black and Caspian seas. They occupied afterwards Lower Hungary and Austria.

The previous sketch we have gleaned from Ungewitter's "Europe, Past and Present." At the conclusion of his notice, he says, "Now, we leave it entirely to our readers to judge for themselves by these facts, whether it would appear probable that, in case the last revolution had proved successful, a Hungarian Republic would have been both established and permanently rested on the same principles as the Republic of the United States? We have neither any predilection nor antipathy in political matters; but as a historian we are under the obligation to state the facts as they actually are, and not as the one or other political party would like to have them."

Kossuth seems to have been the man who brought about the renunciation of aristocratic privileges, and the recognition of popular rights. For our own part we do not believe that the renunciation was sincere, but the result, as we have stated, of revolutionary pressure. The enemy was too strong, and the populace too indifferent; so that between the two the Magyar aristocracy were in danger of being entirely ruined. They perceived this; and that they might strengthen themselves against Austria by a new-born popular enthusiasm, they renounced their own privileges and decreed the admission of the people to theirs. But Kossuth, in fostering their zeal, led the democracy on too rapidly for aristocratic prejudices. By proclaiming the Republic of Hungary on the principles of this constitution—"that all men are created equal; and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness"—he caused some of them to repent of their liberal policy, and in the end to betray the revolution into the hands of the enemy. They did not object to a representative government, independent of the House of Hapsburg-Lorraine, in which the aristocratic element should prevail. This they desired, for they did not like the policy of Austria, which they conceived to be at variance with their constitutional rights and interests; and though they at last divested themselves of their exclusiveness, it was only the emergency of the case that brought them to it. If they could prevail against Austria, they would be strong enough to resume their privileges; they therefore ventured to amuse the people, as people had been amused before when their aid was needed against a common enemy,—witness Prussia for instance,—but they by no means intended that the popular amusement should cost them any thing in the end. They would have found it convenient to revoke their decrees, and to restore the ancient order of things as far as

it should be found safe. But they had let loose the elements which gathered strength beyond their control. Should they, the nobles, devote their all, "pledge to each other their lives, their fortunes, and their sacred honor," to establish the independence of a nation upon American principles, which, in carrying them out, would abolish all titles of nobility, and put them upon a political equality with the meanest of their late bondsmen? They never intended such a *dénouement* to their legislation as this. Of the two evils which menaced them, the Austrians and Russians in the van, and the dreaded and despised democracy in the rear, would it not be better to choose the less, as they conceived it, and to make their peace with the House of Hapsburg? Kossuth was their evil genius—the elect of the democracy, the beloved of the people, because the enemy of the institution which regarded them as the mere cattle of the field. The Judas party had no sympathy with him, for they had no love or respect for his constituents. Hence they determined to thwart his plans, and contravene his policy to the best of their ability. In a fatal hour Kossuth confided the command of an important division of the army to Georgey, an enemy to the Austrians, but no friend to a Hungarian Republic. Austria, rejoicing in the prospect of a speedy suppression of so formidable a rebellion, doubtless promised favor to his confederates. The consequences of Georgey's appointment, and their understanding with the enemy, are notorious throughout the world. The army was surrendered, the short-lived republic fell, Kossuth and his friends exiles in Turkey, and his adherents in Hungary butchered in cool blood, imprisoned in fortresses, or scattered thence to the ends of the earth. Thus fell the Horn of the Magyars, "plucked up by the roots" by the power of Austria and its ally.

Ungewitter speaks of the "*benevolent design of the Austrian government in favor of the lower classes*" in Provincial Hungary being incessantly counteracted by the jealousy of its aristocracy, which kept them in bondage, and treated them with the utmost contempt. We cannot admit Austria's benevolence in the case. It was a piece of genuine Metternichian policy, which was to antagonize the nobility of the empire by the peasantry when the former became too formidable, or inconveniently troublesome to the government. The Hungarian nobles were objects of jealousy to the kingly power, which aimed to strengthen itself against them by forming an alliance with the serfs. This is also Russian policy, which humbles the nobility, and exalts the throne and the

people; so that the latter are taught by the benefits they receive from the Autocrat to regard him as their friend and benefactor, and protector against the tyranny of the nobles, whom they regard as natural enemies. Thus the allegiance of the masses is secured to the Czar. The Magyars were aware of the tendency of this policy, and therefore their jealousy of Austrian interference, and hostility to it. They knew that if their serfs were educated, villanage could not long subsist; for no men will long consent to remain vassals to any sovereignty that deprives them of the rights of men, when they have learned to think, and to compare themselves with those who govern them, who often, in their popular estimation at least, gain nothing by the comparison. The education the world is able to give its own, affords them the means and increases their facility of doing evil, which often overbalances the good. We should say, educate every son of Adam, lead out all their faculties, if in doing so you can present such objects for them to act upon as will be appropriate to them, and operate upon them so as to develop actions to the glory of God and the benefit of mankind. To be able to read is good, but to use that ability for wicked purposes is bad. Educate, by all means, if you can induce a just and righteous use of the ability; otherwise the affair is an experiment attended with hazardous results. If it were desirable to imbue the serfs of Hungary with a desire of civil rights in a papal sense, and with principles of absolute submission to the Camarilla of Vienna; and also to reduce their lords to mere hangers-on of the Imperial Court, then it would have been well for the Hungarian nobility to have afforded every facility for the education of the lower classes by Austrian Jesuits: otherwise, the Magyar policy was the true one for the preservation of their power and position in the state.

But, out of all these conflicts of interests, passions, and ambitions, "the Watchers" and "the Holy Ones," who superintend the affairs of men,* bring out results which in their full development contribute to the establishment of the purposes of Almighty Wisdom. The aristocracy and nation of Hungary deserved to be punished for the evil of the past; and Austria must needs be weakened to facilitate the crisis that impends over its dominion. The late revolu-

tion has accomplished this. The power of the Magyar nobility is broken; and the nation disaffected towards Austria as the destroyer of its republic, and the persecutor of their beloved chief. The revolution has created in it a desire for popular liberty, and aroused it to a world-wide sympathy with the enemies of crowned and mitred despotism, wherever established. But Hungary may again make convulsive throes to relieve itself of its oppressions. Its efforts will be fruitless, yet useful in expediting the crisis that awaits the world. *A Russian or Austro-Russian province is the extreme depth of humiliation into which Hungary is destined ultimately to fall.* Its prostration will be like Poland's, without hope; for the decree of the Watchers is, "it shall be plucked up by the roots,†" and therefore can no more shoot forth its power than a horn radically extirpated can reproduce itself.

The real antagonism between Austria and Hungary, developed by the late Magyar rebellion, is, that of *Democracy against Imperial Absolutism*. For the time being the issue is joined between the former and the House of Hapsburg-Lorraine, as the representative of the latter in Hungary. It is a struggle for existence with Austria; for if democracy were to establish its republic, it would deprive the Austrian Empire of about eleven millions of its population, thus reducing it to about 26,000,000, of which its Italian and Polish provinces constitute some 10,000,000 of the Slavonian and Romanian tribes, which are a source of weakness to it, having no affection for their German masters. The democracy, successful in Hungary, would arouse its partisans to action throughout the empire, who, being sustained by the warlike Huns, would doubtless triumph as in 1848. Being instructed by the past, royalty and its relatives, priesthood and nobility, would be tolerated no more. They would be abolished, if not severely punished, in their living representatives, for their cruelty and want of faith with the people in the reaction which succeeded to the revolutions of '48. Thus imperial absolutism would be suppressed, and a democratic Sovereignty substituted in its place, coextensive in dominion with the old jurisdiction. This, however, we confidently affirm will never come to pass; though we doubt not some such result would soon be manifested were a Hungarian Republic

* Dan. iv. 13, 17, 26, 32.

† Dan. vii. 8, 24.

‡ The area of the Austrian Empire is 258,262 square miles; and its population 37,850,000. These are distributed as follows:

German Provinces		76,157 sq. m. and 12,700,000 inhabitants.
Polish	Galicia, incl. Cracow, but excl. Anshwitzch	32,908 " " 4,650,000 "
Hungarian	Hungary Proper, Transylvania, &c. &c.	129,696 " " 14,900,000 "
Italian	Lombardy, Venice, and Istria	19,511 " " 6,300,000 "

established, *provided no foreign power interfered to prevent it.*

As a mere question of present advantage to the population of the Austrian empire, we doubt not that the people would be benefited if they could be peaceably transferred from the Austrian system of government to one founded upon the principles of the United States, if the heterogeneous population of the countries were universally intelligent, and proof against the perversions and ambitions of demagogues. But this is not the case. About 25,000,000 of the people are Papists, 3,500,000 conformed to Roman ecclesiastical forms, and nearly 3,000,000 non-conformed Greek Catholics, equal to 31,500,000 who do not know their right hand from their left in the principles of the only true liberty and equality extant, that, namely, which shines forth most gloriously from the sacred page. The Austro-Imperial rulers are bad enough in all conscience; but then their peoples are no better. The public mind, whether of the rulers or the ruled, has been schooled by Jesuits and popish priests, who have made the inhabitants of the empire to drink to inebriety of the wine of the abominations and filthiness of the fornication, mingled in the golden cup of their "Holy Mother Church."* The Hungarians are no exception to this. They are as spiritually intoxicated as the Poles and Italians, and more so than the Germans; for these have been more cultivated by science, literature, and philosophy, which have awakened them considerably, if not to the discernment of the truth, at least to the discovery of the sorceries by which they have been deceived through the machinations of the miserable impostors by whom their consciences have been captivated so long. Secular learning, however, has not recovered the German mind from the intoxication of the Imperial Superstition. Ungewitter, a writer of their own, says, "About eighty years ago it became fashionable to babble after the manner of atheistical philosophers of the Voltaire school, and since that time, not only has Rationalism sprung up in the province of theology, but also other theories and hypotheses of the most nonsensical kind were brought forward." Again, he says, "How far the constructors of philosophical systems in Germany have gone, may be inferred from the fact, that Mr. Michelet, professor of philosophy in the university of Berlin, boldly maintains, in his works and lectures, the following proposition: 'What we call God, is nothing else but human culture in its highest potency!' Whoever has trou-

bled himself with reading the debates in the so-called German parliament, which gave up the ghost last summer, will have had ample opportunity to notice the total lack of practical capacity on the part of German bookworms and shallow literati." He regards them as having done a great deal of mischief, and that they would have done much more but for the natural good sense of the German nation in general. These, however, are the leaders of the democracy when it begins to organize its movements against the rulers.

A democracy such as that of the Austrian empire, for the most part ignorant, superstitious, infidel, and, where "enlightened," bewildered by rationalistic philosophy—a people in short among whom the Bible has been a proscribed book—is neither fit for liberty nor self-government; and a democratic Sovereignty having such a population for its foundation, though acknowledging in theory the principles of the constitution of these States, would soon prove itself to be as bad, if not a worse, because an anarchical despotism, than the Imperial Absolutism which exists. It would be worse, inasmuch as one tyrant can do less evil than a million. The South American and French republics are cases in point.

But in supposing the possibility of the Austrian Imperiality being superseded by a democratic Sovereignty, we have assumed that the Russian Autocrat would forbear to intervene in the controversy. Does any man in his senses suppose that this would be the case? That the Czar would allow a republic, constitutionally inimical to his and all surrounding kingdoms, to establish itself on the very confines of his dominions, and prepared at any moment to antagonize his movements against Turkey and Europe? Would he not rather sustain the House of Hapsburg, whose policy is the shadow of his own, and which, uninfluenced by other Powers, would cooperate with him in promoting his ambitious enterprises? The man who would maintain the contrary is blind and cannot see afar off. His devotion to liberty and fraternity in the abstract, gauging possibilities by the meter of his enthusiasm, and wildly speculating in ignorance of the revealed will of God, has veiled his understanding, and incapacitated him from a right estimate of facts and figures.

What the Czar has done he would do again under like circumstances. He suppressed the Hungarian republic, which Austria could not; and if it should rise from the dead, which would imply the previous defeat of the Austrian, he would pour in his troops like an inundation, "and overflow

* Rev. xiv. 8; xvii. 2, 4, 5.

† Rev. xviii. 23.

and pass over.* The Hungarians are brave, but they are unenlightened and divided, as the past has proved. They are excellent soldiers, and have been, for a long period, the strength of the House of Hapsburg. But a republic requires something more than brave soldiers for its support. It requires that its people should be enlightened, wise, and moral; united within, and just in all their dealings with foreign powers. The Hungarians have proved themselves to be a divided nation; and their divisions have laid them prostrate at the feet of the destroyer. How can they be otherwise? All the wealth, and privileges, and honors of the nation are monopolized by the nobles—the Magyar tyrants of the conquered Avars, &c., occupants of the country before their invasion, whom they reduced to slavery, and continued in hopeless bondage until their own fears brought them to acquiesce in their emancipation, at the instigation of Kossuth. There is no love, and can be none, between the Magyar nobility and the lower classes. The representatives of the latter, remembering old grievances, would aim incessantly to level, and even to depress their former lords to an inferior position in the state. They would agrarianize their lands, strip them of their titles and privileges, and tax their riches; in fact, lay all the burdens of the state on them, and reserve to themselves, as the majority, whatever might be deemed desirable of the new order of things. The question is not, whether this would be a just retribution for the oppressions they had endured as serfs in former years. It might be perfectly just. The fact is in question. Would not such a condition of things obtain? Human nature is the same under like circumstances in Hungary as in France. Men of blood were thrown up to the surface of the emancipated million in that country, who destroyed all aristocrats without mercy or remorse. It would probably be the same in Hungary, especially under the provocation they have received from Russia, Austria, and the traitor section of the Magyars. This state of things would be the basis of hostile factions, which would convulse the state and endanger the peace of surrounding kingdoms. It would, however, be no new thing in Hungary and Poland—kingdoms where the power of the kings and people were nominal, but that of their turbulent aristocracies every thing. The testimony of history, the faithful exponent of the capabilities of human nature in the management of its own affairs through all time, establishes the truth that kingdoms and republics, torn by intestine discords and divisions, dissolve themselves

or become a prey to more orderly neighbors. Bondsmen, down-trodden, ignorant, and despised serfs, being the base of the social pyramid in both countries, Hungary, though a republic, would be like Poland, a prey to intestine disorder; for if the Polish nobles could not agree among themselves, it is not likely the Magyar aristocracy and their recently emancipated serfs would be more devoted to order and forbearance than they. The same manifestations would doubtless be evinced in Hungary as in Poland, and the same result would follow, though England, France, and the United States should all combat in its behalf—its democracy would be suppressed, and its territory incorporated with the provinces of the Russian empire.

But have "the Watchers and the Holy Ones," in Gentile phraseology styled "Providence," had no other end in the Hungarian struggle than an abortive endeavor to establish a republic in the Austrian empire? Has M. Louis Kossuth no mission from them to the populations of the west, both near and afar off? Will he accomplish no abiding results in stirring up the blood of the people to an intense hatred of the tyrants whose heels trample Hungary, and Poland, and Italy in the dust? Yea, verily; but the finality they propose, is not the end contemplated by Kossuth and the demented populace. The Watchers proposed, through the Parisian revolt, to paralyze the Austrian government by insurrections at home and in Italy, excited by its example, that the Magyars, already disaffected, might be animated by new ambition, and be led on to draw the sword for the establishment and amplification of aristocratic rights and privileges, which they regarded as endangered by the policy and treachery of the House of Hapsburg; that in seizing upon the crisis of its panic to press their demands, an armed insurrection might be commenced which should develop other views; that should weaken Austria on the east, cripple the Magyar nobility, and, by giving existence to a democratic Sovereignty, which would be presently suppressed by the combined forces of Austrian and Russian Imperialism, to create AN ILLUSION, by means of which the enemies of absolutism might be aroused to a combination against it; not to the end that absolutism might be overthrown as they laudably desire, but that it might be temporarily established, and the last crisis created, in the resolution of which, THE KINGDOM OF GOD might be set up. These things are "by the decree of the Watchers, and the command by the word of the Holy Ones." In the prophet Joel it is declared that the Lord of Hosts will bring down his Mighty Ones to the Valley of Jehoshaphat, at a time which

* Dan. xi. 40.

shall commence a New Era in the history of Jerusalem, when she shall become holiness, and *no stranger shall henceforth pass through her any more.** The same thing is decreed in the prophet Zechariah, who testifies that all nations shall be gathered against Jerusalem to battle, and that at that time the Lord God will come with all his Holy Ones, and go forth and fight against those nations.† The apostle Paul reproduces the same prediction in his epistle to the Thessalonians, saying, "The Lord Jesus shall be revealed from heaven with the angels of his power (*met' aggeloon dynamicos haulou*) in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ,"‡ that is, "*the gospel of the kingdom.*"§ Isaiah also says, "Behold the Lord will come with fire, and with his chariots (the angels of his power, or mighty ones) like a whirlwind, to render his anger with fury and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."|| Such is "the decree," and such the things "demanded by the Word of the Holy Ones," which transcend all the expectations of the democracy, and will confound all the purposes of despotism against it.

But we quote these authorities to indicate an epoch in the future which is to be preceded by a warlike gathering of nations, whose last campaigns will be fought in the country around Jerusalem. "Assemble yourselves, and come, all ye nations, (*kol haggoyim*.) and gather yourselves together round about." These and other words of the prophet imply a previously ungathered and sleepy state; for he says again, "*wake up the mighty men,*" "*let the nations be awakened.*" There is to be then an awakening of the nations previous to their gathering together for a hostile invasion of the land of Israel, where they will meet Jesus, the Lord of Hosts, in battle. The reestablishment of despotism since 1848, and pre-eminently the misfortunes of Hungary, have obtained as a necessary preliminary to the awakening of the nations. They have been asleep; in a drowsy, sleepy condition. While in this state a despotism has grown up in the east of Europe, strong and well organized, whose chief declares that its policy has "a salutary end assigned to it by Divine Providence," which is "the preservation of Europe from the incalculable calamities with which it is threatened" by the turbulence of its faithless populations. So

fast asleep have they been that they have not perceived their danger, or to what its movements were tending. By their non-intervention policy, they have allowed revolution after revolution to be suppressed, until the oppressor has thrown off the mask, and proclaimed ABSOLUTISM the "*order*" of the day. Still the people, and their more liberal governments, move not. In Britain and the United States, although they boast of their love of liberty, and rejoice in the enjoyment of a free press, freedom of speech, and civil and religious rights, they behold their goddess stripped, scourged, imprisoned, and tormented in other lands, but move neither hand nor foot to succor her from death. They faintly remonstrate, but their deeds are a mere apology for inaction; and the tyrants, encouraged by their selfish timidity, wax more cruel than before. But why all this lethargy, this sleeping with the eyes open, this somnambulistic indifference to the triumph of despotism in the world? It is referable to the insensibility of THE MONEY POWER to the sufferings of humanity. It counsels "peace, peace," come what may, so that trade and commerce are not disturbed. It has no bowels, and can only be moved by its pecuniary interests and its fears. It can see nothing but capital and interest; endanger these, and its perception becomes as acute as a sensitive leaf: but let not these be jeopardized, and humanity, truth, and righteousness may be tormented and suppressed, ere it will extend its hand to succor the oppressed. It is itself an oppressor, and therefore all its sympathies are with him.

How then are the nations to be awakened, and the Money Power, that has the world's wealth at its disposal, to be compelled to contribute of its treasures for the carrying out their awakened policy? By an appeal being made to them, predicated on commercial jealousy, and on the illusion created by the sympathy of liberalism with a democracy longing to be free. M. Louis Kossuth is the prophet of the illusion. He is well-informed, intellectual, eloquent, and honest. He is a man who has had greatness thrust upon him by the circumstances that have created him. Feared and hated by the two emperors, befriended by a third, the elect of his people, successful till betrayed, a prisoner at Kutayah, released by the intercession of two independent and liberal governments, insulted by the ex-prisoner of Ham, adored by the Marseillaise, glorified by the British, the invited guest of America, and the idol of republican-gospellers throughout the world. These are the accidents of his history which have made him great, and thrust him forward as the only man in the world that could awaken the people to

* Joel iii. 1, 2, 11, 12, 17.

† Zech. xiv. 2, 5, 3. ‡ 2 Thess. ii. 7, 8.

§ Mark xvi. 15; Matt. xxiv. 14; Acts viii. 12.

|| Isa. lxxvi. 15, 16.

"liberty's" call from the rising to the setting sun.

Kossuth's mission, then, is to agitate the public mind preparatory to the commencement of that gathering together to war which shall be fearfully illustrated by the battle of Armageddon—the Waterloo of Despotism for a thousand years. "Proclaim ye this among the nations (*baggoyim*); prepare war, wake up the mighty men: . . . let the weak say, I am strong." War in alliance with Hungary, for the overthrow of absolutism, is the burden thereof, which Kossuth doth see. He predicts that if Hungary be not redeemed from its down-trodden condition, "the Cossacks from the shores of the Don will water their steeds in the Rhine." The British know well that if such an event were to come to pass, their commerce with the European Continent, and, by what would be sure to follow, their power in the east, would be in imminent peril. The Money Power in England is therefore in harmony for once with those who would war against Russia in defence of liberty. This is the secret of British unanimity and sympathy with Kossuth. His proclamation in Britain has awakened all classes to an interest in his agitation; so that from present appearances, *the government will be compelled to abandon its non-intervention policy and to assume a decided attitude against absolutism*, should Hungary or some other people once more draw the sword for liberty and independence. His proclamation of republican-gospelism, and its propagation and defence by the sword, will doubtless be responded to in this country with the same enthusiasm as in Britain. Here, hatred of authority and envy of superiority, rather than liberty based upon truth and righteousness, is a passion of democracy. It is fierce and furious against rulers when excited, if they bear the names of emperors and kings who have offended it; while it will flatter and fawn upon popes, priests, and sultans, by nature despots of equal malignity, if it happen to serve its turn. In 1847, Pio Nono, never a democrat, but always the pitiful tool of despotism, was praised as a just and liberal reformer, while in 1852 he is execrated by democracy as a mean and treacherous hypocrite. As to the Sultan Abdul Medjid, he is "the honorable Turk," although, for fear of his imperial neighbors, he violated the rights of hospitality, and imprisoned the Governor of Hungary and his friends in Kutayah for a year. It is therefore passion, not principle, with the democracy, whose throat is ever ready for a shout on both sides of the same question, according to caprice. Such is the democracy of the world, not of one country alone, but of all countries of the earth. It

is fierce, passionate, and unreasoning; dangerous when aroused to action, but useful when controlled of God.

But if the world's democracy be fierce, passionate, and cruel, the world's rulers are equally so when enraged. If the former be swinish and brutal, the latter are heartlessly satanic and devilish. They will march their hordes to the field as food for powder, and mow them down by thousands without pity or remorse. The groans of the dying and the shrieks of the wounded, on whom they have plunged incessant fire, are but as the moaning of the wind in their accustomed ears. They call it glory, the slaughter of hundreds of thousands of men, the desolation of countries, and the murder of women and children, for the solution of the question whether one man or his rival shall dispose of the lives and fortunes of a people according to his pleasure. Such have been the rulers of the nations since the days of Nimrod, lovers of war and destroyers of the people; and such they will continue to be until the God of heaven shall interpose and wrest the sovereignty of the world from the blood-stained hands of those who wield it, and transfer it to a regal hierarchy of his own appointment. God speed the day!

His own observation will have convinced the reader of the truth of these things, and that the "civilized" world in all its regions is divided into two great antagonistic parties—democracy and absolutism. We say not, and despotism; for democracy is as despotic or tyrannical in its way, if it takes it into its head to play Judge Lynch, as the Russian autocrat himself. God has for wise purposes ordered it thus. Were there no democracy, the end he has decreed could not be worked out upon the principles he has laid down. It is only by antagonism that the end—the glorious end—shall come. A pure, merciful, righteous, and contented democracy, without a rival, may suit the fancy of shortsighted politicians and "philanthropists;" but would reduce to nothingness the divine goodness in reversion for mankind. So with Absolutism without an antagonist. Were this to prevail, "the Devil and Satan" would have possession of the earth, with none to dispute the inheritance. But God has ordered all things well, *with reference to the consummation he has predetermined*. Hence there is as much "liberty" and "education" among men, such as they are, as is compatible with the elaboration of his purposes. Divinely-regulated liberty, based on knowledge of celestial birth, is the *enlightened freedom*, destined to a coëxtensive existence with the peopled earth in a time to come. Its prevalence now is impossible. The apostles of such a liberty are nowhere ex-

tant; and even were they so, mankind are too much the slaves of their own lusts and prejudices and blind propensities, to accept instruction at their hands.

The great hand-to-hand combat between Absolutism and Democracy* is at the very doors. The events of the past four years have been preparing the "situation," of which France and Hungary are the charged extremities of the circle. Coming events in Paris will awake the continent and conspire with exterior things to divide the world into two hostile and threatening encampments. The Watchers and the Holy Ones have to advance the Autocrat's dominion into the heart of Europe, for their word demands the overthrow of many countries.† The case of Hungary, which involves Turkey, countries contiguous to his own, whose tranquillity and subjection to Absolutism, his Austrian tendencies and his own security pledge him to maintain, exhibits a vulnerable point at which both he and Austria may be assailed and held in check. It is not so with other countries, as France, Spain, Belgium, &c. Insurrection in these would not necessarily bring him into the field, being separated from them by intervening territories. Contemporary insurrections in Hungary and Italy, directed by a propagandist policy, and backed by France, Britain, and Turkey, would develop a war upon Absolutism with terrible effect. The Austrian Empire and the Papacy would be imperilled, and the triumph of Autocracy delayed. But it would only be the putting off for a little while the subjection to which Europe is assigned. The tide of battle will turn, and victory perch upon the standards of the north. The constitutional forces will be defeated everywhere; and Absolutism will establish itself over Hungary, Germany, France, Belgium, Italy, Spain, Portugal, Greece, Turkey, Persia, Khushistan, Lybia, Egypt, and THE LAND OF ISRAEL. Here it will plant its Imperial tents between the Mediterranean and Dead Seas unto the mountain of the beauty of holiness‡—*lehor tzevi kodesh*. Where then will be the Universal Republic of the gossellers—the great democratic Sovereignty of "the children of Arpad," in the interests of which the distinguished and eloquent Magyar is stirring up thunder, lightning, and war against "Gog of the land of Magog, the Prince of Rosh, Mosc, and Tobl?" The European Democracy will have been subdued and taught obedience to "the powers that be," which are put under the control of the Watchers and the Holy Ones.§ Their

vain talking and platform babblings about liberty, fraternity, equality—their pseudo-prophetic vapourings about the world's destiny, and their self-complacent adulations of their own wisdom and intelligence, will have been all put to silence by a practical and terrible demonstration of their absurdity. If this soul of ours be then in life, we may stretch forth our hand toward the sun's rising and bid the prophets of the people, who now preach smooth things in their untutored ears, look towards Israel's land, and behold the encampment of the assembled armies of the nations, composed of their democracies, and marshalled under the imperial ensigns of THE KING* whose countenance is fierce, whose power is mighty,† and whose will is absolute. We may then point to his starlike multitude as the "all nations gathered together against Jerusalem to battle in the Valley of Jehoshaphat"—a mighty crusade to seize upon the Holy City, to make it *the City of the Grecian Faith*. The seeds of this development are sown by the democracy since Feb. 23, 1848. This is its mission—the past, the present, and the future of its turbulence, provoking a terrible and invincible reaction, by which the Czar "shall magnify himself in his heart, and by prospering (*uwe shalvah*) shall destroy many." His self-magnification as the Autocrat of Europe, the saviour of the continent for a third time from incalculable calamities, will have so elated him, that the horizon of his ambition will be boundless. Having finished his work with the democracy, "things will come into his mind," and he will "think an evil thought, saying, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn my hand upon the desolate places newly inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."‡ This determination of the Czar to invade the newly-colonized land of Israel, then under British protection, will have come into his mind on account of the part taken by England in giving aid and encouragement to Turco-Hungarian and other movements against him, to which she will have been in no small degree induced by

* The Russian word *Czar* signifies *king* in our tongue "the Czar" is therefore synonymous with the scripture term "the king." His is the last of the dynasties which shall rule over the territory on which exists the power symbolized by the Little Horn of the Goat. These dynasties have been in their order the Roman, the Grecian, the Ottoman, and hereafter the Russian, which is Scytho-Assyrian. See ELPIS ISRAEL for particulars. Also Is. xxx. 31-33; xxxi. 8; Dan. xi. 36. † Dan. viii. 9, 23, 24, 26. ‡ Ezek. xxxviii. 10-12.

* Since this was written it has begun under the Imperial Democratic Frog Power.
 † Dan. xi. 41. ‡ Dan. xi. 45.
 § Rom. xiii. 1.

the instrumentality of Kossuthism operating upon her popular minds. Success then to the Magyar prophet of the democracy; and may he be able so to work upon the hopes, fears, and sympathies of constitutional governments and their peoples, as to cause them to ally themselves into an ANTI-RUSSIAN LEAGUE, by which Absolutism shall be enticed to assume that position which is assigned it by Providence in the full manifestation of its wickedness; so that the destined crisis may be formed in Israel's land, where the Czar, too strong for the mightiest nations of the earth, like another Napoleon at Moscow or Waterloo, though with a more terrible overthrow, shall be "broken to pieces" by the Prince of princes,* with "none to help him" in the emergency of defeat.†

EDITOR.

Richmond, Va., Feb., 1852.

☞ The above was written while Kossuth was enrapturing the people of New York with his eloquence, on his arrival in this city from Turkey, about a year and a half before the formation of the present Eastern Question. How far events have answered to my anticipations it is for the reader to determine from the facts which are now patent to all the world. The power that unfurls the revolutionary flag will, for the time, direct the fury of the storm.

EDITOR.

*Mott Haven, Westchester Co., N. Y.,
July 28, 1852.*

SOUTH-WESTERN TOUR.

CHAPTER I.

HAVING pushed "*Anatolia*" through the press, and shipped off to London for its contemporary publication there a set of stereotype plates, but without doing more towards its distribution than the supplying of the demands of a few friends in this city, we recommenced our annual runnings to and fro for the increase of knowledge in the dark places of the earth, by setting out on Lord's day afternoon, June 3d, for Newark, N. J., where appointments had been made for us to meet the people on that and the two following evenings, at the Washington Hall. Had it been announced through the papers that we should be accompanied by

A fiddling Greek,
And a learned pig,
Who Dutch could speak
As easy as 't could squeak;

or by some other kindred attraction, we

should doubtless have rejoiced in a full house of the enlightened and discerning citizens of Newark; but having neither fiddle, Greek, nor porker, but only the predictions and doctrines of the Jewish old prophets and apostles to present before them, we had to regret that in this "Christian" city there were more empty seats than full ones. What does a money-making, prosperous community of sectarians care about Czarism, Mohammedanism, and Eastern Questions, seven thousand miles away, as accomplishing Jewish prophecies indited thirty or forty centuries ago! Will the knowledge of them increase the profits of their crafts, or multiply their "creature comforts?" Can they not get to heaven without troubling themselves with these? Why then incur the discomforts of warm weather, or the sacrifice of evening indolence to acquire it? Thus, God has spoken; but we found it a matter of indifference with the Newarkers as to what he has said! They seem joined to their idols; why not, therefore, let them alone?

Some forty or fifty, I suppose, out of 30,000 people, did honor to themselves by coming to hear what God had spoken concerning these notable times. But whether they have become diligent searchers of the Scriptures in consequence, and less devoted to the things that perish, I know not. I have since heard that some of them would like to hear more upon the subjects treated of. Perhaps so. But it often happens that when an opportunity of doing so is afforded, such persons are among the missing! Circumstances at present are not at all encouraging in Newark. The clergy reign in triumphant ignorance of the truth, and the people love to have it so. Architecturally the city is improving, but spiritually it is dead and buried.

On Wednesday morning, June 6th, I left Newark by train for Baltimore, where I arrived about 6 P. M. Travelling express for Kentucky, I had no time to spend here; but pushed on for Wheeling, Va., by the 7 P. M. night train. By 2.20 mins. next day I was 580 miles from New York city. This was tolerably expeditious; but at Wheeling, expedition made a low bow and disappeared. It was possible to get to Cincinnati in ten hours, by a little staging; but not knowing this, we embarked upon a river boat. The water being low, the boat appointed to receive passengers was small and too confined for our company. The passage was tedious. The scenery, after seeing the Clyde, the Rhine, and the Hudson, is but little attractive; and whatever may be the improvement inland, I saw but little indicative of progress. The towns seem to be at a standstill, and the hills as wild as ever. However splendid and palatial the fitting up of the steamers, life

* Dan. xii. 1. † Dan. viii. 26; xi. 46; ii. 35.

upon the western rivers is decidedly low, being characterized by "liquoring," card-playing, trashy-publication-reading, swearing, and obscenity. To be cooped up in a small Ohio steamer with such is purgatory; and covers one with shame in seeing to what a degenerate race one belongs. For fifty-six long hours was I doomed to exist in this floating sepulchre; for we were all that time paddling 400 miles, with the stream in our favor!

The following incident on the way created a little interest while it lasted. Two passengers were talking on religion, one a Presbyterian, belonging to St. Louis; the other, a lay elder of a Lutheran church in Baltimore. They were talking about remission of sins through faith. I drew near and listened for a while; and at length ventured to make a sort of know-nothing inquiry as to what faith was. The Lutheran paused for a moment or two, and then gravely informed me that *faith was the belief of what we did not understand!* Then we have the remission of sins by the belief of what we don't understand? "Yes." This faith is counted to us for righteousness? "Yes." I asked him many other questions about the gospel, the kingdom, heaven, hell, &c., which brought out his ignorance of all these topics as conspicuously as upon faith. I found him more rational upon the Eastern Question than upon any other subject. He declared his belief that this was the war that was to introduce the advent of Christ; and that the Autocrat would triumph over all the crazy thrones of Europe before that event. Where did you learn that Christ is to appear in person? It is the doctrine of Dr. Martin Luther. But what makes you think that the Autocrat will triumph? "Because every thing is rotten throughout the world, in trade, in commerce, in politics, and in religion. Things can go no further without breaking up; and the only strong man in the world is Nicholas. I believe, therefore, that the weak and corrupt will fall before him." Here was a man whose mind was evidently prepared for "*Anatolia*." He knew nothing of the prophets, but he had heard sermons in Germany about the end of the world, which had left a vague impression upon his mind that it was near. I showed him a copy of the work. He read the title with marked interest. He wished to have it; and for fifty cents obtained the first copy that appeared in the west.

Absurd as this man's idea of faith is, it is nevertheless a correct one of the "faith" which is current in the Romish and Protestant communities—they assent to the truth of what they do not understand, as they happen to be led; and in proportion to their ignorance of the articles of their creeds is the

tenacity with which they cleave to them. There is "mystery" in believing what you do not understand, and "Mystery" is stamped on the forefront of their abominations. The truth of this is easily tested by conversing with priests and people on their traditions about heaven, hell, trinity, immortality, justification, gospel, &c., upon all of which subjects, though so clearly unfolded in the sacred writings, they are as dark as the valley of the shadow of death in which they dwell.

We arrived at Cincinnati at 8 P. M., where we found the Alvin Adams, which had been telegraphed from Maysville, waiting to receive us. We left the wharf in this floating palace at 9 P. M., and arrived at Louisville, Ky., which is 150 miles from the Queen City, on Sunday morning at 8.30. Ten years had passed since my sojourn at this place. It is said to be very much improved during that period. It may be so in parts I did not see. It is the terminus of a railroad, and many expensive houses have been erected. But from the water, and along the streets I traversed, it presents any thing but the neat and clean appearance of the towns in the Holland fatherland. A colony of Knickerbockers would certainly be a blessing to Louisville. They would cleanse the streets, set the house-painters to work, banish the hogs, lay the dust, and make the city sparkle in the sun. Their influence is swamped in the New Amsterdam of Manhattan by the Celts from papal Erin, who have for years reduced it to the filth of an Hibernian sty, in which the chiefs of Patrick O'Flanagan's quiver, which is generally full, fraternize in hopeful equality with the family pig! A Knickerbocker municipality might redeem Louisville from dirt, and thus deliver it from cholera and other pestilences, which are the natural effects of the accumulation of filth in all the cities of the land. Cleanliness is said to be next to godliness; if so, godliness must be far removed. "Be clean," then, *in extenso*, and all filthiness of heart, and city, and person, will be put away: a clean heart, a clean city, and a clean person, are especially demanded in the divine law; generally they are neglected by mankind, and the consequence is obvious—God and they are far apart.

Though assured by the skipper of the boat that it would leave the wharf at 10 A. M., we did not leave our mooring till 5 P. M. Cursing, lying, and cheating, are the boat characteristics of the Ohio and Mississippi. They will say any thing for money. I have learned to discern the truth in the diametrics of their declarations. He knew well that we could not possibly get off at the time stated; for there were four steamers in the shallow ditch they call a canal, that con-

nects Louisville with Portland below the Falls. But he lied to prevent us from leaving his boat and seeking another beyond the canal. If I could have come to a knowledge of the truth in the case, I might have spent some pleasant hours with some old friends in the City of the Falls; as it was, I was obliged to confine myself to the boat, not knowing when it might be off. While waiting for this, a man died on board, and another fell overboard and was drowned. The latter incident caused a momentary excitement; but it was soon ascertained that it was only an Irish "deck-hand," and that he did not come up. His hat was caught, but no further effort made to recover him. He had gone without shrift or priest, but he would not be missed. His time had come, and as there were plenty more of the same sort, railroads, canals, and steamers could still be worked, and the world would save his keep! The incident was soon forgotten. When decomposition should set in, he would float; he would then be picked up and buried in the Potter's Field. As to the other, said to have died from intoxication, he was taken off in a shell, but where to, nobody seemed to know or care. These seemed to be everyday occurrences. A stranger dies in a boat; he is forthwith nailed up in boards, and buried in the river bank: his effects, if no clue be found to his abode, being duly appropriated for the trouble and expense of his interment. Thus goes the river world. "The living know that they must die, but the dead know not any thing;" but the living expect to die at home. Many a one goes west and never returns, nor is heard of any more. The statement made is oftentimes the reason. A stranger on the river is a fare—a pigeon to be plucked even when alive; who then is likely to care for the bird when dead? Let travellers remember this, and act accordingly.

At 5 P. M., we entered the Louisville and Portland Canal, which is about three miles in length. There was just about liquid mud enough to float the steamer, which was nearly as broad as the canal itself. The paddles threw the liquid under the boat astern, leaving her aground but for the inrush from ahead, which carried her backwards instead of forwards. The current from behind, however, would after a while turn back the liquid thrown astern, which, flowing under the boat, would raise her and float her on a few yards, until checked by the inrush from ahead. In this way the vessel edged along to and fro, gaining a little at every return of the slush, until after five hours we arrived at the end of this precious canal. Every department of the world's affairs proclaims the necessity of the kingdom of God. Here is a canal that is a notorious abomination—in

some stages of water utterly unfit for navigation; yet the boats that peril their way through it, crashing their wheels upon the rocks, are charged most extortionately, and as if it were the finest stream. Our steamer had to pay \$170 for its five hours' work through its ditch. When the world is governed righteously, such abominations will not be permitted for the benefit of stockholders and the State of Kentucky. It is said to be the best stock in the United States, and highly beneficial to Louisville! No doubt. The dues are enormous, and the expenses and accommodations trifling; and the barrier it proves to the navigation causes steamers to unload and store at Louisville, that, with a truly national canal, would pass on from Cincinnati to New Orleans and St. Louis, with only a touch and go at the Falls' City on their way. But the time of the public and the interests of the whole upper river country are sacrificed to the acquisitiveness of commission merchants and the canal company. But travellers can only grumble at and groan under the impositions and miseries of the way; they cannot cure them. They are robbed of their time and cheated of their money without redress. I lost about eight days in a journey of about 3500 miles, which in these days of electricity and steam is not to be endured without much grumbling. This is all that travellers can do, and they generally exercise the right; for I heard the skipper say, "There never was a boat's company but there were grumblers not a few." While travelling, however, whatever my dissatisfaction, I am careful not to identify myself with the few. The true philosophy is to endure patiently what you cannot cure; for in so doing the evil will be less. If a man find himself ensnared, let him get out as he best can, and be more vigilant for the future.

Thirty-two hours' steaming brought us from Portland to Henderson, Ky. On landing, a negro seized my baggage without question. I supposed he had been sent to meet me, so I followed in his wake. But his inquiry, "Where will you go, mas'r?" gave me to know that I was not yet on the track of my friends. I inquired for several persons whom I knew only by name; but he could give me no satisfactory account of them. I then told him to take me to the best hotel in the place, where I expected I might get on their trail. He accordingly conducted me to the Taylor House, where I obtained the information sought. Arrangements had been made here for my conveyance to a friend's house, some ten miles distant from the town. Having, therefore, breakfasted, written a letter, and dined, I was conveyed to my destination, where I arrived at the

close of the afternoon of Tuesday, the 12th of June. Thus was concluded a tedious journey of 1312 miles, at a cost of \$25 37½, and eight days. In "making a note on't," as Capt. Cuttle says, I find the following: "It has been cool, with some rain; but is now turning warm. I have not had my clothes off since I left Newark, having passed the nights in cars and on steamboat floors, all the staterooms being occupied by previous comers, and many of them of the roughest sort in manner and speech; but the rule is, 'first come, first served,' so that decency and respectability are made to give place to 'rowdies.' Women are all 'ladies;' and no matter who they are, if they can pay the fare, (this being the ground of promotion,) all have the precedence at the table, and could oust from his seat, to make room for them, the President himself, if *unprotected* by a travelling companion of the sex! They eat with a rush, as though it were the last bite they would ever obtain. This applies to the whole menagerie of men, women, and children. As usual, I was the last at table. I could not keep pace with them, not being a beast of prey. The eating is not so good as on the Eastern boats, but between Cincinnati and Henderson pretty fair; good butter and bread; coffee, however, mere peas and chicory, having a little of the genuine for the sake of the name. But compared with Western steambating, a traveller may truly sing, 'Be it ever so homely, there's no place like home.'

EDITOR.

Letter from certain Friends of Judah to the Chief Rabbi in London.

EDINBURGH, June 12, 1854.

DEAR SIR:—I take the liberty of writing to you, to inquire if you would be willing to take charge of, and transmit, a small contribution to assist in relieving the wants of the destitute Jews in Palestine. The contribution is from a congregation of between thirty and forty members, whose attention has been directed to the subject by several communications in the newspapers. The members of this congregation have been led to take a more than ordinary interest in the people of Israel, from the fact that they believe, in their obvious sense, the promises made to Abraham, Isaac, and Jacob, as recorded in the books of Moses; and are confidently expecting their fulfilment, and the consequent blessedness of the nations of the earth. They are looking for, among other things, the restoration of the kingdom and throne of David in the Holy Land, when both the houses of Israel shall be united in

one nation, when the "tabernacle of David which is fallen down shall be raised up as in the days of old," and when "the mountain of the house of Jehovah shall be established in the top of the mountains, and many nations (of the Gentiles) shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Clearly understanding these things as coming events which are even now casting their shadows before, and deeply feeling their importance in connection with the realization of the world's blessedness as promised to Abraham, it would ill become us to look with indifference either on the sufferings of the Jewish people in past times, or on those now more especially pressing on them in their own country. We have accordingly made the contribution referred to; and although, from the limited means of those contributing, it may not present the appearance of a large sum, we have no doubt that it will be received in a right spirit, and duly despatched to its destination. It will be sent by post-office order, on receipt of your compliance with our request.

While rejoicing in so much unity of sentiment with the Jews in reference to their faith and hope, it must of necessity be a matter of regret that there should be any important difference of opinion between us. As it would, however, be mere affectation in us to conceal the main point on which we differ from you, we trust you will forgive a plain allusion to it. We believe that Jesus of Nazareth shall sit on the throne of David, when the kingdom is restored to Israel. I believe we are agreed as to this point, namely: That according to the testimony of God himself, by the prophet Ezekiel, the future occupant of David's throne "must be one *whose right it is*," and also that one element of that right, as defined in the covenant made with David, consists in this: That the Messiah must be of the house and lineage of David. The covenant is in these terms:—"And when thy days be fulfilled, . . . I will set up *thy seed* after thee . . . and I will establish the throne of his kingdom *for ever*."—2 Sam. vii. 12, 13. The prophet Jeremiah, also, referring to the same matter, says:—"Behold the days come, saith the Lord, that I will raise unto David a righteous *Branch*, and a king shall rule and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 5. Now, in view of these testimonies, in the understanding of which I presume we are

at one, we believe there is no evidence to show that there exists *on the earth* at present, a son of Abraham who, by virtue of his hereditary right, could present a valid claim to the throne of David, if the kingdom were now to be established. The reason of this appears to us to be, that the last heir to David's throne died without issue, having been put to death by his own nation, as represented by the chief priests and rulers, aided by a mob which they instigated to raise a clamor for his death, by appealing to the fears of Pontius Pilate, then Roman governor of Judea, who delivered him to be crucified. Jesus, as we learn from the genealogies of the elder and younger branches of David's family, was the son of Mary, who was descended from David through Nathan and Zorobabel. The marriage of Mary to Joseph, who was descended from David through Solomon and Zorobabel, constituted Mary's only son, Jesus, heir-apparent to the throne of Israel. The death of Jesus, then, in the circumstances referred to, rendered the house of David extinct.

But the question arises—How, if this be true, are the promises of God to be fulfilled? It appears to us that if the throne of Israel is to be occupied by a son of David, either Jesus or some other of David's descendants who have died, must either have been, or yet be raised from the dead. Indeed, the fact is, that whoever the Messiah may be, this very thing is predicated of him by David himself, in the sixteenth Psalm. His words are:—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."—Psalm xvi. 10, 11. Now, David could not have spoken these words concerning himself, for he remained in the sepulchre until he not only saw corruption, but had completely returned to the dust whence he came. Moreover, this passage not only indicates that Messiah's path of life from the grave was by a resurrection, but also that that path had its immediate termination, not in the throne of David, but at the right hand of Jehovah in the heavens. This again is corroborated by the fact that the Messiah is, in another Psalm, represented by David as remaining at Jehovah's right hand until the time should come to give him the kingdom. David says: "Jehovah said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psalm cx. 1. In exact accordance with this testimony, Messiah's descent from this exalted position to occupy the throne of David is thus described by Daniel:

"I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him," &c.—Dan. vii. 13, 14.

These testimonies convince us that the Messiah was to die and be buried; that he was to have an early resurrection from the grave; and that he was to ascend to the right hand of God, whence to come in power and glory, "to raise up the tribes of Israel," and also to be for a "light to the Gentiles, and the salvation of God unto the end of the earth."

We trust that should any apology be necessary for intruding at such length on your attention on the present occasion, it will suffice to state, that we felt anxious to inform you that, although Gentiles, and differing from you on a very important point, we have no sympathy with the purely Gentile idea of a Messiah coming for no other purpose than to *burn up* the earth, convey his friends to some ethereal paradise, and consign his enemies to everlasting torment in the flames.

We have only further to state that should you feel disposed to communicate with us on the subject of these remarks, we shall be glad to give an attentive ear to anything you may have to say to us. In the mean time, awaiting your reply in reference to our request, we are,

Dear Sir, Yours sincerely,
(Signed on behalf of the Congregation,)

JAMES CAMERON, Jr., *Treas.*

DR. ADLER, *Chief Rabbi*, London.

COPY OF REPLY TO THE ABOVE.

OFFICE OF THE CHIEF RABBI, }
June 14, 1854. }

DEAR SIR:—I am requested by the Chief Rabbi to acknowledge your kind favor, and while thanking you for the sympathy you express for his suffering co-religionists in the Holy Land, most respectfully declines entering on any religious discussion.

I have the honor to be, Dear Sir,
Your obedient servant,

AARON LEVY GREEN.

Mr. JAMES CAMERON, Junr.

COPY OF ACKNOWLEDGMENT OF RECEIPT OF CONTRIBUTION.

OFFICE OF THE CHIEF RABBI, }
4 Crosby Square, London, 5614—1854. }

SIR:—I am requested by the Reverend

the Chief Rabbi and Sir Moses Montefiore, Bart., to acknowledge with grateful thanks the sum of ———, being the amount of your generous collection towards the fund now being raised for the poor Jews of Palestine. I have the honor to be,

Your obedient servant,

AARON LEVY GREEN, *Hon'y Secy.*

To Mr. JAMES CAMERON, Jr., Edinburgh.

The following note will explain how the above correspondence came to appear in our columns. We shall be happy at all times to publish epistles of like point and character.

EDITOR.

EDINBURGH, July 7, 1854.

DEAR BROTHER THOMAS:—I am instructed by the congregation assembling in Tailors' Hall, Potter row, Edinburgh, to forward the accompanying letter and replies, with the request that, if deemed suitable, you will insert them in the Herald.

I remain, yours sincerely,

JAMES CAMERON, Jun'r.

"Anatolia."

THE stereotype plates from which this work was to be published in England have arrived there safely; and through the kind attention and zeal of my excellent friend Mr. Robertson, will yield an edition of a thousand copies "early in August." It is, therefore, I suppose, beginning to circulate while I write this notice. It is issued by Houlston & Stoneman, Paternoster Row, (the publishers of "The Coming Struggle,") and P. & P. Parker, 181 Long Lane, Borough, London, "in a neatly printed wrapper, price 2 shillings." It may also be obtained of Mr. Robertson, 89 Grange Road, Bermondsey, London, with the addition of the usual rate of postage for a pamphlet weighing six ounces.

In a letter just come to hand, Mr. R. observes, "It requires no ordinary perseverance to encounter the numerous discouragements projected in the way of disseminating a pamphlet bearing the ominous title of 'Russia Triumphant!! and Europe Chained!!!' being a proclamation inimical to the imperious ambition of Englishmen, and at variance, at present, with popular opinion. 'See,' say they, 'the entire failure of similar pamphlets since the debut of "The Coming Struggle," &c. For instance, "The Signs of the Times: the Moslem and his End;" "The War and its Issues," both by Dr. Cummings. "The

Approaching Crisis," by the Rev. J. C. Chase. "The Kingdom of the Stone, a New Exposition of Dan. ii," by a Clergyman. "The Beginning of the End," by the Rev. C. R. Cameron; and in another short two months the Allied Powers will exhibit to the world their victorious arms.' Regardless, however, of these sneers, and similar devices of Satan, I have replied, as did the venerable prophet, 'I am doing a great work, so that I cannot be interrupted; why should the work cease whilst I leave it?' And, under divine favor, I trust that my feeble health will yet enable me to aid in the holy enterprise, until the Topstone be brought with joyful shoutings of 'Grace, grace unto it!'"

The world's thinking is the "thinking of the flesh," unenlightened by the teaching of God exhibited in the Scriptures. When the popular mind, expressed through its leading spirits, undertakes the delineation of the future, its vaticinations are sure to be false; because the people's thoughts are not God's thoughts, nor their ways his. God has not revealed his purposes to them, but to "his servants" only; as it is written, "The secret of Jehovah is with them that fear him;" and "God gave the Apocalypse to Jesus Christ that he might shew unto his servants things which must shortly come to pass;" "the instructed shall understand, but none of the unjustified shall understand." Now the people and their civil and ecclesiastical rulers are not the servants of Israel's God, but of the god of this world, "The Prince of the power of the air, (the Gentile atmosphere,) the spirit that now worketh in the children of disobedience." Not being instructed in Moses and the Prophets, but only in the discordant and clashing theologies of Gentilism, they know nothing of Jehovah's secret. By neglecting to study the prophets, they exclude themselves from the knowledge of the future. Jehovah has said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets:" and in announcing the sounding of the symbolic angel now blowing the seventh and last trumpet, the Spirit saith, "In the days of the voice of the seventh angel, when he shall sound, the secret of God shall be accomplished as he hath declared the glad tidings to his servants the prophets." These neglected authorities being the sources of information concerning the future, the people can know nothing aright, and must therefore necessarily always be wrong in their predictions, and disappointed in all their hopes. Hence "popular opinion" of the future is entitled to no regard. It is the voice of their own passions, and any thing but "the voice of God."

And as with the people, so with the priest; as it is written, "the leaders of the people cause them to err." It is in vain for clergymen who run the beaten track of Gentilism to undertake the exposition of the prophets. A "divine" with his head full of immortal-soulism and sky-kingdomism may as well be abed and asleep as attempt to read the signs of the times, and to divine God's purposes in the approaching future. Preaching mere Gentilism for gospel, they have no key to the mystery of God. The failure of the whole hierarchy of Gentile divines in Britain and America to discern our times aright, need deter no obedient believer of the kingdom's gospel from expounding the Word with good hope of success. For a clergyman to give an exposition of the present and future, which should be verified by events, would be little short of a miracle. They have all failed hitherto, and are doomed to failure to the end of the chapter. Mr. Robertson did well not to be discouraged by the croakings to which he alludes. We undertake to teach the people and their leaders what be the principles of the oracles of God, and not to subject ourselves to their opinions. The present times prove our competency to do this without presumption; for the events which characterize our times are such as years ago we showed from prophecy would come to pass. The failure of the clergy will enhance our success, furnishing us hereafter a potent argument against their being accounted exponents of the mind of God at all. Notwithstanding all the "orthodox" failures, a long list of which may be recounted, we doubt not that "*Anatolia*" will command attention in Britain; for the time has come for the voice of truth to be heard there above the tongues of Babel. The "three-unclean-spirits-like-frogs," *sign of the Son of Man in the heaven*, is notable. We can read its significancy, and according to our interpretation, observe its verification day by day. We know of a literary certainty that what we have said of Russia will come to pass; and we wish the reader to make a note of our full assurance of faith, that when it comes to pass he may know that prophecy can be understood before it is fulfilled.

In concluding his letter, Mr. Robertson remarks that "The *London News* reports that an Austrian nobleman lately observed in public that 'those persons who can still doubt the fact that Europe is on the eve of a most sanguinary war must be in the most enviable ignorance of what is going on in the world.' The government of Britain were enabled to double the income tax to defray the expenses of the war, upon the faith of their assurance that it would not last six

months; but even already some of these sage legislators have expressed their opinion that it will continue to wage during their lives."

Besides introducing "*Anatolia*" to the British public, I have taken steps to get it before the Emperor Nicholas, as doubtless he needs encouragement at the present crisis. Finding, then, from the papers that an American physician named Thomas Cottman, who is "surgeon to the Grand Duke Constantine," had arrived in Washington as an envoy from Nicholas to negotiate the sale of Sitka to the United States, and that he was an enthusiastic admirer of the Czar, and sanguine of his success, I thought he would be the very man to receive with acceptance an *Anatolia* for himself, and one for the emperor. I therefore mailed two copies to him, and a letter inclosing one also for the Czar, requesting his acceptance of the work. Whether *Anatolia* will be more successful in gaining access to the imperial library than *Elpis Israel*, remains to be seen. Dr. Cottman, though an envoy, is not an ambassador, being a citizen of the United States. Baron Brunow declined transmitting *Elpis Israel* to the Czar, because it was contrary to the rules of the ambassadorial service to convey presents to the Emperor from private persons; and the merchant captains in Dundee, Scotland, declined to take it lest it should get them into trouble. Dr. Cottman, however, as an American in high favor with the imperial family, (and all Americans in Russia find great grace at present with Nicholas,) will hardly find any embarrassment in presenting to his patron a book foreshowing from the prophets of Israel his triumph over Europe and Asia to a certain point. But be the result what it may, it is in the hands of Dr. Cottman, who will do what he pleases in the matter. If I hear of any more of the copies thus thrown upon the waters, I will let the reader know at some future time. In the mean time, he may be gratified in perusing copies of the letters referred to above. The first is the

LETTER TO DR. COTTMAN.

DR. COTTMAN—SIR:—By the mail conveying this I have taken the liberty of forwarding two copies of a work published in this city and London upon the Eastern Question, which I think cannot fail of being interesting to you. One copy is for yourself, the other for the Emperor Nicholas. You will see that I prove from the Scriptures that the mission and the destiny of Russia was the subject of divine revelation over 2500 years ago. To a certain point, her power will triumph over all opposition; but

when she arrives there she will be broken with all the rest of the governments ; not, however, by mere human, but by divine power. The statesmen of Europe do not understand the crisis. They talk about guaranteeing the integrity and independence of the Ottoman Empire ; but the thing is utterly impossible. The Scriptures decree the empire to Russia, which no alliances can prevent. If the Emperor can embroil France with Austria in regard to Italy, which he might do by the help of the Pope, the attention of France and England would be diverted from the Euxine, and the way would be open for the Sevastopol fleet to come like a tempest against Constantinople. He can control Austria through Hungary ; and through Austria, Prussia and the rest of Germany. Success awaits him ; he has only to persevere, dividing and conquering his foes.

But, Sir, my purpose is not to discuss the matter here ; but to request your acceptance of "*Anatolia*," and the conveyance of the other copy to the Emperor Nicholas, on your return to St. Petersburg.

Wishing him success, and yourself a happy return, I remain yours respectfully,

JOHN THOMAS, M. D.,

The Author.

August 4th, 1854.

LETTER TO THE CZAR.

MOTT HAVEN, WESTCHESTER, N. Y., }
August 5th, 1854. }

EMPEROR NICHOLAS—SIRE:—It has been truly said that "*Knowledge is power.*" It imparts to him who is fortunate enough to possess it firmness of purpose in all he undertakes. No enterprise needs more of this quality for its success than that in which your Majesty is involved. A necessity is laid upon you by Providence, which you cannot evade. God, however, works by means ; and these, in your case, Sire, require that you should not fear your enemies, though all Europe be leagued against you. Being interested in the consummation, (which your Majesty, who doth proclaim to the world that Jesus Christ is *on your side*, would not believe were it stated to you.) I wish to see you firm and fearless,—politically, a head of gold, breast and arms of silver, body and thighs of brass, and legs of iron, before the world. To assist in intensifying your courage against the hosts of your adversaries, I have taken the liberty of contributing to your Majesty's library the copy of "*Anatolia*" which accompanies this. May it reach you (if it interfere not with the Divine purpose) with acceptance ; and, Sire, so far enlighten your Majesty's

mind as that you may perceive what the mission is to which you are called, and execute it to the subjection of all the crazy and iniquitous governments of Continental Europe to your imperial will.

That your Majesty may reign and prosper till you have commingled the iron nations of the old Roman territory with the clay of your own hereditary dominions, is the unfeigned and earnest hope of your Majesty's well-wisher.
THE AUTHOR.

It may by some be thought strange that I should wish success to Russia, the most barbarous of "the powers that be." I will not stay here to discuss the relative barbarism of the Gentile Horns. They are all of them SIN-POWERS, and as such entitled to no sympathy from the servants of Christ. The ground upon which I wish success, ye, speedy success, to Russia, is, the full assurance that Christ will not "appear to them that look for him" until Russia leads the nations of the Babylonian world against Jerusalem to battle. Before Russia can do this, she must become a מִשְׁמָרִי *mishmar*, or imperial protector, to the iron and brass powers. The success of Russia in establishing this *Protectorate* is devoutly to be desired, as an event eminently proximate to the end. We rejoice in Russia's success as we are gratified with the amputation of a friend's limb for the saving of his life. The world is to be blessed in Abraham and his seed, the Christ. This will be "life from the dead ;" but the world cannot attain to this life until "the vine of the earth," with its ripe grapes, is amputated from the body politic of nations, and cast into the wine-press of the wrath of Almighty God. The binding of Europe by Russia to its imperial rule is the preparation for this event. Success, then, to Russia ; for the sooner her work is accomplished, the sooner will she fall ; and the nations be delivered from the wretched governments which blaspheme God and destroy the people.

Thus far Anatolia has sold well in America, considering that it has as yet only been noticed in the *Prophetic Expositor*, "*Dubuque Observer*," and the Herald. I intended to have placed it in the book-stores, but the edition is so far expended that I could not supply them to any extent. I hope soon to get out another edition, when the public will be duly notified of its existence. Had it been placarded while the Russians were retreating from Silesia, the proclamation of Anatolia's title-page would have been at a discount with the multitude, who blindly judge of the issue of a great war by a few defeats. The examples of

history are thrown away upon mankind, who being but the creatures of passion and prejudice, speak not what they believe, but what they wish to be true. In the wars of Napoleon I., Russia and Austria were defeated time after time by the French armies; yet those powers triumphed at length in the downfall of the common enemy. Napoleon III., with his British ally, may be as successful for a while as his uncle; still Russia will eventually triumph, and with her allies overthrow the French empire, and establish a Russian Protectorate over the Catholic world. Already the "imperious ambition of Englishmen" is less confident in its boastings of success. It begins to discern great embarrassments from the policy of Austria, *the unclean spirit issuing from the Mouth of the East*, the double-dealing of which is entangling the Eastern Question with inextricable complications. Thus far they have found the Russian empire impregably defended. Their floating batteries of three thousand guns have uttered their voices chiefly in the ocean parade of naval drills. Sir Charles Napier has not yet lunched at Cronstadt; and the smoking viands he proposed to discuss at St. Petersburg in honor of its capture by the Allies, are fast degenerating into a cold collation, at no time very exciting to the stomach of an epicure, especially if the grapes be sour. But God has put "a bridle in the jaws of the people, causing them to err." France and England have covenanted to preserve entire and independent a power which He has said shall be "DRIED UP;" and to reduce to a second-rate power a dominion which he has appointed THE MISHMAR of the Gomerian Nations, (and France is one of them,) and the Hurricane to drive back the stagnant waters of the Euphrates within its banks. Surely it requires no great sagacity to perceive that Russia must be triumphant and Europe chained! This is destiny: who can avert it? The powers that attempt it will be found fighting against God. The consequences are inevitable—*disaster and defeat.* EDITOR.

August 8th, 1854.

Contents of Anatolia.

THE work contains 102 pages of the size of the Herald's. Their contents are divided into *thirty-five* sections, of which the following is the

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"OPEN THEIR EYES."

DEAR SIR:—My brother some time ago gave me a book, named Elpis Israel, which has given me much pleasure to read. I can see plainly now the reason why there are so few who are Christians. I have been to meeting all my lifetime, and have not been able to discern the way said to be pointed out by the "spiritual guides." I see the way plainly now; and that there is but one in which "eternal life" can be obtained. W. W.

Barre, Worcester, Mass., June 7, 1854.

THE LEGION OF DEVILS.

ESTEEMED BROTHER:—Your reply to my inquiries concerning the resurrection of Moses, and the Legion of Devils referred to in Mark, has enlightened and satisfied my mind; for which I return you my sincere and unfeigned thanks. Your suspicion

that I have no faith in orthodox *diablerie* is correct; and you can well imagine how difficult it was for me to understand King James' translators' version of the passage, not knowing any other. Your Brother in waiting for the Kingdom of God,

JOHN SWAN.

Cambridge, O., June 25, 1854.

ENCOURAGING.

DEAR SIR:—I have to thank you, and that most heartily, for two articles which have appeared in your Herald—one in the May number, and the other in the June number. We—that is, three or four—have a Bible-class, and a subject akin to that which you treat of in answering your Halifax calumniator came up for examination, but we couldn't agree about it; and I was just about writing to you for light, when the May Herald arrived, which answered the end so far; and when the June number arrived, it satisfied all of us entirely, and has been to me and the others a further proof of the sublimity and yet simplicity of truth.

I feel that I tell you only a bare truth when I say—and those with whom I associate bear me out in it—that we have been more benefited by your writings than by those of all other uninspired men whatever, and pray God that your life and energies may be continued, so as that you may be the means of saving many weary souls, who are almost lost in the clouds and mist of sectarianism. Most gratefully yours, in the hope of the gospel,

DAVID WRIGHT.

Cobourg, C. W., June 12, 1854.

INQUIRY AFTER THE TRUTH.

DR. THOMAS:—I attempt to address a few lines to you, for the purpose of eliciting truth concerning the faith of the gospel of the kingdom promised to Abraham and his seed. I have had the opportunity of reading but a small portion of your writings, but the little I have read has set me to thinking somewhat seriously. I was immersed some eight or nine years ago, with (as I supposed) the one faith requisite to precede baptism; but since reading your publication, viz.: the Herald, I have become alarmed, as to my standing justified before God. I will state some of the particulars of my faith, and ask, if you will be so kind (if you can spare a place in your paper) as to give me your views, according to the light which you have gained from the inspired volume, whether I had the faith that would be accounted to me for right-

eousness; for we read, "without faith it is impossible to please God." If I did not, I am willing, yea, anxious to obey my Lord in all things. I believed that Jesus was the Christ, and that it was through him that I should gain immortality at his second coming, when the dead in Christ should rise, and, with the living saints, be caught up to meet the Lord in the air; while this earth and heavens were burned up, or made new, the wicked of all nations exterminated therefrom, in a moment, as it were; and when this is done they would reign on the new earth a thousand years, at the end of which he would deliver up the kingdom, &c. I did not know anything about the restoration of Israel and Judah, or the land covenanted to Abraham, and therefore had no faith in them. I supposed the home of the father of the faithful was the new earth. Now, if you can give me any light, please do, and the Lord reward you; and that you may be preserved blameless unto his kingdom, is my prayer.

ELIZA S. COFFIN.

Adrian, Lenoce co., Mich., July 12, 1854.

REMARKS.

In the second number of the second volume of the Herald, I have written at length on the subject of the letter before us. I would, however, observe in the case presented, that the immersion was not in obedience to the "one faith" preached of Paul, and therefore not the "one baptism." No subject of the one faith in Paul's day was ignorant of the restoration of Israel and Judah, and without faith in the things promised of the land covenanted to Abraham. No faith defective of these elements is worth anything in the matter of justification; for *the gospel is the glad tidings covenanted to Abraham and his Seed*. Our correspondent was evidently immersed on the belief of a theory whose traditions made void the little truth it contained. The Bible nowhere proclaims the extermination of all nations from the earth when Christ comes; on the contrary, it teaches their subjugation to Jesus, and blessedness in him for a thousand years. A "kingdom" in which Christ and the Saints are "reigning" *without subjects* is no kingdom at all; and there can be no subjects if the "wicked of all nations"—which is equivalent to "all nations," for they are all wicked—be exterminated. The saints are not subjects, but heirs and rulers, civil and ecclesiastical, over subjects, or Jews and Gentiles, in the flesh. Men are invited to become immortal rulers over the nations when the power of their mortal rulers shall be broken as a potter's vessel, and swept away. This is the invitation of the gospel. He that ac-

cepts it is *commanded* to be immersed into the name of the Father, and of the Son, and of the Holy Spirit, that he may be purified by the blood of the Abrahamic covenant, and obtain a right to the things covenanted through the SEED.

EDITOR.

PUBLISHED BY REQUEST.

MR. EDITOR:—In the county and State, and on the day below written, on the bank of Tulip Creek, in the presence of a few disciples of Christ, M. H. Wade, in the 77th year of his age, made the following statement and confession: "Should it be asked, what has brought me to this place to-day, my answer is, An enlightened judgment, and an honest, true-speaking conscience. I was many years ago immersed *in*, not *into* the awful and solemn names of Father, Son and Holy Ghost, by a sectarian preacher. My views at that time were altogether sectarian, and I became a member of a sectarian church—considering baptism nothing more than an ordinary appendage of Christianity. Since that time, from reading the oracles of God, I have become convinced that the Church of Christ is not a sect, in the common acceptation of that term; and that baptism in the name of Jesus Christ, to a believing penitent,* *is for the remission of sins* † Under the influence of these convictions I am here to-day, to be baptized according to the directions and for the purposes specified in the Scriptures of truth. From time to time I have endeavored to satisfy myself with my former baptism. But the more I consult the New Testament, and the nearer I approach the grave, the more dissatisfaction I feel upon the subject. I now therefore say, before God and the holy angels, and in the presence of these persons, that I do believe *with all my heart* that Jesus of Nazareth is the Christ, the Son of God: and that his name is the only name given under heaven or among men whereby we† can be saved. I also believe that baptism into the name of Father, Son, and Holy Spirit *is for the remission of sins*. This believing with all my heart, I am now ready to be buried with my Lord in baptism." Whereupon he was according baptized by

DAVID F. SALLY.

Dallas, Ark., Feb. 22, 1854.

* "A believing penitent," according to the N. T., is one who believes the gospel of the kingdom, with the disposition of mind towards God and his promises possessed by Abraham, whom he claims for his father.

† "Baptism is for the remission of sins," to believing penitents of the above stamp. It unites them to the name of Jesus, in which union to the name the subject's faith is counted to him for remission of sins; and his disposition of mind for repentance.

‡ That is, "whereby we," the believers of the gospel of the kingdom, "can be saved." There is no salvation without the belief of that gospel, which is the only true one.

EDITOR.

Things as they are.

THE following is a forcible article from a French paper called *Le Siècle*, on the existing state of things in the Gentile Heavens. It sees further into the millstone than the rest of its contemporaries. It is guarded in its remarks about Austria, expressing rather what Europe might hope, than what is certain to be. An Austrian sentinel at the gates of Europe, in the presence of Gog, is no very trusty guaranty for those who would not wake up in the morning the tenants of a jail.

EDITOR.

"To talk of the abdication of the Emperor Nicholas, when neither Sebastopol nor Cronstadt has been taken, and when he has still his fleets and his frontiers intact, is certainly a piece of sterile puerility. The semi-official character of the journal which has held this language may even render it dangerous, inasmuch as, being regarded as an echo of the ideas of the French Government, it will encourage him to whom it is addressed to a personal and desperate resistance. The powers who have teeth and claws even in the fable, are not willingly present at the sale of the spoils which have been taken from them. It is not, however, in this point of view that we wish to examine the indictment drawn up by the *Constitutionnel* against the Emperor of Russia. *Sublatâ causâ*, says the Latin proverb, *tolitur effectus*. Can it, therefore, be seriously believed that the Emperor Nicholas is the personal cause of the great war raised between barbarism and civilization? What is the Emperor of Russia? He is not only a sovereign who has abused his omnipotent strength and has degraded the principle of authority among nations, but he is the successor of Alexander, of Catherine, of Elizabeth, and of Peter the First. He is the representative of a system of government in which the abuses with which the *Constitutionnel* reproaches the present Czar have always existed. He is the continuator of a secular policy, *the object of which is the slavery of Europe*. He is one of the executors of the will of *universal monarchy* bequeathed by his ancestors. He has not raised himself up personally of a sudden, like Cæsar or Napoleon. His ancestors have prepared every thing for him, painfully, savagely—by crime, by barbarism, by cunning, by arms, by violence—in a word, by all means which are regarded as good by fanatically atheistical powers; he has his cause and his root in them. He would not be Emperor of Russia if he did not carry his stone to their work. When he interfered in Hungary, in order to become *the protector of Austria*, when he

incited revolt in the Slavo-Greek countries, when he sent Menschikoff to Constantino-ple, it was the fatality of the precedents of his race which impelled him to these acts. He was the Czar, independently of his name of Nicholas, his qualities, of his fine stature, and of his superb eyes, as the Pope is the Pope, whether he be called Gregory VII. or Leo X. What is it, therefore, that you so childishly propose? Do you think it will depend on your fine-sounding phrases to reduce the struggle of the West against the North to the proportions of a coalition against one man? When all Europe united against Napoleon, it coalesced against the representative of revolution, against the chief of that military nation who set his foot on the heads of kings. Although it obtained the abdication it demanded, what did it gain by it? In 1830 revolutionary France again made thrones totter; it did the same in 1848. French principle remained French principle. Personal abdication absolutely changes nothing in the principles of nations and of monarchies. The real enemy of Europe and of its civilization is not the Sovereign Nicholas I., failing more or less in his duties, and in the obligations which Providence imposes upon the great; it is the Russian system; it is that system which, although Russia is not a commercial power, has heaped up the fleets, the cannon, and the terrible forces of Helsingfors, of Revel, and Cronstadt, and Sebastopol, for the future conquest of universal monarchy. It is this system which has led Russia into all her interventions, and has made of her a new Rome, threatening the universe. You have seamen, cannon, and fleets, as she has; and you have the providential chance of being united to the forces of Europe in a just cause. Take Sebastopol and Cronstadt, and clip the wings of the two-headed eagle, and only occupy yourself in a secondary manner with the present Czar. It is against Russian power, a power out of all bounds, and without all equilibrium, that the war in the east is waged. You would obtain nothing even in obtaining what you demand. Philip II continued what Charles V. began, and the successor of Nicholas would perhaps be compelled to go even further than he. This is what is called for by the law of Russian principle, and which will be necessary sooner or later to regulate the state and destiny of the Danubian provinces, in such a way as to prevent them from being exposed, and from exposing Turkey to the violent invasions of which they have been too often the theatre. It is evident that Austria is the Power which is best placed to derive the greatest advantage from the new organization of these provinces, of which she may, by her vicinity, be the most vigilant sentinel and the

direct guardian, in the name and for the advantage of all Europe. However this may be, the entrance of the Austrian forces into the Principalities is already a guaranty for Europe and for the Ottoman empire, in so far as Austria thereby opposes a powerful barrier to the new aggressions of Russia; and, moreover, she promotes the interest of Germany by establishing in fact the free navigation of the Danube—that great route of German commerce, which assuredly will not again be given up to the caprice and omnipotence of Czars. In whatever point of view we consider the policy of Austria, we shall find that it justifies all the hopes of those who asserted that her young sovereign would not hesitate to place the permanent right of civilization and the superior interests of Europe and Germany above dynastic connections and personal relations.”

From the Truth Promoter.

Patriotism.

It is generally thought that Christianity includes and sanctions patriotism. Patriotism as distinguished from philanthropy patriotism as understood by the world under that term. Now, it is not enough to say that there is no mention made of it in the New Testament, and that the apostles cannot be cited as examples of it; I go still further, and say, it is positively at variance with christian principle, that its exercise contravenes the universal law of love, and it is a weakness and a prejudice, a puerility and a result of ignorance. Of course a Christian loves his family, his fellow-townsmen, and his countrymen; but then he loves other peoples, of whatever hue or language,—all men without exception. The only difference in his love is, that for the good, the godlike, he bears a love of complacency, while towards the enemies of the Lord he cherishes the most pitiful, yearning, affectionate benevolence. But as for geographical or ethnical restrictions or distinctions in his love, he owns and knows no such thing: the very idea is absurd. His love, like God's, embraces the entire race, and is bounded only by humanity. To love Englishmen, therefore, more than Frenchmen, simply because of a different genealogy and speaking a different tongue, or to wish well to England at the expense or to the prejudice of France, or even to wish well to the former, and to have no such feelings towards the latter, is a state of mind inconsistent with the mind that was in Christ, with that world-wide philanthropy which is the very breath and spirit of Christianity. Patriotism, as usually understood, means, “My nation at the top, and all the other nations at the tail.” “My nation

always victorious, others flee before it." Patriotism therefore ignores justice and equity, the right and the proper; for no matter how righteous the cause of the French may be, it teaches us to wish they may be worsted in the field, or driven out of the market, or disappointed in their objects. No matter how unjust, or mercenary, or inhuman British policy may be, it teaches us to wish it may be successful, whether in diplomacy or in war. Whereas Christian feeling teaches us to desire the prevalence of justice, although the heavens should fall in pieces; to love man because he is a man, no matter what his nation, and to behold in every one a purchase of the Redeemer's death. Christianity thus expands patriotism into philanthropy, and places on a real and permanent foundation the love which binds man to his neighbor, and busies itself in promoting others' benefit. What place patriotism can, as usually understood, find in Christianity, when *all* are to be "*loved as ours-loves*," and when the only difference authorized is between the children of God and his enemies, I know not; but this I know, that neither the virgin Church furnished any exemplification, nor the authoritative documents of Christianity any precept of this so-called virtue. To acknowledge our unpatriotism, however, would involve us in great shame with the world, and to be *consistent* in this matter would carry us far in imitation of the Friends, and segregate us from worldly fellowship, to an extent which few are prepared to endure. But if Christianity be real, and worth any thing, it is worth being thorough in, and if thoroughness in it makes us "*hated of all men*" for Christ's sake, it is only a fulfilment of the Master's word; I, for one, say, "*all hail reproach, and welcome shame*" for Christ. The *popularity* of modern Christianity, and the ease with which it is professed, is its surest condemnation. The religion of Christ involves pecuniary loss, social degradation, and personal dislike; and until light and darkness be reconciled, Christianity and the world must remain in open antagonism, immeasurably condemning one another.

J. J.

Affairs in Constantinople.

If matters are proceeding favorably on the banks of the Danube, and success attends the Ottoman arms in Little Wallachia, the same favorable report cannot be made of what passes at Constantinople. Indeed, it is difficult to believe the fact, were it not attested by several witnesses, independent of each other, and enjoying opportunities of being well informed, that the gallantry of the

troops, and the ability and devotedness of the chief, are, to an alarming degree, neutralized by the intrigues in the Turkish councils. The *Moniteur* of this day confirms the fact of the dismissal of the Grand Vizier; and adds, no doubt to weaken the unfavorable effect that would naturally be produced by changes in the ministry at such a moment, that the movement has no political character. It is stated that the contrary is the case, and, moreover, on authority entitled to respect, that none feel more annoyed than the French government, not only by these changes, but by other incidents, which prove that some of those in whose hands the safety of the country is placed are far from doing their duty, and that their dereliction is traceable to causes not of the most honorable nature. I select from a private letter received from a friend at Constantinople, a few passages, that seem to bear out that view of the case, and which are worthy of attention, as the party who communicates them is in a position to be acquainted with much of what is passing. The letter bears date May 25th, and contains passages of this kind:

"The loan is not effected, although we are in the greatest distress. But you are completely in error if you believe we have a government here. We have only a semblance of government. For one who feels sympathy for the cause in which Turkey is engaged, it is lamentable to be obliged to witness what is passing before our eyes—to see the utter indifference to the public good, to behold the grasping cupidity of men in office, and the implacable, though underhand warfare which the great functionaries carry on against each other. What has been done to Namik Pacha is taking place with Omer Pacha. The able general and honest man is left without succor, and even without a line in reply to his reiterated and most pressing demands. There has not been a single cabinet council for the last twenty days, because Reschid Pacha has had the misfortune to lose two of his little grandchildren! And without him nothing can be discussed in council, nothing done. It is he who is the Sultan, *de facto*, and he who is the Sultan nominally, is reduced to devour his own heart, in the impotence to which they have reduced him. The cry of '*the country is in danger*' has no meaning here.

"Each affair a little above the most ordinary business, and after all the complications and delays of office people, ends in an *Irade*, and this imperial *Irade* (supreme sanction) has no fixed term; you may wait eight days for it or three months. If the question be, for instance, to send money or reinforcements to the army, a fortress or a

town has time to be captured before the imperial *Irakie* makes its appearance, and all because, by means of the basest intrigues, matters are kept concealed from the Sultan.

"Nothing can be more surprising than the attitude of the people. Is it apathy, or indifference, or resignation? I cannot understand it, but the fact is, that they scarcely seem to be aware that the Russians are besieging Silistria. The French generals complain often and strongly of the little co-operation they receive.

"But what is most remarkable is, that all the better class of Turks, the well informed, or, at least, those who appear so, with whom I have conversed, are unanimous in believing that the object of the intrigues is to destroy the government, and no one seems to have sufficient energy to avert the misfortunes that will fall on the country sooner or later."—*Paris Correspondent of the London Times.*

How infatuated the statesmen who dream of maintaining the integrity and independence of the Ottoman empire! It is drying up by a fever in its very bones. Nothing can save it.—EDITOR.

From the National Intelligencer.

Fatal Effects of Perverted Religious Teaching.

MESSRS. EDITORS: The recent account of the suicide of a lad of thirteen years old, republished in the *Intelligencer* of the 4th instant from the *Louisville Journal*, is an extraordinary and most distressing instance of the influence of religious training on the mind of the young. His mother, it seems, in order to soothe his distress at the death of his sister, had told him "he would meet his sister in heaven after death." To attain this promised pleasure the poor little fellow secretly cut his throat and died! Truly, as the *Journal* says, it was "a sorry sight to look upon a heart-broken mother, afflicted father, and distressed relatives. It was a scene to dissolve a heart of stone. Every one present was in tears; every man became as it were a child." The sad result seems thus to have been clearly traceable to what the child had been taught to believe concerning his sister's destiny and his own, that they would both be *in heaven at death.*

Now, what has happened once may occur again. Poor little Henry may not be the only victim to the same belief. Does not humanity, then—the mere chance of another innocent being sacrificed on the same altar—give us a title to inquire *into the truth of this item* of the popular religious creed of

our age and country. Whence do we derive the opinion, so current, and the inculcation of which into the sensitive mind of little Henry has led to his premature and most distressing fate, that *death will introduce the pure and holy into heaven.* The Bible, avowedly the source of the religion of Protestants, seems to give no countenance to the tenet; for it is there written of a good and great man, one after God's own heart, "*David is not ascended into the heavens.*"—Acts, chap. ii. ver. 34. So, too, Christ declares to his disciples, (John, chap. xiii. 33.) "*Whither I go ye cannot come.*" Now, He went to heaven, to the right hand of God. It is Christ, also, who says plainly in John, chap. ii. ver. 13, "*No man hath ascended into heaven but the Son of Man,*" et cetera.

To the same purport it is declared in Proverbs, chap. xi. v. 33, "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." When Mary and Martha, friends of Jesus, bewailed the death of their brother Lazarus, (see John, chap. xi.) the Saviour consoles them by the assurance, "*Thy brother shall rise again.*" Mark! He does not offer the consolation which was presented with such fatal consequences to the little Henry.

St. Paul, too, when comforting his Thessalonian brethren "concerning them that are asleep," (or dead,) gives them the assurance that God will awaken them from the dead, "when the Lord himself shall descend from heaven, and the dead shall be caught up from their graves and meet him in the air."—1 Thess. chap. iv. 13. To the same effect, and all tending to a conclusion directly opposed to the popular creed as to the state of the dead, the following passages of Holy Scripture testify: "Blessed are the meek, for they shall inherit the earth;" "Thy kingdom come, that thy will be done *on earth* as it is done in heaven;" "In that day the Lord shall be King over all the earth."

Does not candor compel the admission that this testimony proves incontestably that *the Earth, not Heaven, is the place, and the coming of Christ and the resurrection-day the time for the dead to awake and receive their appropriate reward?* Had little Henry been taught this wholesome Bible truth, he would have known that death could not bring him nearer his deceased favorite, and his sad fate—the victim of a mischievous delusion—would have been averted.

I hope you will publish this. It may prove a friendly warning to the parents of susceptible and tender-hearted children. It may possibly save some gentle sufferers from a similar disaster. I will at least, I hope,

awaken the consideration of the thoughtful and conscientious, and lead them to expunge from their creed a dogma which can claim no higher authority for its support than the heathen philosophy of Greece and Rome, and is entirely at variance with the teachings of Christ, the Prophets, and the Apostles.

A. B. MAGRUDER.

Charlottesville, Virginia.

Missions to the Heathen.

THE High Church confederation for looking after the religion of the heathen, had a meeting at the Mansion House on Wednesday, putting the Lord Mayor in the chair, where his Lordship individually indicated, with his usual condescension, how complete is our education at home. The Archbishop of Canterbury moved the first resolution:—

“That the recent providential openings for the diffusion of Christianity in heathen lands, constitute a call upon the Society for the Propagation of the Gospel to extend its improving operations.” (*Cheers.*)

His Grace showed, amiably, that the gospel was turning the sword into the “pruning-hook” in savage lands,—and concluded by asking for some subscriptions.

The Bishop of London (“who was received with applause”) supported that suggestion in an eloquent speech; and being, just now, undergoing abuse for Puseyism, he thought it wise to indicate that he had even a greater horror of the Roman Catholic than of the worshipper of Mumbo-Jumbo, as thus:—

“In the Mauritius there were half a million of souls, and only five Church of England clergymen. The Roman Catholics, on the contrary, had a well-appropriated mission, and were laboring earnestly and zealously, and but too successfully.”

The Bishop of New Zealand moved the second resolution. Referring to the determination of the Government to discontinue the salary hitherto paid him, the Right Rev. prelate said he did not complain of that decision, and was willing to make the experiment of maintaining a self-supporting episcopate. No one was so well qualified as he was to do so, because twelve years' residence there had made him acquainted with the best fern roots, the haunts of birds and fishes, and the processes of native cookery. (*Laughter and cheers.*) They would see, therefore, that he was prepared to return to his diocese, and dig, or beg, or both, while engaged in the duties of his office. He said this in order to remove any doubts as to the course he would take

under the circumstances he was placed in. (*Cheers.*) His Lordship seemed to think that every missionary should be a bishop, there being something, in his opinion, peculiarly touching in the air of a bishop:—

“Any earnest Christian man going into a heathen land with the authority and graces of a bishop, would be able to create around him an effective native ministry.”

Sir George Grey spoke generally, but guardedly, to the effect that a missionary was a good thing, and he illustrated his case like a man of genius; “for,” said he, “when you are shipwrecked on a savage island,” it is pleasant to find that a missionary has preceded you, and taught a Christian dietary to the barbarians!

The Bishop of Oxford proposed a resolution pledging the Society to support new missions, and confessed that among all his noble and great friends, who, knowing him, must be Christians, he could not get money enough to support a Natal mission.

“The resources of this Society were so crippled, that the other day, when it was found that, in consequence of a misunderstanding as to the amount the society could place at the disposal of the Bishops of Natal and Graham's Town, they were deficient 300*l.*, they could not find a single quarter from which that paltry amount could be got. Out of that difficulty had originated that great meeting, and, God willing, not only 300*l.*, but the 20,000*l.* for which they asked, should come.”

The Bishop of Natal seconded this resolution.

Money was subscribed, and then the archbishop pronounced his benediction—and the company separated for dinner.—*From a London Paper.*

THE RUSSIAN PRIESTHOOD.—“The following facts,” says the *Pays*, “will give an idea of the state of degradation into which the lower class of the Muscovite clergy has fallen. A Russian gentleman relates that when passing one day through a village, he saw a number of peasants assembled, and stopped to inquire the cause. ‘Oh,’ replied one of them, ‘it is only the priest, whom we are going to lock up in the barn.’ ‘And why do you do that?’ ‘Because it is Saturday. The priest is a drunkard, and we always lock him up on a Saturday, in order that he may be in a condition to perform Divine service on Sunday. On the Monday he is free to drink as he likes for the other days of the week.’”

☞ Romish priests in papal countries are birds of the same feather.

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.

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Lecture on Israel.

THEIR PROMISED KINGDOM AND DOMINION.

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PREFACE.

THE following Lecture is one of twelve delivered by clergymen of the Church of England, at St. George's, Bloomsbury. In order to reduce somewhat the cost of publication, several portions of comparatively little interest have been omitted, the lecturer's sentiments not being disconnected thereby, nor the real substance of the discourse in the least affected.

It is published in this form as a most suitable "Tract for the Times,"—a seasonable portion of spiritual meat, calculated, as it is, to call up the reader's attention to numerous heart-stirring prophecies, pertaining to the nation of Israel, their promised kingdom and dominion. Prophecies which it concerns every one to know the truth of, for the coming years are pregnant with their fulfilment,—big with events, great, terrible, and glorious. All of which are either preparatory to, or intimately connected with, the Second Appearing of the Lord Jesus, "*his reward with him, and his work before him,*"—the resurrection of "*the dead in Christ,*" and the changing of those of His who are alive at his coming, from mortals into immortals; the redemption and restoration of Israel; the pre-millennial judgment of "*BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS,*" as well as of all the nations of the earth; and the setting up of the long-prayed-for Kingdom of God. Surely it is of importance to know the truth of these things! It is certainly as necessary to be "mindful of the words which were spoken before by the holy prophets," as "of the

commandments of the Apostles of the Lord and Saviour." For "the day of the Lord *will come as a thief in the night;*" *the most watchful will be taken unawares;* in such an hour as the best instructed and wisest of Christ's servants think not, their Lord will come. Nevertheless, "*Blessed is he that watcheth and keepeth his garments.*" For *the wicked shall do wick-dly; and none of the wicked shall understand; but the wise shall understand.* Dan. xii. 10.

It is in contemplation to publish a series of similar Tracts, in the hope that, at this critical period of the world's history—manifestly that spoken of in the Scriptures as "*THE TIME OF THE END,*" Dan. xi. 40; xii. 9, and "*THE LATTER DAYS,*" Hos. iii. 5; Ezek. xxxviii. 16—some, who may be blessed with hearing ears and understanding hearts, whose minds "the god of this world," or "the doctrines and traditions of men" have not blinded, may be interested in "*THE WORD OF THE KINGDOM,*" which, if heard and understood, and "*joyfully received into good and honest hearts,*" like "good seed" sown into "good ground," cannot fail of bringing forth "good fruit," in some thirty-fold, some sixty, and some an hundred. See Matt. 13th chapter. "*He that hath ears to hear, let him hear,*" saith the Lord Jesus.

THE LOVE OF CHRISTIANS TO THE JEWS THE SIGNAL OF GOD'S RETURNING MERCY TO ZION, WITH THE BENEFITS THENCE FLOWING TO THE GENTILES.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory." PSALM cii. 13-15.

The Word of God, as all Christians allow, is a revelation to the whole world. If, however, we open the inspired volume, we are

surprised at observing, that by far the greater portion is occupied with the laws and history of a particular people. The Old Testament forms three parts of the second volume, and this, with the exception of the book of Job and the first few chapters of Genesis, refers, almost exclusively, to the ancient people of God. For, to extend our observations further to the prophets, whilst in these there are some Gentile predictions, a considerable number of which are, perhaps, fulfilled, yet they contain, generally, Jewish history, and Jewish prophecies, for the most part, we apprehend, or at least to a great degree, unfulfilled. The Spirit of God, by whom the Scriptures were given, testifying thus extensively to one peculiar people, it surely is the mind of God, that *towards that people our attention should be directed*, especially when we further consider, that through men of that nation the gospel was preached to us Gentiles, and that from them, "as concerning the flesh, Christ came, who is over all, God blessed for ever." I shall not now stop to show how sadly we have departed from the analogy of Scripture by neglecting the Jew, by closing, or *perverting to Gentile use*, the prophecies which belong to him, but rather, blessing God for having turned the minds of many of the present generation to take an interest in Israel, and to search into the page of Jewish prophecy, I will pass to the consideration of what is said *concerning God's ancient people in the Scripture before us*—"Thou shalt arise and have mercy upon Zion," &c.

THE PRESENT LOVE OF CHRISTIANS TO THE JEWS is the point on which we have first to dwell. It was at the early part of the last century that this happy feeling first distinctly manifested itself in the formation of the Callenburg Institution, so called after the name of its founder, Henry Callenburg, professor at Halle, in Saxony. The object of this good man was the conversion of Jews to Christianity by means of the press, by provision for proselytes and catechumens, and the appointment of students, as traveling missionaries to labor among them. This institution was suppressed by the Prussian government, in 1792. In the same century, efforts were made by that most excellent people, the Moravians, on behalf of the Jews. Count Zinzendorf took great interest in them, and some Jews joined the Brethren's Church. The Count desired to keep alive amongst his people an interest on their behalf, and introduced the following prayer for their conversion into the Brethren's Liturgy: "Deliver the ten

tribes of Israel from their blindness, and make us acquainted with their sealed ones. Bring in the tribe of Judah, in its time, and bless its first-fruits among us, until the fullness of the Gentiles be come in, and so all Israel be saved." But the happiness of the most express favor manifested to Zion, since, I presume, the times of the apostles, belongs to our own age. Year after year marks a growing interest for God's ancient people. On the Continent there are formed, on their behalf, societies at Berlin, Posen, Basle, Bremen, Amsterdam, &c. America has also been awakened to this sacred cause. How remarkable, also, the establishment, at the instigation of the late King of Prussia, of the bishopric of Jerusalem, where, said he, "different Protestant communities, forgetting their differences, conscious of their unity, might tender to each other, over the tomb of the Saviour, the hand of peace and concord." The Protestant church now building on Mount Zion, for the Jews, is another proof of Gentile love. The same was also seen in the before-named illustrious sovereign giving one of the churches of his capital for the use of the Jews, in which to hear the gospel. Whilst, if we turn our eyes towards home, we see Ireland, with all her difficulties, not unmindful of this noble cause. We see Scotland sending to Palestine a deputation to inquire into the state of the Jews, and following this up with further labors of love on their behalf. We see our Dissenting brethren, happily, at last stirring themselves in the same blessed cause. We hear everywhere of public attention being called to the work by courses of sermons on the Jewish subject. Whilst, above all, the London Society has thirty stations in different parts of the world, and is spending some twenty-five thousand a year in endeavoring to send the gospel to the Jews. "This is the Lord's doing, and it is marvellous in our eyes."

We may now, further, show how this GENTILE LOVE IS THE SIGNAL OF GOD'S RETURNING FAVOR TOWARDS HIS ANCIENT PEOPLE. . . . The establishing a British Consul at Jerusalem was a remarkable sign of the times. Whilst the united and indignant remonstrance lately sent to the Porte by the several Cabinets of Europe, in consequence of the atrocities perpetrated on the Jews of Damascus, and other places, seems strikingly to mark that the time of Zion's tribulation is fast passing away. How wonderful is it, that these governments, each of which, in times past, have imbrued their hands in Jewish blood, should now, with one voice, exclaim against a repetition of these barbarities, and expressly declare that this thing shall not again be. Surely

in this we recognize a signal of the Divine favor.

In spiritual things the hand of the Lord is equally manifest in his still beloved people. The present movement in the Jewish mind is most remarkable, especially as to the manner in which they are throwing off the Talmud, together with long-established prejudices.

Forty years ago, it is asserted that there was but one Jewish preacher; but now, upwards of twenty believing Israelites are clergymen of our Church, and more than one hundred in Germany are preaching the gospel of Christ. Many Christian Jews, men of great learning and talent, fill professors' chairs on the Continent.

"The Ancient Church, after apostolic times, seems to have made no provision for preaching the gospel to the Jews. Some of the fathers wrote against them in languages which the Jews considered profane, and therefore did not read; but no systematic attempt was made by the Christian Church. Individuals were moved to seek the welfare of the Jews, and their attempts were blessed."* But, generally speaking, the most opprobrious epithets were applied to them, and a line of conduct pursued, such as was calculated to make their prejudices perpetual. Christians knew nothing of Hebrew; the New Testament had never been translated into that language; and from the time of Jerome to that of Raymund Martyn, a period of nearly eight hundred years, almost all the endeavors to learn, from their own writings, the real objection and difficulties of the Jews, were abandoned. Nor was this all. "The Council of Elvira, and several succeeding Councils, forbade all familiar and friendly intercourse with the Jews, under pain of excommunication. Stephen Langton, Archbishop of Canterbury, and Hugo de Velles, Bishop of Lincoln, extended this decree still further; for they denounced the same punishment upon any one who should hold communication with the Jews, or even sell them provisions; and, to crown all, a decree was made, forbidding them to enter any Christian church! After a series of acts of cruelty, they were all banished from England; and in one day, October 9th, 1290, Edward I. drove more than 16,000 helpless Jews from his inhospitable shores. For 350 years none of that nation were permitted to dwell in our country. In the time of Cromwell they returned; but still few cared for their souls."†

But I need not give a catalogue of the

atrocities perpetrated from age to age on the Jews, by Christians, so called. Sufficient has been said to show the novel and unprecedented position in which the Jews of the present day, as contrasted with their predecessors, are placed; and hence to indicate, in the clearest manner, the probability that the time of the Divine indignation is drawing to a close. With delight we hail this new, and we doubt not certain token, that the time to favor Zion, yea, the set time, is soon to come. Lord, build thou the walls of Jerusalem, and be thou to her a wall of fire round about!

Let us now take a view of SOME OF THE ULTERIOR MERCIES OF WHICH THE PRESENT RETURN OF DIVINE FAVOR IS THE EARNEST. "*Thou shalt arise and have mercy upon Zion.*"

It will, indeed, be a happiness to see the city rebuilt, and a marvellous sign of the times when Jewish hands again "*raise up the desolations of many generations.*" Isaiah lxi. 4. To believers it will be marvellous. . . . The return of the alone heritors of the soil of Palestine would convey to that now wretched land the blessings of liberty and civilization. Their intelligence, their industry, their wealth is abundant. Whilst in regard to the land, one or two years of their sojourn in it would, by the Divine blessing, make that present "*wilderness to blossom as the rose.*" Isai. xxxv. 1. For there lie in heaps, already squared to the use of the builder, the stones of multitudinous cities, rich in various marbles, and heaped with shattered column, capital, and frieze. There, with unexhausted riches to reward the toil of the husbandman, lies the glebe, waiting to be upturned by the plough. And there, on terraced hills, the traveller, in admiring the labors of former generations, sees prepared to the hand of the planter, ranges for the fig, the pomegranate, and the vine; whilst with glad heart he repeats that rapturous word, "*again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry: thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant and shall eat them as common things.*" Jer. xxxi. 4, 5.

There are mercies in store for the whole nation—mercies greater than the former, and, we apprehend, to be brought about with miracles in a manner at least as marvellous as those which marked their original settlement in the land of promise: for it is written, "*According to the days of thy coming out of the land of Egypt will I show unto him marvellous things.*" The nations shall see and be confounded at all

* Dr. McCall.

† From Mr. Reynolds' "Lecture on the Efforts made for the conversion of the Jews." 1845.

their might, they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee." Mic. vii. 16, 17.

A few of these mercies, both temporal and spiritual, we will now enumerate.

I. Israel, even the whole nation, shall be restored from their present dispersion. "The Lord shall set his hand again the second time to gather the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Isa. xi. chapter. On this passage it has been well observed, that it cannot refer to the return from Babylon; for it refers to a restoration from a dispersion, and not to a return from a captivity. The mention, also, of Israel coupled with Judah, points to the same fact.

II. The kingdoms of Judah and Israel, disunited since the time of Rehoboam, shall again be one. To this the oracle by the mouth of Hosea testifies: "The children of Judah and the children of Israel shall be gathered together, and appoint themselves one head, and they shall come up out of the land." Hos. i. Remarkable, also, is the word of Ezekiel, to the same effect. The prophet is commanded to take two sticks, or rather staves, rods of authority, or the two sceptres of the two kingdoms, Israel and Judah; and they "became one in his hand." Upon which it follows, "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii.

III. The nation will be established, as in ancient days, under a Theocracy. David, the beloved, even King Messiah, will be their ruler. "David my servant shall be king over them, and they shall all have one shepherd." Ezek. xxxvii. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell

safely." Jer. xxiii. "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 justice, from henceforth even for ever." Isa. ix. To which also agrees the word of the angel, "He shall be great, and shall be called the Son of the Highest: and 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." Luke i. And Isaiah proclaims in animated strains, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv.

IV. When thus under the reign of Messiah, they shall be established with unprecedented prosperity in their own land "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and sword out of the earth, and will make them to lie down safely." Hos. ii. "And it shall come to pass in that day, that the mountains of Israel shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." Joel iii. "And I will make them and the places round about my hill" (Mount Zion) "a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid." Ezek. xxxiv. "In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree." Zech. iii.

V. At that time the ascendancy of Israel will be paramount over the Gentiles. Clear to this effect are the predictions of the prophets: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and thine hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the

whole earth." Mic. iv. "And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go forth with whirlwinds of the south. The Lord of Hosts shall defend them;—the Lord their God shall save them *in that day* as the flock of his people." Zech. ix. "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee. . . .

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen, and your vine-dressers. . . .

Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. lx. and lxi. chapters.

VI. The same ascendancy shall also be exercised by Israel over the Gentiles in spiritual things. Jerusalem will be the metropolitan city of the converted nations. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And 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." Isa. ii. So also Jeremiah testifies—"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. iii. Zechariah also declares, "And it shall come to pass, 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 it shall be, that whoso will, not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the *family of Egypt* go not up, and come not, *that have no rain*; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Zech. xiv. And Isaiah witnesses, "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi.

VII. Lastly, they shall be a holy people to the Lord. The whole nation shall be brought under the power of the promised covenant. "Behold, the days come, saith the Lord, that I will make a new covenant

with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

Jer. xxxi. And the results of this covenant in them will be such as the following: "It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living at Jerusalem." Isa. iv. "Thy people also shall be all righteous: they shall inherit the land for ever." Isa. lx. "And they shall call them the holy people, the redeemed of the Lord." Isa. lxii. . . .

Such are among the future mercies which await the chosen seed, when the Lord shall "open his eyes" upon them, and of which his present returning favor is, we believe, the earnest and the pledge. Arise, O Lord, have mercy upon Zion. We beseech thee, "Let the Redeemer come to Zion, and turn away ungodliness from Jacob."

THE BENEFITS WHICH ARE TO FLOW TO THE GENTILES THROUGH ISRAEL RESTORED TO THE DIVINE FAVOR, is the only remaining point of our text which we have to notice. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

The question is often asked, *through what instrumentality* the world is ultimately to be brought to the obedience of Christ? The usual answer given to this question is,—*through means of missions*, as now used. Ardently as I love the missionary cause; holy, necessary, and blessed, as I believe it to be, yet *I esteem such a reply as arising from a very mistaken view of Scripture*.

THE OBJECT OF THE PRESENT DISPENSATION IS TO GATHER IN A REMNANT TO GOD. The gospel, our Lord asserts, is to be preached "for a witness to all people, and then shall the end come." Matt. xxiv. 14. Agreeably to this, the apostle James declares, "God did visit the Gentiles to *take out of them a people for his name*." Acts xv. And thus has it ever been. The preaching the gospel through missions, and in other ways, has been doing, and is doing, its work, and a people by this instrumentality is gathered to the Lord, even "a remnant according to the election of grace." But what progress has the gospel made in the world? Little, indeed; for if we compare the present with the apostolic times, there are probably not more believers now than there were then. And

yet, it is near two thousand years since the gospel was first preached! But Scripture, and after Scripture, experience, is, blessed be God! now showing us our error. That which is so apparent we are now beginning, though slowly and late in time, to be convinced of, namely, that SALVATION IS OF THE JEWS"—salvation, not merely as witnessed in the sufferings and death of the adorable Jesus, but in all those glorious effects of that incipient salvation, as hereafter to be developed in the "restitution of all things." It was Jesus of Nazareth, of the seed of Abraham, that purchased our salvation. They were children of the same race, his apostles, who first to us Gentiles preached, and made known that salvation so purchased. And, we apprehend, it is THROUGH THE SAME NATION that we are to look for the full communications of blessings yet promised to the Gentiles. The precise manner in which those blessings are, through them, to be communicated, we do not, perhaps, know. But this, it appears, seems obvious from Scripture, that they shall be a channel of blessing to the peoples, and that they shall be the great means of calling the attention of the nations to their God.

I. They shall be a blessing to the nations. "The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. Mic. v. "In that day shall Israel be the third with Egypt, and with Assyria, even a blessing in the midst of the land." Isa. xix. Agreeably to which is the prediction of St. Paul: "Now if the fall of the Jews be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi.

II. They shall be the means of drawing the attention of the nations to God. "God be merciful unto us," (Israel,) "and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations. . . .

God shall bless us, and all the ends of the earth shall fear him." Ps. lxxvii. "He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." Psalm xcvi. And Isaiah thus testifies: "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed whom the Lord hath blessed." Isa. lxi. "And the Gentiles shall see thy righteousness, and all the kings thy glory." Isa. lix. Ezekiel is also very

distinct, and says, "The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. . . . Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezekiel xxxvi. and xxxvii. Thus, also, the miraculous overthrow, on the mountains of Israel, of the GREAT ANTI-JEWISH CONFEDERACY by pestilence, blood, rain, fire, and brimstone, will lead to the same result. "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. . . . And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. When I have brought them (Israel) again from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations, then shall they know that I am the Lord their God." Ezek. xxxvii. and xxxix.

Thus clearly it is revealed, that Israel shall be a blessing to the nations; and thus, through the wonders with which the Lord will accompany their establishment in their own land, shall the attention of the Gentiles be drawn to Him. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

It now only remains that we should conclude our subject with some suitable remarks.

The believer, instructed in this portion of "the mysteries of the kingdom of heaven," is also aware that the return of "the people" to their own land is the next greatest event in the history of the world to be looked for. Long was the period from the creation to the giving of the law. Protracted, again, was the time from that great event to the bringing in of Messiah. And how long has it not been from the coming of Messiah to the present period! But long ago, the Lord has said concerning his promised advent, "Behold, I come quickly." And this, we know, is "the last time." The chronological prophecies also are, by any calculation, almost run out; and "the signs of the times" are strange and foreboding. It is written, "After two days he will revive us; in the third day he will raise us up; and we shall live in his sight." Hosea vi. 2. One day of Israel's history elapsed before Messiah appeared. He came; and now another long "day," of near two thousand years, has run

out. Surely, "the third day," when they "shall live in his sight," cannot be far remote. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. But Gentile ascendancy is not to last for ever;—"Thou shalt arise, and have mercy upon Zion." The believer knows this, and he sees that the event must be nigh, even at the doors; and that which his understanding clearly apprehends, his heart also fully embraces. With the prophet, he unites in supplication, "O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name." Dan. ix. 18.

Seeing, again, that large masses of Scripture are devoted, not only to the past, but also to the future history of Israel, the instructed Christian sees that it is his plain duty to acquaint himself with the page of unfulfilled prophecy which belongs to them. "All Scripture is given by inspiration of God, and is profitable." And as we draw near the times when any particular portion of that Scripture is to be fulfilled, it is, of course, important that we should acquaint ourselves with it, lest the events to which they point should take us by surprise. Now, it is evident, that "the time of the end" is near. Hence, we should acquaint ourselves intimately with those events which are then to take place, and, amongst the rest, with those facts and details which belong to the restoration of Israel. It is our positive duty, and especially the duty of ministers, not to be ignorant of these things. What! shall we, who are "children of the day," find ourselves precipitated into a series of events, ignorant of their beginning, ignorant of their course, and ignorant of their close? That be far from us! "God is the Lord who showeth us light." Let us, then, use that light to his glory. The "sure word of prophecy" speaks distinctly as to the future, and is "a light shining in a dark place." I beseech you, Christian, "search the Scriptures;" and, whilst events in rapid succession are hastening to the development of mysteries which have been kept secret from the foundation of the world, do you, instructed by the prophetic Word, be preparing, and at all points ready, for the consummation. . . .

The whole nation of Israel, as a nation, will, we believe, be only brought in by the immediate power of God. Now for this great event it is the duty of believers to pray, both for the sake of that nation, and also of all others. . . . Very importunate, therefore, is the Christian with the Lord in prayer, that he would be pleased to bring about this great event. Very ardent is his love to Zion, when he sees that through her

such matchless benefits shall from the Lord flow forth to the nations. Dear to him is her dust, and often he fondly thinks upon her stones; whilst from his heart the prayer ascends, "WILT THOU NOT AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?"

From duty, we pass to the privilege of being helpers in benefits to Israel. . . . Our fathers thought not of them. . . . In the world's previous history, age after age brought to Israel naught but shame, ignominy, contempt and obloquy. But now, blessed be God, it is not so. A brighter day is dawning on the doomed and hitherto wretched race; and it is our privilege to see and witness these things. . . . True is that word, "BLESSED IS HE THAT BLESSETH THEE." Gen. xxvii. 29. And one way in which that blessing comes upon any Church which seeks the good of Israel, is obvious; for the Jewish subject at once leads to the Scriptures, the fountain of light and blessing. The Word of God is searched in reference to them, and the Church is illuminated and benefited. The study of the Jewish subject leads to the consideration of unfulfilled prophecy. This always has, as its end and object, THE COMING OF THE LORD JESUS CHRIST; and as this grand doctrine is brought before the Church, so the hearts of believers are animated, and they are led more and more to watchfulness, and holiness of life. In this respect the interest taken by us in the Jews has given us an advantage over other Churches, and over our Dissenting brethren. Hitherto they have not espoused the cause of Israel, and, as a consequence, the study of the prophetic Word (as once with us) is almost unknown among them. The allegorical and figurative interpretation of Scripture destroys amongst them (as still too much amongst ourselves) the marrow and the power, the truth and the literality of the Scriptures of the prophets.

Another privilege connected with labors for Israel's welfare is, that in these we are undertaking that which is well-pleasing to God. Despite all their untold sorrow, they are still "beloved for the fathers' sakes." Rom. xi. 28. God has given them a law which cannot be broken—a national covenant, which he cannot annul. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth

searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Jer. xxxi.

Clear and strong is this language, and indicative of the deep, the unchanging, the eternal love with which *Jehovah loves the chosen nation*. Happy we, then, if the same mind and the same love exists in our hearts towards them. Happy we, if, in the use of means within our power, we are fellow-workers with God; and are found "taking up the stones," and preparing materials for that "highway" which the Lord himself will make for their return. Let the thought animate us, that in *seeking Israel's welfare*, we are *doing that which is pleasing to God*; and let us praise his holy name that he has put the honor and the privilege upon us of seeking the peace of Israel.

AND THUS, in speaking to you of the believer's knowledge, duty, and privilege, respecting the things which pertain to Israel, I have brought to a close our delightful theme. I would that it had been handled with an elevation suited to its dignity, with an unction corresponding to its importance, with a copiousness agreeable to its vastness. But, who is sufficient for these things? The sublimest imagination cannot realize them; the most capacious heart cannot embrace them; the most eloquent tongue cannot describe them.

"And here will I make an end. And could I have done well, and as is fitting, it is that which I desired; but if slenderly and meanly, it is that only which I could attain unto." May, however, a blessing rest on the Word spoken; and may it be rendered effectual in promoting amongst the people of God a more lively interest in the welfare and prosperity of Israel! Even so, Lord, for Jesus' sake!

“DR. THOMAS, AGAIN.”

DR. THOMAS has inserted my article, headed "Dr. Thomas and his followers," which appeared in Vol. II. p. 268, in his "Herald of the Kingdom and Age to come." For inserting it, entire, I thank him. When he affirms that I am "personally unacquainted with" his views, he mistakes; I have read enough of them to know their meaning. Dr. Thomas, however, denies the notion which I understood his "followers" to teach.—"baptism into the kingdom." Of course I accept his denial; but then, pray tell us, Dr. Thomas, why you immerse over again true believers? Is it not into a *hope of the kingdom*? Then I ask you, 1st, To give me a text, a command, or an example, to show that any New Testament saint was immersed

into the hope of the kingdom, in the apostles' days? Nowhere do we read of immersion into either the faith or hope of the kingdom: forgive me, therefore, for saying that you appear to me more anxious for people to *follow you*, than Christ or the Scriptures. I have read your article twice over, but I cannot find that you attempt to set aside Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Paul believed that the Colossians were in the kingdom of Christ, Dr. Thomas does not. There is therefore a great difference between the faith of Paul and Thomas, since the latter denies what Paul affirms. I agree with Paul, and therefore reject, most heartily, whatever contradicts Paul, as Dr. Thomas's teaching does.

THE QUESTION ANSWERED.

The above is from Mr. John Bowes' "Truth Promoter," published at Cheltenham, England, in connection with the sect known there as "*Plymouth Brethren*." He thanks me for inserting his article against me and my "followers" *entire*. I am sorry, however, that I cannot return the compliment, his *policy* affording me no scope for thanksgiving. Do to others as you would they should do to you; which may be fairly rendered, Do to others as you approve their doings to yourself. But this is no article of Mr. Bowes's creed, if we may judge of his faith by his works. I have inserted his denunciation, or whatever he may call it, "entire," but he has taken special care not to publish my vindication at all! What are we to infer from this? Had I failed to convict him of error, I suspect his patrons would have been treated to a perusal of my entire article with some triumphant demonstrations, according to the taste of *Plymouth-Brotherism*, from his own pen, showing the shallowness and absurdity of my lucubrations! But he has not done this, from very obvious reasons.

He accepts my denial of the practical dogma of "baptism into the kingdom," so characteristic of the Campbellite creed. Strange would it be if we practised baptism into a kingdom in whose *present* existence we have no faith! But, says he, "Pray tell us, Dr. Thomas, *why do you immerse over again true believers?*" Mr. Bowes did not intend me to answer this question when he penned it, or he would have sent me a copy of his paper containing it, which he has not done, for the copy before me came not from him, but from a personal friend in Birmingham. Seeing, however, that after several months it has

arrived at last, I will now answer it. The wording of his question does not express the real point at issue between us. It should read, "Why do you immerse over again those whom I, John Bowes, regard as true believers?" To this I reply, Because I, John Thomas, can prove that they do not believe the truth. I do not reimmerse "true believers;" but should, if such an one presented himself for reimmersion, decline to assist him myself, and protest against others going down with him into the water a second time. This is the view of the matter held in common with me and those styled of Mr. Bowes my "followers." Professors who are ignorant of the things spoken by the prophets are not "true believers." They assent to certain theological technicalities about Jesus; but of his *kingdom and its glad tidings* they are as ignorant as Hottentots. *He has promised salvation to Gentiles believing in him as the Son of God, delivered for offences and raised again for justification, who ALSO BELIEVE the gospel of that Kingdom which he is to found in Palestine, and which is to destroy all the thrones, dominions, principalities, and powers of the Babylonish Heavens:* and to such, and to such only, does he command immersion into the name of the Father, Son, and Holy Spirit. Those who deny this kingdom, which is preparing, and has been preparing for the "Blessed of the Father from the foundation of the world," and to which and its glory they are called or invited in its gospel, are not "true believers," whatever their creed may comprehend about the personality of Jesus, restricted to the facts of his first appearing.

The darkness of Mr. Bowes' mind upon the gospel is discoverable in the question he puts, saying, "I ask you to give me a text, a command, or an example, to show that any New Testament saint was immersed into the hope of the kingdom, in the apostles' days?" In answer to this, I would say, that every immersion in those days was for the kingdom, and that only. I say "only," because to "possess the kingdom" is to obtain all that its gospel promises; and to fail of obtaining that kingdom, is to lose its glory, honor, incorruptibility, and life. What else could a man be baptized in hope of, seeing that the gospel or glad-tidings are emphatically the good news of that kingdom, which is to rule over all the earth? To be baptized for resurrection only, would be a hope short of the gospel hope; for many will "awake from the dust of the earth" who will have no part in the kingdom, but rather inherit "everlasting shame and contempt"

But Mr. Bowes will be satisfied with "an example." Well, we cite the case of the Ephesians as in point. "For the space of

three months," says Luke, "Paul spake boldly in the synagogue, disputing, and persuading the things concerning the kingdom of God." Mr. Bowes will, no doubt, admit that some were baptized during this three months; for Paul was *persuading* as well as disputing with success. Mr. Bowes will, perhaps, admit also, that Paul was "testifying the gospel" while he was "preaching the kingdom of God;" but whether he will or not, Luke affirms it. Now, "reason," which was one of Paul's spiritual weapons, asks of Mr. Bowes, "*For what other hope than that of the kingdom could they have been baptized, whom Paul persuaded of the things concerning the kingdom of God?*" His preaching of the kingdom, he styles "the word of truth, the gospel of their salvation," in which he made known to them the secret of God's will, which he had purposed in himself, according to his good pleasure. He told them *what* this kingdom purposed of God would be, and *what* it would comprehend.

It should be for an economy of the fulness of the appointed times, εις οικονομιαν του πληρωματος των καιρων, εις οικονομιαν του πληρωματος των καιρων. These were times far off from Paul's day, and which have not quite expired yet; for the 1335 years of Daniel, at the end of which is the resurrection of the Heirs of the Kingdom, are not yet run out by a dozen years. When this appointed time shall have elapsed, the work of establishing the Kingdom's economy in the land promised to Abraham and Christ, and to all constitutionally in them, will be commenced. He also told them what that royal economy should consist in, namely, a *heading up of the all things in the Christ, both the things in the heavens and the things of the earth.** These things he declares to be "visible and invisible." Some of them in his day were visible, others invisible, but now visible to us; and defines as "thrones, dominions, principalities and powers,"† all of which are to be subjected to him, as declared in Daniel and all the prophets.‡ These are the things which Paul says he preached at Ephesus when he preached the kingdom of God, "saying none other things," as he remarks elsewhere, "than those which the prophets and Moses did say should come.

Now when he preached the same things in Thessalonica as the gospel of salvation, (for there is but "one faith,") he says the people there were "called," or invited to "God's kingdom and glory," and for whom he prayed that they "might be counted worthy of the kingdom of God for which they

* Acts xix., xx.; Eph. i. 13, 9, 10.

† Col. i. 16.

‡ Dan. vii. 14, 27; Heb. ii. 8.

suffered." Now if immersed people are called to a kingdom, and suffer for a kingdom, or seek through much tribulation to enter a kingdom,* is not that kingdom the hope of their calling? And could they be immersed for any other hope than for that hope to which they were called in the gospel of the kingdom? Certainly not. There is, says Paul to the Ephesians, "one hope of the calling." For that "one hope" he immersed those he persuaded; therefore he immersed his converts for the hope of the kingdom of God, and they were what Mr. Bowes styles "New Testament saints." They were immersed in hope of belonging to that glorious company of whom it is testified that "The Saints of the High Ones shall take the kingdom, and possess the kingdom for the Age, even for the Age of the ages"—*עד-עלמא ועד עלם עלמא*—*ād-ālmā, we-ād ālām ālmaiā*.

As to Col. i. 13, I have already published at least two expositions of it, showing first, that it is not "*hath translated*" in the original; and secondly, that the word rendered "*translated*," relates in the text to a state of mind as opposed to the "power of darkness," or ignorance, a state which Paul had superinduced by opening their eyes to the things of the kingdom, and so turning them from darkness to light, and from the power of the adversary unto God; to effect which, the Lord Jesus had sent him to Colosse.† But for Mr. Bowes' illumination, I will repeat that the original word is *μετεσθησθε*, the first aorist tense, and not *μεθεστηκατε*, *methestēkte*, in the perfect. The aorist is indefinite as to time, when simply affirming the action. He translates, or, metonymically, he causes to pass from one mode of thinking to another, or, he causes to change sides. This, in relation to the kingdom, is God's doing through an appointed means; for of the heirs of that kingdom it is written, "*They shall be all taught of God.*" God's teaching had caused certain Colossian Jews and Gentiles to change their intellectual and moral positions; or to change sides. They forsook the synagogue and the idol-temples, renounced the traditions of the rabbis and priests—*εις την βασιλειαν*, *eis tēn basileian*, for the kingdom of his beloved Son. This was a *past* event in relation to them, but an *aorist* process in relation to God, which is not yet completed, nor will it be until the kingdom comes. Hence, his work of delivering from the power of darkness, and causing men to declare for his kingdom as the result of their eyes being opened, is expressed in the indefinite tense of the Greek

verb, which equally indicates what God has done, is doing, and will yet further accomplish in delivering men from Gentile "piety" and philosophy, and turning their minds to the kingdom of his Son.

Paul did not believe that the Colossians, whose eyes he had opened, were in the kingdom of Christ. It is merely Mr. Bowes' opinion that he so believed. Paul, as a Jew and a Christian, was too well instructed in "*the Hope of Israel*," in the testimony of Moses and the prophets, and in the doctrine of Jesus, to believe any such foolishness. He understood the nature, or elemental constitution of the kingdom he preached, too well for that. It is reserved for Mr. Bowes and "pious" gentilests of his class, while the times of the Gentiles are closing up because of their faithlessness in God's kingdom and its gospel,* to believe in so palpable an absurdity. Paul pointed to "the fulness of the appointed times," when "the fulness of the Gentiles should be come in," as the epoch of introduction into the kingdom of the millennial rest—the sabbatism of the saints, the priests and rulers of the world, blessed at that time in Abraham and his seed. I wish no one to follow me. Let my readers hear Moses and the prophets, for if they believe not their writings understandingly, they cannot receive the words of Jesus and the apostles in the sense in which they were spoken. This is Mr. Bowes' misfortune. His head is too full of Plymouth-Brotherism to afford scope for the teachings of God. If he can be exorcised of this, there will be hope in his end. But till that desideratum is accomplished, his policy will continue crooked as Leviathan, and his views vulnerable as Achilles' heel.

I have published all he has written against me that has come to hand, which is quite gratifying to him, or he would not thank me. Now, one good turn deserves another. Will he not then gratify me in returning the compliment? It may not *promote* what Plymouth-Brethren call *truth*, but it will tend to show that their leaders, in contending for "truth," do not eschew the fruit thereof, which is impartiality and justice, though the heavens fall.

EDITOR.

MOTT HAVEN, Westchester, N. Y., {
August, 1854. }

A SIGN is a representative of something. When a man signs his name to any writing, his signature is representative of his approval of its contents, and that he will abide by them.

* Acts xiv. 22.

† Acts xxvi. 17, 18.

• Rom. xi. 22.

SOUTH-WESTERN TOUR.

CHAPTER II.

On arriving in Henderson county, Kentucky, I found myself among my old friends, the "Reformers," known commonly by the name of "Campbellites," and sometimes by those of "Reformed Baptists," and "Disciples." But, though agreeing in the main with the opinions of Mr. Alexander Campbell, of Bethany, Virginia, who in 1838 assumed the *Eye-and-Mouthship** of the denomination, under the title of "Supervisor of this Reformation," they have by no means (as far as my experience went) imbibed his prescriptive and dogmatic spirit. I found them kind, liberal, ready to hear, and disposed to learn; that is, very much in that spirit of religious enterprise which characterized "reformers" in 1832, when the mottoes in which they delighted were, "Call no man 'Master' but Christ," and "Prove all things, and hold fast that which is good."

During my sojourn in the county, my time was occupied in addressing large promiscuous congregations, and in talking replies to innumerable questions from house to house, concerning the things of the kingdom of God. The discourses in the country reacted upon the county seat, also named Henderson, and containing a population of some 2000 people. From some of these I received a note inviting me to address their fellow-citizens in the Court-House. To this I consented, although I have a strong repugnance to casting the pearls of the kingdom before the class that usually assembles at the Court-Houses of the land. They are generally built with little regard to convenience; and located near the village tavern, where, on court-days especially, the rowdiness of the town and country holds its turbulent and vulgar orgies. Court-House meetings have generally an inconvenient amount of this rude and disorderly element of society, ill-mannered boys and uncivilized men—barbarous elements of "the sovereign people," who for the most part, from their known impropriety of conduct, effectually deter the ladies from doing themselves the honor of opening their ears to the words of truth by attending their proclamation there. On the two evenings, however, of my appointment at Henderson Court-house, the people behaved themselves in a very orderly manner. The first night was very stormy and wet; but the second was fine, and the audience on my part unexpectedly good and respectable. The things brought to their ears in that region for the first time were

exceedingly novel, though as old as Moses and the prophets. They could not deny their existence as testimonies, for there they were in those writings in words plainly to be seen. What their conclusions will be I know not; but this I know, that if Christ have any sheep among them, they will respond to the voice of truth, and become obedient for the Kingdom. Besides bearing testimony for this, and vindicating its distinctiveness from all the traditions of the age, a goodly number of *Anatolias* and some *Elpis Israels* were disposed of to such as wished to examine at leisure into the evidence of what they had heard. During my sojourn in the county, I spoke to the public for about eighteen hours, which I cannot persuade myself will be time and labor thrown away. A spirit of inquiry into Moses and the Prophets was certainly kindled into activity. The things they heard created more searching of the Scriptures, and will continue so to do, I trust, than there has been in those parts since Kentucky was a State. This is the foundation of my hope of the enlightenment of the Hendersonians. "The Scriptures are able to make them wise," and to lead them into all the truth. They are God's teaching; and he that comes to Jesus in a scriptural sense is "taught of God." People "err, not knowing the Scriptures." Ignorance of the true meaning of these is the cause of all the errors of "Christendom." Let those, then, who desire to be delivered from the foolishness of men, become intelligent in the word which unfolds the purpose and promises of the Most High. There appears to be a fine field in Kentucky for sowing the prophetic and apostolic word. At present the public mind there is overspread with darkness, the gospel being known by very few. From what I heard, I judge that the general run of Campbellite preachers are nowhere held in less repute than among "Reformers" themselves. To them may be attributed the expiring condition of "this reformation" in the Hendersonian region. To crowd numbers into the water constitutes the "doing good" to which their fervid efforts have been directed for many years. The consequence has been such as might have been expected; to wit, the distension of the body with much gas. The inflation soared among the heavenlies for a time, but soon lost its buoyancy. No balloon generates its own gas. Excitement, not instruction, was the specific quality of the proselytes; so that when the stimulus was withdrawn, and they had to fall back upon their own resources, it was discovered that the root of the matter was not in them; and so, evaporating into their original nothingness, the body collapsed, its crowds retreating into "the world," from whose

corruptions, through lust, they have never escaped. The consequence is, that "this reformation" is more bulky in name than in fact in the region visited. Well, then, let the past be past and forgotten by those honest reformers that remain. Their experience must have taught them that Campbellism is a failure in theory and practice. Let them be reformers in deed, and go on to the perfection marked out in the Scriptures of the old and new writings. Believe the glad tidings of the kingdom in the name of Jesus as Jehovah's representative on His throne hereafter to be restored in Jerusalem* with Abrahamic disposition of mind; and, thus indoctrinated and renewed, be immersed into the name of the Father, Son, and Holy Spirit. This will be a real reform and return to first principles—an embracing of the "Ancient Gospel" in deed and truth. Thus emancipated from the foolishness of men, "watch!" for the Judge standeth at the door. Live in readiness, for the time is short. The sign in the Gentile heavens demonstrates that their times are almost fulfilled, and that redemption or perdition is at hand.

Having finished my work in Henderson, it was my intention to have returned to this city by the way I came; but remembering that I had some particular friends in Dubuque, Iowa, and supposing it to be much nearer to St. Louis than it proved, I concluded to return by that city and Chicago home. I left Henderson by steamer for St. Louis on June 26th, a distance of 412 miles, fare seven dollars. This charge is an example of the sort of imposition practised upon travellers. The fare from Louisville, Ky., which is 200 miles above Henderson, to St. Louis, is eight dollars; for these 200 miles they charge you four dollars, being 112 miles less than half the distance. But when you reënter on another day, instead of charging you only four dollars, they demand seven, which made the cost of my voyage from Louisville to St. Louis eleven dollars. The steamer carried the mails and but little freight; our delays were therefore caused by delivering the mails, landing passengers, and taking in fuel. With these hindrances we arrived at St. Louis on Thursday morning, being about eight knots and a half an hour, 200 miles of the distance being against the current of the Mississippi.

The heat of the weather was excessive, especially when the steamer became stationary at the wharves; and my state-room being over the boiler, the temperature was to me insufferably high. But for the current of air produced by the motion of the boat, it would have been suffocating. Our course,

however, up the Mississippi being north-west, one's endurance was strengthened by the consideration that there were cooler regions ahead, and that every twenty-four hours brought us nearer to them. What comfort we derive from imagination! We imagine a good to be at hand, and the illusion of its speedy possession imparts to us contentment, firmness, and power. So it operated upon me. No one could tell me the distance of Dubuque from St. Louis, but I flattered myself that it was not very far, and that I should find a packet ready to start as soon as the Louisville boat arrived! But this was mere illusion; I found that Dubuque was 477 miles from St. Louis, and that "the packet" did not start till 4 P. M. on Friday. Had I possessed experience of Upper Mississippi steamers, and been aware of the railroad facilities, I should have saved time by going far around to Chicago, and thence to Dubuque; but I entered myself a passenger on board the Admiral before I discovered the chicanery of the port; and so became booked for a great trial of patience and constitution.

I entered at 8 A. M. on Thursday morning, paying nine dollars for board and passage from that time till leaving the boat. They knew they would not start at the time advertised; but they will say any thing to secure a passenger—that is, his money; for after that is paid, they care nothing for his comfort or convenience. After entering, I found that the boat had got a hole in her bows, and must be "docked" before they could load; and that she could not possibly leave port till 5 P. M. on Saturday. Here, then, instead of getting into a cooler region, I was doomed to stew in perspiration for fifty-seven hours on board of a steamboat jammed in by others at the landing, under a blazing sun reflected from the paved levee, clouds of dust, and at a place where the people were dying two hundred a day of cholera. This was a period of exhausting inactivity. The drain of moisture from the system was enfeebling. Mental lassitude, loss of appetite, and sleeplessness, to some extent, resulted from the heat. The natives were all complaining that it was the hottest weather they had ever endured; it is not to be wondered at, therefore, that I, from a more temperate latitude, should find it so severe.

During this trial of patience, I had scope enough for studying the system of delivering and receiving freight, and loading steamers. I do not know that the information I acquired will be of any use, unless to exclude the thought of ever turning drayman, wharf-hand, or stevedore. How the creatures were enabled to endure the labor was marvellous to an exotic who felt competent

* Jer. iii. 17.

† Rom. iv. 3, 13—22.

to little more than maintaining the perpendicular in the shade. The truth is, they could not hold out; for though urged on by their overseers and fifty cents an hour, there were hours in the middle of the day they could not be induced to work. Our freight was heavy, consisting of hogsheads of sugar, stoves, iron safes, whiskey, corn, &c., for the Minnesota Territory and intermediate points. These required great labor to ship, having to be borne up an inclined plane by the leverage of muscle alone.

Our table fare during these fifty-seven hours was of the huskiest description. Frogs were the only episode to dry yellow corn bread, sad rolls, decoction of chicory, and tough meat. This was the first time I had tasted frogs, and could I have forgotten that they were frogs, I should have eaten them with great *gout*. But I could not entirely deliver my imagination from the croaking mud-reptile itself, the sight of which is not at all enticing to a weak stomach. But, imagination aside, frog is really delicious, being much more relishing than the tenderest chicken. I do not wonder that the French are so fond of them, seeing that they were themselves originally denizens of the frog-ponds of Westphalia. Men become not only familiar, but partial to their associates, and mimics of their peculiarities. The leaping agilities of the frogs, it is supposable, so strongly impressed the French people, as to turn them into a nation of leapers, whose leaps, when timed and set to music, constitute *dancing*. The dance-music of the frogs is in their throats; Monsieur Cra-paud's* is in his fiddle. Frogs and Frenchmen have been *Anglicé* alliterative companions for ages; so much so that *frog* is equivalent with *Frenchman* in the *sobriquets* applied to nations. Thus, if the Ohioans are *Buckeyes*, the Michigans *Wolverines*, and the British, *unicorns and lions*, the French are *toads and frogs*. In England the nickname typifies the French with the common people, under the supposition that they acquired it because of their frog-eating propensity. This, however, is a mistake. The people have traditionally retained the type but forgotten its origin. Frogs became representative of Frenchmen, (and perhaps of Prussians, the modern denizens of Westphalia,) for the reason given by M. Court de Gebelin in his "*Primitive compared with the Modern World*," and quoted below. They are the tenant reptiles typical of the marshy country originally occupied by "*the bands of Gomer*," which include the French; therefore they

came to represent themselves by the frogs; and although they afterwards dropped these and retained the lily, an aquatic plant, tradition perpetuated the symbol in its true import to the present time.

While moored to the levee, I visited a bookseller in behalf of *Anatolia*, not as its author, but as an amateur who supposed he might like some to sell if he were aware of its existence. I was attracted to a store on the principal street by a placard of one of Dr. Cumming's works on prophecy, supposing that an interest might exist there in the subjects treated of in *Anatolia*. But appearances were deceptive. The dealer in books said that the people of St. Louis were not a reading people, and that though he believed in the Bible, which he admitted he did not know much about, he did not believe that it told any thing about the future. As for Russia being triumphant, he had no idea of such a thing; and that nobody in St. Louis expected such a result but the Catholics, who wished it. England and France were too powerful for Russia, for whom Turkey single-handed was enough. Now what was to be done with such a logical and oracular bookseller as this? Literally nothing in the interest of *Anatolia*! "Well," said I, "these are the opinions current in your city, whose inhabitants you say are not a reading people. What else could be expected of a people who do not read, and do not know much about what the Bible contains? But is it not a disgrace and a reproach to the clergy of St. Louis, that they have had the ear of the people from its foundation, and that they have created in them no taste for reading and the Word of God? Now the author of *Anatolia* has studied the Bible diligently upwards of twenty years. During that time he has written much concerning *the future which is now the present*, and what he showed from the Bible would come to pass, is now transpiring in this Eastern Question, which will become a Western Question before it arrives at its solution in the East. This is modern proof, to say nothing of ancient, that the Bible does reveal the future of nations, and that it can be known before it comes to pass. The clergy, like their flocks, know nothing about the matter; save, indeed, a few exceptional cases, in which they have to some extent abandoned their theology for Moses and the Prophets. The current dialect of the people is evidence of clerical apathy and unfaithfulness. Their conversation is sensual and profane, and the making of money to spend upon their lusts, the idol of all their hearts. It is the duty of those who perceive this demoralization to endeavor to counteract it. This is the tendency of such works as *Anatolia*, which supply what the 'spiritual ad-

* *Le crapaud, désigné les marais dont sortit les Francs.*—The frog designates the marshes whence the French originated.—*Gebelin*.

'visers' of the people cannot furnish them with for 'love of their precious souls,' money, nor life. Booksellers should not only be able to supply books inquired after, but to create a demand for books unknown. I called to let you know of the existence of this book, and where you might obtain it, and upon what terms." But I could make no impression upon him. He might order some if he heard of their selling at the North, but he was not disposed to take any trouble to introduce them until sought after from other influences than his own. Thus ended my *amateur* agency for the author in St. Louis, Missouri, an *entrepôt* of Romanism for the Mississippi Valley. Who can wonder at Protestants turning Papists, or embracing any other semi-pagan absurdity of the Gentiles? A people who do not read, and who neglect the study of Moses and the Prophets, are the sport of every wind that blows, and liable to be ensnared by the cunning craftiness of men, whereby they lie in wait to deceive at any time. There were other booksellers in St. Louis; but apprehending that this was a pretty fair sample of "the trade," I did not care to trouble myself in such hot weather with their obtuseness any more. So I pocketed Anatolia, and made a clearance for the boat.

The honesty of St. Louis does not appear to shine more brightly than its scriptural intelligence. I heard that it was the greatest place for thieves on the Mississippi. If I had received a hint of this a few hours earlier, it might have saved me some loss; but I was not warned to watch the stable until the steed was stolen. I used to sit on the hurricane-deck till near midnight to cool off before I turned in to my berth. But it was out of the question to sleep there with closed doors, so, not apprehending any intrusion, I placed them wide open, and hung my coat and vest inside out upon a hook behind that opening into the cabin, with my watch so concealed in their folds that only a small part of a black silk guard might be seen over the hook. I laid down in the rest of my clothes, with the conviction that the least noise would wake me, owing to the discomfort of the place. But in this I was deceived. I slept several hours, and on waking arose to see the time, but found no watch. A thief had visited me in the night, attracted, I suppose, by the ticking of the watch, which he appropriated to his own use. It was gone, and, I soon found, with no chance of recovery. On reporting my loss to the clerk of the boat, he informed me for my consolation that I was not the only one that had been robbed in the night. That the gentleman on my right had lost thirty dollars that were stolen from his pantaloons,

under which were also two gold watches, which escaped, he supposed, in consequence of the thief being disturbed in his operations. I suspect some of the blacks on board were the thieves, but inquiry would elicit nothing, as they were sure to deny it, and we had no proof.

At 5 P. M. on Saturday our "packet" slipped her cable and put out into the channel of the muddy stream. We flattered ourselves that we were now fairly under weigh, and the thermometer of our depressed spirits began to rise. But our tardy skipper soon hove-to again, to lash on a lighter he was going to tow up to Galena. Our "packet"—a swift passenger craft—had become a tow-boat heavily laden with freight. My hope of a speedy voyage to Dubuque was gone, and the certainty of a nearly five days' journey before me. We crept along at about four knots an hour. The current for twenty miles, being below the mouth of the Missouri, was very strong; but above that about three miles an hour. This five days' ascent of the Mississippi was very tedious and monotonous, especially to those impatient of detentions in which they had no interest. The river from the mouth of the Ohio to Dubuque, about 700 miles, is a wide waste of waters, with thousands of low, flat, uninhabited islands. Sometimes you approach the bluffs, which afford a little variety and interest to the traveller; but generally speaking, the navigation is among the flats and island swamps. There are some flourishing towns making their appearance on the banks, showing the industry and enterprise of the white man. The Illinois shore of the river is low and marshy, and exceedingly uninviting. The Missouri, though generally higher, is wild and unimprovable. The Iowa coast seems to presents the best aspect, and showed improvements in more localities than either of the others.

On arriving at Keokuk our progress was arrested by the Lower or Des Moines Rapids. Here we had to discharge our freight into lighters, each of which had to be towed by eight horses a distance of twelve miles. Being sufficiently lightened, we cautiously ascended the stream, rubbing the rocks only once. Having cleared them, we came to moorings for the night, which was occupied in transferring the freight from the hired lighter into the hold of the steamer. This labor was completed by daylight, and we again got under weigh, with the consolation that there would be no more lightening to cause delay.

Soon after leaving this place we passed Nauvoo, the former capital of Joe Smith's Mormon kingdom. The site is commanding, on the Illinois side of the river. The "tem-

ple" is quite conspicuous, architecturally commonplace, and notable only as a monument of impiety and folly. The place, I believe, is now in the hands of the French Icarians, who are experimenting in the vagaries of Socialism. The land as seen from the river is stripped of its timber, gulleyed, and exhausted, and may be said to have spued out its inhabitants, disgusted at their agriculture and improvidence.

In process of time we arrived at Rock Island and Devonport, two towns opposite to one another, at the foot of the Upper Rapids. This is one of the most beautiful regions of the Mississippi. A railroad from Chicago terminates here, while another to Council Bluffs will run from Devonport on the Iowa side. We took many Germano-Swiss emigrants and their "plunder" on board here for Dubuque and Minnesota. What sturdy women! what incarnate ugliness! How little elevated they appeared above the cattle! Yet in a short time they will be incorporated with "the sovereign people," and flattered by stump orators into the illusion that they are the most enlightened people under the sun, for the sake of their votes! From such a popular sovereignty may the world soon be delivered by the heaven-born majesty of the Kingdom of God!

We passed over the rapids without snagging our bows upon the rocks, as some had done before us. Soon after clearing them we hove-to for freight at an insignificant-looking place. Here we were detained several hours taking in corn, sheep, and horses, for St. Paul, not the apostle, but a city in Minnesota. Here a man passing behind a cow was kicked at, and starting back to avoid the blow, fell overboard. The current swept him along, but a boat put off from the shore, and intercepting him, brought him in with the loss of his hat. Another, bathing in slack water, got into the current and was floating off, but was fortunately seized while passing by the guard towards the wheel, and dragged in. These two incidents, which happened at night, caused great merriment to the crowd, which was excited to laughter by the buffoonery of a negro deck-hand. With a feigned voice he called out to the terror-stricken men in the flood to "hold up their heads if they died hard!" This Merry Andrew would have done well for a King's fool. He wore an old felt chapeau, once white, which he had fashioned into a sort of cocked-hat, and covered with ribbons and bits of paper, which he styled his "fourth of July." Under this fool's cap he played the fool from St. Louis to Galena. His fellows all liked him, and seemed encouraged in their work by his folly. He took it into his head to fire fourth of July salutes on the

fifth, when we were nearing Galena. He loaded "Charley," as they called the gun, driving in the rammer with an axe. The thrice-repeated explosions were tremendous concussions upon the tympanum of the Galena authorities, who had forbidden such demonstrations from boats approaching their domains. Motley's love for thunder, fire and brimstone, caused him the loss of his situation, which was worth forty dollars a month, the common wages of deck-hands on the Mississippi, in the busy season of the year. The officers of the boat were called to account for endangering the necks of equestrians and charjoteers by the startling noise. They made the best apology they could, and satisfied Galena justice by the discharge of the offender.

After lying-to at Galena some fourteen hours, the greater part of our time doing nothing, we commenced our nine miles' descent of Fever river, at 4 A. M. But I remember the citizens of that place do not like their river to be called "Fever," however richly its low mud banks with their rank vegetation show that the name is appropriate. They prefer to have it called the Galena river. Well, we gladly emerged from this creek into the broad waters of the Mississippi again, and turned our head finally towards Dubuque, which is about twenty-four miles from Galena. We arrived opposite the city about 10 A. M., but before we could get at the levee we had to pass between some island flats, where in the attempt we stuck in the mud. After some time we ploughed our way through, and at last made fast at the landing, rejoiced at the opportunity of finally escaping from the demoralized and demoralizing society of a Mississippi steamboat.

Dubuque is a flourishing and enterprising city of about 12,000 inhabitants, with all the *et ceteras* pertaining to a western settlement of people from divers countries under heaven. Building is going on with considerable activity. The houses and stores going up are of a superior class, and the work upon them neatly and substantially executed. Behind the town the bluffs are of a towering height; nevertheless, the industry and perseverance of the place are cutting them down, and making roads up them to the fine prairie region above. But to lead Dubuque speedily on to its "manifest destiny," its municipality must Bostonize the flats before it; that is, dam out the Mississippi and pitch the bluff-rocks into the bottom. All those flats and channels should be covered with streets and stores, and the wharves of Dubuque should bound the islands. Of course this would affect the interests of the holders of existing wharves, who would do their ut-

most to prevent the improvement. But their opposition ought not to be allowed to weigh against the health and general prosperity of the city. Dubuque must have a better landing, or visitors will give it a bad name, which in trade and commerce is equivalent to a death-warrant against a dog.

Dubuque is at present interesting as an arena upon which Popery has been insidiously seeking to gain the ascendancy. Till recently, Protestantism has been too much in awe of it to maintain the position which is its due in a republic originally founded upon the *political equality and civil and religious freedom of all mankind*. This in theory is the foundation corner-stone of the "TEMPLE OF LIBERTY," yclept "*The Republic of the United States of North America*." This republic as originally constituted is neither Popish nor Protestant, but the *political embodiment of liberty for all white men*. This being the fact, the Constitution is a great national protest against all liberty-hating institutions upon earth. It is therefore a political protestation against Popery and its Harlot-Progeny; for Popery and its priests hate liberty of thought, speech, and action, in all their forms. Protestants in Dubuque, instead of boldly facing the Serpent, thought to charm it into innocuousness by craven meekness in its presence, under the absurd supposition that "Popery had changed!" They ventured to say nothing against it above a whisper, lest their Popish maid-servants should report it to their father confessors, and a mark should be set against them whereby they should suffer in their temporalities! The press, such as it was, was at the beck of the Pope's lacqueys, and no dog wagged his tail against the will of Rome! Dubuque was fast sinking into the degradation of an Italian city, where liberty is dead and buried, and men rot in jail for reading the Bible, and being suspected of free thoughts.

But happily for that otherwise prosperous place, a press has been recently established there, whose proprietors and conductors do not fear to grip the serpent and extract its fangs. The *Dubuque Observer* has reminded the people of what Washington said about "foreign influence;" that is, *the influence of foreign potentates, temporal and spiritual*, who in the nature of things hate republics, and all free civil and religious institutions, and whose principle of self-preservation it is, to compass sea and land by their emissaries for their destruction. This proved the tocsin of alarm. The Popish priests were known to make more frequent visits than usual to the editors at command, and very soon their instruments raised a hue and cry against *The Observer*, charging it with gratifying its ma-

lignity against the Irish in the name of Washington. Of course every one not a natural fool could see through this at a glance, and all not knaves did practically acknowledge their perception of the craft in giving *The Observer* their support. Thus the war for the anti-Papal liberty and independence of Dubuque commenced, and I am happy to be able to testify that the priests and their sycophants of the press have been well thrashed and exposed, and that the crest-fallen Protestants are recovering heart, and, I trust, will yet teach priests and Popery to hang their varlet heads before civilization, liberty, and truth.

Finding that I should be detained in Chicago on Sunday if I left Dubuque on Saturday, I concluded to remain in Iowa until Monday. Friday and Saturday I spent in surveying the country in and around the city, and on Saturday evening accompanied a friend some ten miles up the river, in the new steam ferry-boat, A. L. Gregoire. It was an excursion to glorify the proprietor of the boat for his great public spirit (not forgetting his own pecuniary advantage) in setting it to run from the railway terminus at Dunleith to Dubuque, which hopes to be the eastern terminus of a road into the far, far West, as it is now the great highway to the Rocky Mountains and the world beyond. This ferry-boat excursion, without music, unless the scraping of an old fiddle among the dancing high-life-below-stairs people could be called such, was a tedious affair to a traveller just escaped from eight days' domicile on board a Mississippi freight-boat. A little amusement was got up on putting about ship, in the way of speech-making. Some enthusiastic gentlemen from the four winds made great balloon orations upon ants' eyes. Of course there were no such people as the ants, and their eyes beamed with an intelligence that no ants in the East could look upon and live. Two of these ants stood up under cover of the darkness and told the intelligent ants that the East was nothing in comparison of them. This made certain red flannel waistcoats among the intelligent ants screech out as ant-throats never screamed before. This was to prove how well deserved they considered the compliment, and what a discerning ant they took the speaker to be! Emboldened by the encomia and felicitations he had heard, a western ant of rotund and beef-eating appearance rose upon his hind legs, and spreading his wings, (for the intelligent ants have great wings,) soared off among the stars; and when he found leisure to return to the A. L. Gregoire, he startled us from our gravity by prophesying that tall-masted vessels from the ocean would ere long dis-

charge their foreign cargoes at Dubuque!!! He did not enter into particulars, or he might have treated us to an explanation of the how vessels drawing fifteen or twenty feet would get over the rapids, to say nothing of sandbars and shoals innumerable; and what advantage would be obtained over steam by transportation of merchandise up stream in sailing-vessels! This was a member of the Dubuque bar, of harmonious tendencies, being peculiarly fond of *nightingales*. The speeches were indeed very funny, and the intelligent *vivas* of the red flannels very high in the gamut. The effect upon myself was very depressing. Was it possible to interest such a people in the great things of the Bible? Was not Popery better suited to them than Christianity? What an earthly and sensual creature is man untaught of God! While philosophizing thus upon the scene around me, I heard the name I bear called out in divers parts of the crowd. Being a stranger, I did not imagine that I was intended. But as it began to be pressingly repeated, and no one answered to it, I feared it might be a call for me to follow up the profound observations of the last speaker. Horrified at such a catastrophe, and having no enthusiasm to expend upon the Dubuque ferry-boat, and the divine intelligence of the sovereign imperials of a semi-Papal community, I retreated from the crowd to a more retired position. I learned after that the call was meant for me, but happily in vain.

On Sunday morning I accompanied a friend to "the Stone Church." The congregation that meets here holds the opinions of A. Campbell, of Bethany, Virginia. They were expecting a preacher from Palmyra, Mo., but he had not arrived. Mr. Mobley, to whom I had been introduced a day or two before, seeing me there, arose and stated the fact, and very politely invited me to address them. I accepted the invitation, and spoke to a very attentive audience on the purpose of God in the formation of the world. This of course introduced the gospel preached to Abraham, to whom it was announced that *in Messiah's day the world should be his and his seed's, and that all the nations of that world should be blessed in them both*. Having finished, and taken my seat among the people, Mr. Mobley informed the congregation that "to that hour their preacher had not arrived, but that they were expecting him every minute. It was hoped he would be in Dubuque before night, but that if he did not come, they would do as well as they could." There was no meeting in the afternoon. One of the members called to see my friend, and stated that many of his brethren were dissatisfied with what

they had seen and heard in the morning. They thought that the trouble I had taken to address them was at least worthy of thanks, and said they wished an appointment had been made for me in the afternoon. As for night, they could have heard the preacher expected during the week. They wanted to hear more of the things I had introduced to their notice, and were sure that if I would stay till next Sunday, and speak in the interval, Globe Hall could be filled every night. I was introduced to this member, who proposed the same thing to me. But I could not comply, from various reasons; first, this was July 6th, and I wished to be in Rochester by the 13th; and, secondly, I did not wish to seem to get up meetings in a spirit of opposition to those about to be held where I had first spoken. If a course of lectures were really desired by many of the Stone Church members and citizens of Dubuque, they could raise the funds, hire the Hall, and be prepared to pay my expenses to and fro at least, (*remembering also that I cannot support a family out of bare travelling expenses,*) and when they informed me of their readiness, and I found it possible to comply with their request, I would come. In the meantime I suggest that the people proceed diligently in the reading of the Scriptures, and avail themselves of the information they may obtain from *Elpis Israel and Anatolia*, so that when I come they will be the better able to understand what I discourse about. In the evening I went to see them "do as well as they could." The preacher had arrived, and they were delivered from the trial. We took our seat in the crowd, but before the commencement Mr. Mobley came and very politely invited me to take a place among the upper seats of the synagogue. But this I respectfully declined, not wishing to be identified with the preacher before I knew what sort of doctrine he was going to preach. The sermon was a stereotyped edition of a John Taffe's discourse on Positive Institutions, published some years ago in the Campbellite papers. The reasoning was good, the delivery too much mixed up with levity and feminine illustrations, and the tendency of it to get people into the water with but little regard to the "One Faith." The discourse, however, would do good, if it can only rationalize the people on the subject of Positive Institutions.

On Monday morning I left in the stage for Warren, where I took the cars for Chicago at 8 P. M. We arrived at this city about 6 A. M., and soon after started for Detroit. From this we crossed the St. Clair river for Windsor, Canada West, where we entered the cars for Niagara Falls via London, Paris, and Hamilton. Crossing the

Suspension Bridge, we transferred ourselves to the New York train by Elmira to Jersey City, where we arrived at 11 P. M. By 12.30 I reached Sixty-first street, and as there was no conveyance thence at that hour, I walked to Mott Haven, where I arrived at 2 P. M., after an absence of six weeks, and a tour of some 3500 miles. In the morning I found a large mail awaiting me at the office, and containing orders for 300 Anatolias. These I despatched with all expedition, and on the 13th at 4 P. M. took my seat for Rochester, where I arrived at 7 A. M. on the following day, distant 400 miles from New York city.

EDITOR.

Aug. 15, 1854.

"A Curious Sect."

THE London correspondent of the *New York Herald* reports the existence of our coreligionists in Britain to its readers in America in the following words:

"A curious sect of religionists," says he, "has just arisen in England, called *The Disciples*.' They believe that Christ will appear in 1864; that the Russians will triumph over the Turks, and the Jews over the Russians—the latter event to happen in ten years' time, when the Jews will become a nation in the Holy Land. Christ is to become their King. Abraham, Isaac, Jacob, and the rest of the righteous Jews of old, with the few elect among Christians, will rise from the dead and live for ever in Palestine; but the heathen and wicked Jews and Christians will sleep eternally."

This is about as correct a statement as could well be expected from a newspaper correspondent who is not himself indoctrinated in the faith. It is not, however, sufficiently precise to obviate misapprehension. We should prefer a little more detail, and therefore somewhat more after the manner following:

They believe that the terminus of Daniel's period of 1335 symbolical days will obtain in 1866, or thereabouts; and that these being ended, "*many who sleep in the dust of the earth will awake, some to the life of the Age, and some to the shame and contempt of the Age;*" and that as Jesus is to raise them by the Spirit of Jehovah, his "*coming as a thief*" at that epoch is of course necessitated.

They also believe that, whatever may be the present reverses of the Russian arms, they will ultimately triumph over the Turks, whose power is doomed to extinction, though all Europe decree its "*integrity and independence*." They believe that when Russian ascendancy is established, Russian ambition will seek to extend its dominion over Jerusalem, Palestine, and the Far East,

which Britain and those of the Jews then in Palestine will endeavor to prevent. The Russian forces, however, will take Jerusalem, and occupy the northern and southern portions of the land, its eastern being still in dispute. At this crisis, Jesus of Nazareth will come as a thief upon the combatants, and destroy the power of the Russian Autocracy, and shatter its imperialism into fragments—the latter event to happen *after the many awake from the dust of the earth*. The Russian power being broken, the work of Jewish national restoration to Palestine will commence—a work occupying 40 years after the return of Christ, during which He and his Brethren at the head of the armies of Israel are destroying the governments and hosts of the East and West, and reducing the nations to an enlightened and faithful obedience to their will.

At the end of this 40 years the Twelve Tribes of Israel will become one nation and kingdom, occupying the land in the full extent promised to Abraham, Christ, and their coheirs, the kings and proprietors of the tribes, land, and dominion for ever—a dominion extending over all nations to earth's utmost bounds.

But they believe also that the generations of the dead which have died in "*times of ignorance*" perish without resurrection. As to men who have embraced the faith of Christ, but have proved truant to its principles and morals, also Jewish rejecters of the claims of Jesus to the Messiahship, who flourished in his and the Apostles' days, they believe will awake from the dust to judgment at his appearing; while Gentiles under times of knowledge, who refuse faith and obedience to "*the Gospel of the Kingdom*," will arise to punishment 1000 years after Jesus of Nazareth ascends the throne of Jehovah's Israelitish kingdom and empire. Having then risen from the dead, they will receive according to their works. This righteous retribution being perfected, they will be for ever consigned to death again, which will therefore be to them "*Second Death*," and consequently eternal. Thus the wicked will perish out of the earth, and "*the righteous dwell therein for ever*."

This Israelitish kingdom, they believe, is God's Kingdom of the Heavens, and the kingdom of which the gospel, or glad tidings, treats—"the Kingdom of Jehovah and of his Anointed"—the kingdom which the God of heaven shall set up in the days of the existing kingdoms of the Roman and Papal earth; and which shall establish on that territory "*Glory to God in the highest places, (εὐ δόξα, εν ὑψιστοις)* over the earth peace, and good-will among men." They believe that the gospel invites men to

become the immortal possessors of this kingdom of the Holy Land, which shall never be destroyed nor left to successors, with all the honor and glory, power and dominion, that pertain to it—on condition of believing the truth concerning it and its King, of being immersed into the name of the Father, and of the Son, and of the Holy Spirit, and of a patient continuance in well-doing—being fully assured that, as this kingdom is a righteous administration of Israel and the nations in the age to come, none but the righteous can possess it.

The correspondent of the *New York Herald* styles us who believe these things "a curious sect." Doubtless we are a curiosity to him, if he have fallen into the conceit that the religion and opinions of "Christendom" are the system and testimonies of the Bible! The real curiosity is Papal and Protestant religionism, that with millions of Bibles in the hands of the people can palm itself off upon European and American intellect as the religion and faith of Jesus Christ! The "curious sect" rejects the Christianity of "Christendom" as a semi-pagan apostasy from the religion and testimonies of the Bible—the *Gentilism of the east out, unmeasured court, which is without the temple*—Rev. xi. 2—"for the temple of God is holy, which temple," says the apostle, writing to his brethren in Christ, "are ye." 1 Cor. iii. 16, 17. They believe that it is because of "the abominations" practised in the name of Jehovah and his Anointed in this Court of the Gentiles, that a crisis is forming against Europe, arising out of the decadence of the Ottoman power. Russia's mission is to lead up their hosts to the Valley of Jehoshaphat for destruction by the hand of God. To accomplish this, the policy of Russia must first triumph over the South and West. Her policy must become European and anti-British—a policy that will move the armies of the Continent "against Jerusalem to battle." But before the governments of Europe shall place themselves under a RUSSIAN PROTECTORATE, much has to be accomplished in a short time—the Anglo-French alliance will be dissolved, revolutionary democracies receive their quietus, and Turkey divided among the strong. The Hour of Judgment will then be imminent. The catastrophe of "Christendom" is at the very door, when the indignation of God will issue forth as a stream of fire to consume the mitred pop'hcrites and oppressors of the world.

EDITOR.

"BEHOLD, I come as a thief. Blessed is he that watcheth."—JESUS.

The Crisis in the East.

The Russian Question; or, The Crisis in the East. From the French of M. Léouzon le Duc, late Chargé de Mission to the Courts of Russia and Finland.

EVENTS of the day lend a deep interest to works like this of M. le Duc. Constantinople is now the scene of the European drama. The hostile powers of the earth, moral and physical, are there in presence; and while the ink is drying on the paper on which we write, it is possible that artillery may have there superseded reason and logic with its more arbitrary arguments. Nevertheless, so far as the topics here treated are political, we do not meddle with them:—we are content to gather from such works a crop of those anecdotes which have a certain social or historical importance.

It will surprise no one who has read history that the Russian should yearn for the possession of Constantinople. "Whilst we do not possess the Dardanelles, we are without the key of our house," said the Emperor Alexander. This is the argument—the political reason—the state necessity for the long-pursued policy of the Muscovite Cæsars. But there is something under this, and older than the Romanoffs themselves—the instinctive turning of the human race towards the South—the pressure of the population at all times from the icy regions of the North, from snow field, sandy waste and dismal swamp, towards sunlit hills, rich plains, the vineyard, the orange grove, blue air and glancing waters. The form of the emigration changes—the desire of change remains. In one age, a nomadic tribe, carrying its household gods, driving its cattle on before, comes down from the great Steppes. Ages later, it is a Ukraine horde, mounted and armed, that rolls down the corn-lands of the Crimes, and dashes itself like a tide against the rocky barriers of the Caucasus, falling back in broken powerless wavelets. Still farther down, the tribe, the horde, is organized, and officered after European modes. Its march is announced by diplomatic agents, and its advances celebrated by religious rites. But it is nevertheless the old irruption—forced by the old causes. The frost-bitten citizen of St. Petersburg dreams of the gorgeous climate of Constantinople, as the Goth in his forest dreamed of Italian vine gardens; the luxuries of Pera, the sunlit shores of the Bosphorus, have the same power on the imagination of the Russian woman as the reports of the surpassing pomp and glitter of imperial life had on the fancy of Vandal savages striving with arid nature for a scanty subsistence.

But while Europe recognizes in this yearning of the Northmen for a greener and softer

possession on the earth's surface a law of history, it also recognizes as another law, equally derived from history, the necessity for controlling, driving back this tide of southward invasion. In each of the long series of emigrations from the steppes, the marsh country and the forest, Europe has found a grave calamity. Every advance has been a blow to art, letters, and civilization. Now and then a barbarian horde has carried with it the germs of new ideas—of beautiful social laws—as, for instance, the German tribes, who brought with them the instinct of personal liberty and the chivalries of sex. But the barbarians from beyond the line of the Dniester and the Vistula have overthrown freedom as well as civil polity—freedom of speech, of trade, and of thought. This constitutes the moral necessity which exists on the part of free and civilized nations to resist the migratory dispositions of the Northern men.

How far the organized power of the Muscovite corresponds with the essential idea of a slavish barbarism, M. le Duc shall tell us in a few anecdotes. Here is an amusing illustration of the difficulties which beset even a despotic government when it has to deal with literature, and desires to be consistent:—

“It is impossible to conceive any thing more ridiculous than the aspect of the censorship of the press under Prince Menschikoff's administration. It is true that the General Board in Russia has never been distinguished by any great amount of perspicacity and luminous enlightenment, but it was reserved for Menschikoff to render it supereminently absurd. . . . The words *Liberty* and *Freedom*, with all the adjectives and adverbs derived from them, are proscribed and expunged from the Russian vocabulary; and the following ludicrous anecdote will show the manner in which the censors act upon this proscription. Some time since, a professor of mathematics sent in the manuscript of a work on mechanics for the inspection of the Board, soliciting permission to publish it. Now, it happened that, in describing the action of some mechanical apparatus, the author stated that the wheels, springs, &c., worked *freely*; and further on he wrote that a straight line could be elongated into infinite space without the slightest *limit*; whereupon the censors struck out both words—the first without any comment, the second on the ground that the Russian Emperor's authority was the only thing *without limit* in this world.”

Here again is a good expression of the barbarism of the people. The story will probably recall a well-known passage in Ta-

citus. The vice referred to is the vice of barbarians:—

“How can it be expected that the Russian populace will abstain from intoxication when the practice is sanctified daily in their eyes by the example of the priests, their natural instructors? In one parish in the interior it is within the author's knowledge that the inhabitants, for a long time past, have invariably kept their spiritual pastor under lock and key from Saturday evening until twelve o'clock on Sunday, to prevent his becoming too much intoxicated to be able to perform the mass; yet on some occasions they have been deceived, and he has staggered into the church, thanks to the bottle of brandy he had concealed beneath his frock.”

Of a different kind, but equally good as an illustration of manners in the same factitiously-civilized empire, is the following story:—

“During the reign of the Emperor Alexander, the daughter of a noble family in a remote province fell in love with one of her father's male domestics, and had the misfortune to become a mother. Fearing that her shame might be disclosed, she consented that the partner of her guilt should destroy the child; and, both her parents dying a few months afterwards, she was left an orphan. Then her former paramour began to persecute her unceasingly, and extorted large sums of money from her by threatening to reveal her crime. The girl yielded to his menaces for a considerable period, but, becoming weary of his pertinacity, she contrived to set fire to some premises where the man happened to be sleeping, and, all means of egress having been previously removed, he perished miserably in the flames. But, notwithstanding her freedom from any damning evidence, her bosom was now so torn by agonizing remorse for the double crime she had committed, that one day, unable to bear her mental torments any longer, she hastened to the village church and confessed her sins to the priest, who, of course, communicated the astounding tale to his wife, under the promise of inviolable secrecy. Not long afterwards, the young lady was present at a ball given by a personage of the very highest distinction, where she eclipsed all her rivals by her beauty and the splendor of her attire, when, whilst she was the ‘cynosure of others' eyes,’ the observed of all observers,’ the priest's wife approached her unsuspecting victim, and openly recounted the horrifying story the young lady had confided to the priest. The ball-room was in an uproar, the lady was taken into custody

immediately, and ultimately tried and condemned; but, being of noble birth, the judges thought it necessary to refer the sentence to the Emperor for his approbation previous to its being carried into execution. The result of the appeal was totally unlooked for; the Emperor was so indignant at the priest's treachery, that he degraded him from his ministerial office, and sent him to the army to serve as a common soldier for life; and he was so touched with the girl's sincere repentance, that he merely sentenced her to do penance in a convent for two months, which, with her shame and crimes, did not prevent her from making a most desirable marriage."

Ever true to the general ideas of the barbarian, Russia conquers, according to M. le Duc, by corruption rather than by force. The Macedonian, to quote an old story, said, he never despaired of taking a city into which he could drive two asses laden with gold. The Russians have a saying which means pretty much the same thing:—"We have ambassadors, therefore we need no fleets." M. le Duc says on this topic:—

"Russia values her troops at their absolute worth, and has but little confidence in them; therefore she has recourse to other and more effectual means of foreign subjugation, and thus it is that the soft voice of Muscovite persuasion ever mingles with the cannon's roar, and the Czar's victories cost less lead than gold. In the Turkish campaign of 1828, it is beyond a doubt that the Russians would have been compelled to an ignominious retreat if they had not bribed the Pacha of Varna to yield that fortress to them; they gained no ground in Hungary until they succeeded in purchasing the traitor Görgey; and in Finland, where they encountered merely a handful of peasants, victory was only assured by seducing the Governor of Sveaborg. Wherever Russia has bared the blade, the chink of her treasures has been heard. The mines of Siberia are dearer to her in the hour of strife than the armories of Systerback, Toulou, and Briensk; and should war ensue, Russia will reckon upon corruption for success. It is not only the prevailing system, but one peculiarly agreeable to the old Muscovite party; for bribery is the only diplomacy known to barbarous hordes."

On the subject of the reasons which may have induced the Emperor Nicholas at this moment to break the peace of Europe, M. le Duc gives an explanation in the shape of

one of those bits of court gossip which the elder Disraeli delighted to pick out of old papers and forgotten party libels, and dignify with the seducing title of "Secret History." We give the anecdote as we find it:—

"A circumstance which took place during the author's late sojourn in Russia is likewise said to have greatly annoyed the Emperor. It is reported that when, in September, 1851, the anniversary of the twenty-fifth year of Nicholas's reign was celebrated throughout the empire, he wished that the Senate would throw aside the usual forms of homage on grand state occasions, and, repairing to the foot of the throne, would hail him as 'The Great!' The Senate, however, did not condescend with the suggestion; they had the immeasurable audacity to refuse compliance with an insinuated request to flatter their ruler's vanity, and Nicholas could not conceal his discontent. He omitted the act of amnesty which no Czar has failed to publish on all similar and other solemn state occasions, and which had even been announced. From that moment the Emperor's disposition was altered visibly. Instead of being calm and majestic, and reasoning with logical accuracy of deduction, he became peevish, moody, inconsistent, and capricious, and then the bright star of the East set in clouded night, and the old Russian party were once more in the ascendant. The Emperor having failed to accomplish the darling object of his heart through the modern party in the Cabinet and the Council of the State, has thrown himself upon the old; and trusts that by flattering their prejudices in favor of the days gone by, by straining them to his breast, and giving way to all their schemes of rapine and of fraud, he will gain the wished-for title of 'Nicholas the Great.'"

Our vivacious author does not fear for Europe. His knowledge of the state of the Russian empire makes him careless of the Czar's headstrong passions. He finds the Muscovite look formidable only at a distance; go near, and the Imperial power assumes an unreal, stage-like, fugitive appearance. "The Emperor," says M. le Duc, "counts a million of soldiers on paper; but he has never been able to bring more than two hundred thousand at once into the field."

We give M. le Duc's opinions, at this time of probable crisis, as we find them:—but, saving in so far as he illustrates general history, it is no part of our mission to discuss his views.—*Athenæum*.

Letter from Mr. Anderson.

DEAR BROTHER THOMAS:—Since I took leave of Caroline, I have been in Richmond, King William, Hanover, Louisa, Goochland, Powhatan, Amelia, Prince Edward, Lunenburg, and Mecklenburg. I have also been in Brunswick and Nottoway. On the 6th of April I immersed in the *faith of the gospel* one lady in Lunenburg; on the 12th, another in Mecklenburg; on the 1st of May, a third, in Prince Edward. All three appeared to have well examined and understood the *gospel of the kingdom of God*. I have had many to hear me. We have met with much kindness in all our *wanderings* through so many places.

I have had some considerable aid from a young man, and a young disciple—aid, I mean, in public speaking. He was immersed during my first visit to Lunenburg, last year. His speaking has been greatly to the edification of the church at Leadbetter, and to the benefit of others. He promises much usefulness in the advocacy of the truth. He is *modest, mild, yet firm*, fond of true science, yet humble in his conceptions of his own abilities. He came from the same county from which our highly-esteemed and much-loved brother Charles May did, a county in your native land. Without any knowledge of each other, they came at different times to America, and to the county of Lunenburg. They are both physicians of the same system, and both advocates of the same faith. The name of our young brother is William Passmore. He is a very pleasant and edifying companion, delighting in Holy Scriptural subjects.

Amid the troubles of the present state, and in view of the agitations of this world, whether physical or political, and while beholding the miserable condition of what is falsely called "Christendom," there are sundry *considerations* greatly cheering to my own mind and heart. These *considerations* are as follows:

1st. In the Holy Scriptures we have revealed to us a Being who, in character, is without spot, and is the summing up and manifestation of all perfection. How beautifully does Moses introduce him to Israel: "Give ear, O ye Heavens, and I will speak; and hear, O Earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. (He is) the Rock, his work is perfect: for all (his) ways are judgment: a God of truth and without iniquity,

just and right is he." As rational creatures, we must surely rejoice in *such a Creator*.

2d. There is another Being, the image of the first, who is introduced to us as the only-begotten of the Father, and his well-beloved Son, our Lord Jesus Christ. Surely in him, as made unto us *wisdom, and righteousness, and sanctification, and redemption*, we should greatly rejoice.

3d. There is an innumerable company of beings whom the Lord Almighty uses as angels or messengers, and who have access to his *presence-glory*.

4th. Some of our fallen race will be made like the angels, to die no more, and will share with Messiah in the kingdom of God.

5th. Through Abraham and his seed shall all the families of the earth be blessed.

6th. All who are accounted worthy shall *meet* in the kingdom, and be partakers in its fulness.

I have been calling the attention of the people to the *destiny of the nations*, and to the *signs of the times*. I humbly hope to effect some good.

I received your very acceptable letter some considerable time since. Accept my best wishes for the welfare of yourself and yours, and believe me, as ever, yours most affectionately and in the hope of the *kingdom*,

ALBERT ANDERSON.

From the Allgemeine Zeitung.

The Russian Navy.

VERY little is known of the Russian navy in all other countries of Europe, and, whatever notions may exist on the subject, they are vague and all but delusive. We are, however, enabled, from our own personal observation, to state a few facts with respect to the naval forces of Russia.

If a war fleet is to be good for any thing besides firing salutes and rotting in harbors, the first thing requisite is the possession of a line of coast on the open sea, with convenient ports. Next in importance come good ships, able crews, and efficient officers. Russia has three inland seas. The one open sea she has—the Polar Sea—is blocked up with ice. The Sound and the Bosphorus are the outlets to the more important of her inland seas. Either opening is exposed to a blockade. The Russian ports, excepting always those of Cronstadt and Sebastopol, are not fit for the harboring of war fleets. Helsingfors, the best of the Finnish ports, is small. The port of Rotsenhalm, at the mouth of the Kymmene, in the Bay of Finland, is indeed fortified, and it is, moreover, the station of the so-called "Scheerean fleet." Revel, in the Bay of Finland, is a

commercial port; there were fortifications, but they are almost dismantled. Baltic-port, in Esthonia, at the mouth of the Pad-dis, is large, but altogether devoid of fortifications. Riga and Libau, in Courland, are commercial ports. Archangel has docks and a fortified port, but it is lost in the far north, and devoid of importance in the case of a war. It is the same with the ports in the Caspian; the port of Astrachan is being ruined by accumulations of sand. Azof and Taganrog want depth, and the same may be said of all the ports in the Sea of Azof, of Feodosia, and Chersof. Between Cronstadt and St Petersburg the water is so low that vessels of more than seven feet draught cannot reach the capital. The vessels from the Petersburg docks must be taken to Cronstadt by land, and at one time they were dragged by camels. Odessa is a mere commercial port, and Sebastopol is the only serviceable war port in the Black Sea, whose fleet is stationed there. The port of Odessa is large, of great depth, strongly fortified, and it has the advantage of regular tides and winds. The ports of Bessarabia are altogether unimportant.

As to the police of the ports, the maintenance of light-houses, buoys, &c., it must be confessed that all these matters are in excellent condition, at no small expense to the Russian exchequer. But a strategical system of ports, such as England and France can boast of, is altogether out of the question. The fleets of France and England may, in their own seas, venture on the boldest and most hazardous manœuvres—in case of need they have always a place of refuge under the guns of their war ports; but the Russian fleet, with nothing but Cronstadt and Sebastopol to back it, is in continual danger of being cut off, and cannot, therefore, ever be expected to advance to the attack. Its services are purely defensive. This being the case, what can be more natural than that Russia should desire to possess herself of better harbors and a more serviceable range of seaboard?

Let us now talk of the ships. For ship-building Russia has the best materials that can be found. Her forests supply her with oaks which are equal to the oaks of Canada, of which the British ships are built; but of late years so great has been the waste that the forests of Central Russia are unequal to the demand of the navy, and the Russians have been compelled to take their wood from the forests of the North. This wood is naturally wet, and they never give it time for proper seasoning. Consequently, it is soon worm-eaten and rotten. It is generally said that a Russian vessel lasts but two-thirds of the time which an English ship is expect-

ed to last. In part this may also be owing (at least in the Baltic) to the short, irregular waves, and the ice. The sails and ropes in the Russian navy are excellent. The Russian sailmakers were famous, even in the days of Peter the Great, and to this day Russian canvas is preferred to Scotch canvas. Russian hemp is quite as famous as Russian tar and Russian leather. The guns are all that can be desired. The vessels are very orderly and clean; they show to this day that Peter took his first lessons in Holland. The fittings of the cabins are splendid in the extreme, according to the manners and customs of the Russian aristocracy. The Russian captains and admirals are not by any means bluff, bearish old tars of the Drake, Tromp, or Ruyter stamp. Slipped they are and wrapped up in morning-gowns, and got up in the most splendid style of ease; they loll on soft sofas of purple velvet, reading French novels, or they sit at the piano by the hour, playing *Etudes par Chopin*. The fact is, the Russian naval officers care very little for the profession; not that they are ignorant—the nautical academies at Oranienbaum, Petersburg, Cronstadt, Odessa, and Nicolajen provide all sorts of theoretical knowledge—but for all that, it's not in the grain; and in case of a war it will be shown that the Russian vessels are badly officered. Very much the same may be said of the crews. The Russians are not fond of salt water. The majority of the sailors come from the interior; they are inveterate land-rats, and never saw the sea until they were enlisted in the navy. They have not, as the sailors of England and France, breathed the sea-breeze in their cradle. The English are of Norman blood—of the blood of the oldest sea-kings of the world. The Russians come from the waterless steppes of Mongolia. The vessels of England and France sail about in all waters, but it happens very rarely that a Russian ship of war ventures into the open sea. This is an important point—the Russian sailors are not accustomed to the sea; they are not “weather-fast.” The Russian fleets have scarcely ever been in a serious engagement, for of course Navarino must not be mentioned.

With the soldier, present courage is partly derived from the reminiscences of a glorious past. The Russian marines and sailors have no past to think of. They stand in their high boots and stiff coats in the exact position prescribed by the rules and regulations of the service, so that their feet form an angle of 45°, and this position it is their pride and glory to preserve on the spars, at the pumps, and at the guns. The rules and regulations of the service alone determine

the movements of the Russian sailor; he will, in the very teeth of danger, go on winding up his anchor, while an Englishman would have cut his cable, turned the ship, and put on every rag of canvas, to the bending of the masts. The guns alone are quickly seized and cleverly handled, but the manœuvring generally is by far slower than the manœuvres of the British fleet. The shortness of the ships makes it difficult to turn them, and the signalling is far from being perfect. The ships are clumsy, the planks are thick, and remind one of the wooden walls of the Armada.

The various manœuvres in the Russian fleet are executed with great precision; but it appears that every man has his peculiar post, and that he is fit for only one set of manipulations. Of course practice makes him perfect; but the question is, how the same manœuvres are to be performed in battle when many of the crew are killed or disabled? The Duke of York insisted on the same men being marines, gunners, and sailors; and surely his principle was the better one.

The stiffest mechanism prevails in the Russian naval service. The Russian sailor works his hours off, and having worked them off, he goes to sleep. He takes no interest in the service, and the receiving his rations is, in his opinion, the important business of his life. He is not wedded to his ship as the British sailor; he is not a child of the ocean. When he sees a stray rope, he does not coil it and put it aside; he reports the matter to his lieutenant, and the lieutenant refers to the journal for the name of the man who has neglected his duty, and, having found the culprit, he takes hold of his ears and pulls him up to the neglected rope. Such is Russian order and discipline.

With all this order, however, there is no penal law for the navy. Each captain has his own set of rules and punishments.

The administration of naval affairs in Russia is in excellent order, according to the books and records of the Admiralty. As to the real state of things, I do not hazard an opinion. But, since the Government bestow much care and money on the navy, it is just possible that their stores are well supplied. But, for all that, Russia is not fit to engage in a naval war, for she has no mercantile marine. Her trade is in the hands of the Germans, English, Greeks, and Swedes. In the case of all great naval powers, the war fleet sprang from a trading fleet. The Russian fleet is not a natural offspring of the national inclination; it is a thing of order and command, and, as I said before, though possibly useful as a means of defence, it can never become an instrument of aggression.

The Russian fleet consists of five divisions,

of which three are stationed in the Baltic, and two in the Black Sea. In the last war with Turkey, Russia had 32 vessels of the line, 25 frigates, 20 corvettes and brigs, 7 brigantines, 6 cutters, 84 schooners, 20 galleys, 25 floating batteries, 121 gunboats—making a total of 464 sail, and carrying 6,000 guns. Since that time a great activity has prevailed in the Russian docks, and the result is, that at the present day the Russian fleet consists of 60 vessels of the line of from 70 to 120 guns, 37 frigates of from 40 to 60 guns, 70 corvettes, brigs, and brigantines, 40 steamers, 200 gunboats and galleys—the whole manned by 42,000 sailors and 20,000 marines, with 9,000 guns.

These remarks show that in a contest with any of the great naval powers Russia has not a chance of success. The various Czars have, indeed, strained every nerve to create an efficient fleet, but all their endeavors are fruitless, unless Russia succeeds in conquering and appropriating the coasts of Turkey, Greece, and Sweden—the open sea, harbors, and a marine population.

THE RELIGIOUS WAR IN PIMLICO.—The agitation to force Mr. Liddell out of St. Barnabas seems to have commenced in earnest. A meeting was held on Tuesday to adopt measures "for the arrest of Romish practices in the Church of England," about 800 persons present, Ad'l Harcourt chairman.

"Upon the arrival of the speakers on the platform, a scene of great uproar immediately took place in the body of the meeting, and a general *mêlée* ensued between the representatives of the High Church and the Low Church, which ended in the latter party turning several of their opponents out of the meeting by force. Order having been procured, the chairman requested the Rev. John Kelly to open the business with prayer, which the reverend gentleman did amid much confusion, and before the prayers were concluded, an unparalleled scene of riot and uproar again intervened, in which a regular fight ensued in the body of the meeting. A large number of police constables arrived, and with their assistance the meeting was cleared of several of the High Church party, who were roughly handled in the affray."

Order having again been restored, the expected speeches were got through. Mr. Nicholay (vestryman of Marylebone) abused the Bishop of London, everybody else abused the Pope. The meeting broke up in an uproar; and if scenes such as these are to be etopped, the Bishop of London will have to give way, and the next Bishop of London will have to decide—what is the Church of England?—*From a London Weekly.*

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.]

NEW YORK, NOVEMBER, 1854.

[VOL. IV. No. 11.

"The Millennial Reign."

WHILE I was in Kentucky, my attention was drawn to a communication in the June number of Mr. A. Campbell's Magazine under the above caption, over the signature of "A Friend of Truth;" and to Mr. Campbell's extraordinary evasion of the reply the importance of the queries entitles them to. But, before offering any remarks, I will present the reader with the documents themselves:

"ELDER CAMPBELL.—With respect to the question of the nature of the events which are to begin the Millennial Reign of Christ, the following points are so clear and positive, that but few will deny any of them:

"1. Said reign is to begin by a resurrection of some kind, of the righteous dead.—Rev. xx.

"2. By a coming of Christ, of some kind.—Rev. xvi.

"3. By some kind of a destruction of the great mass of mankind as individuals.—Rev. xiv. 9—11.

"4. By some kind of a termination of the Fourth Universal Monarchy.—Rev. xix.; Dan. vii.

"5. By a reward of some kind to all the righteous as individuals.—Rev. xi. and xvi.

"6. By a reward of some kind to all the saints as a people or nation.—Heb. xi.; Dan. vii.

"The important question now presents itself: If the above texts do not prove that all the above events are to have a real and literal fulfilment, can it be proved from the Bible that like events will have a literal fulfilment at the end of the millennium? In other words, Do the Scriptures more plainly prove the above, or like events, to be literal, than the texts above referred to?

"This inquiry brings before us another

important question: If there are no plainer Scriptures to prove that said events are more literal at the end than at the beginning of the millennium, does not the popular doctrine of the spiritual millennial reign involve or comprise a denial of Christ's personal reign as taught in the Scriptures, or that he no longer exists personally as the Son of man? And is not this a denial of an important part of the faith in Christ which we are required to exercise in connection with repentance and baptism, in order to obtain salvation? Is not his future literal and personal reign as the Son of man, so important an office resulting from his obedience here on earth, as that a denial of it amounts to a serious apostasy from the doctrine of Jesus Christ and Him crucified?

A FRIEND OF TRUTH."

MR. CAMPBELL'S REMARKS ON THE ABOVE.

"We have read with attention the preceding queries, and had we the name of the writer, (the italics are ours—Ed. Herald,) might have attempted an immediate answer. But our rule is—and propriety demands it, as our own experience proves—to have the name of those who desire for their communications a place on our pages and a response to them. The subject of the Millennium is one of growing importance, and of thrilling interest to the Christian community. We have had it often before our minds, and are glad to see that it is eliciting more attention than formerly, both in our own country and in the Old World.

"As preparatory to these questions, there are certain preliminary matters which seem to command the attention of the student of prophecy. Such as,

"I. The restoration of Israel to their own land.

"II. The rise and fall of Babylon the Great.

"III. The 1260 days.

"IV. The coming of the Lord.

"V. The first resurrection.

"VI. The thousand years' reign of the Saints.

"VII. The descent of the New Jerusalem.

"VIII. The scenes following.

"These are to be our themes, the Lord willing, *as soon as our readers are increased to 10,000.* We have had this subject often before our mind, and more recently has it become more engrossing. We design to give to this great theme much attention, and to spare no pains to assist our readers in the investigation of the prophetic oracles; for the time has come 'when many shall run to and fro, and knowledge shall be increased.' We are evidently approaching a new crisis in the ecclesiastic and political affairs of the world. If every four readers of the *Harbinger* would add one, the seats would be full for such a discussion. And while this is in progress, we shall be preparing our materials, and placing things in order for such a development as the progress of the age and our means and facilities may furnish.

"We have been and still are hearing both sides, and collecting documents in aid and furtherance of such an object. It will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation.

A. C."

—
"OUR RULE."

If Mr. Campbell's desire were simply to elicit truth and give it currency in his magazine, he would not fence out correspondents by such a rule as the above. The queries put by "A Friend of Truth" are as important, interesting, and to the point, and as worthy of a respectful and satisfactory reply, as though his real name were appended to them. Why not then attempt an immediate answer? Oh, because Mr. Campbell is afraid that in so doing he might be showing civility to the friends of the Gospel of the Kingdom, in which he has no faith; and affording his readers an opportunity, by what might be elicited, of becoming acquainted with it, and with the testimony and reasoning by which it is sustained, and proved to be the veritable "*ancient gospel*" preached to Abraham, and by Jesus and the Apostles, before and after Pentecost. This would not suit his crooked policy—a policy which, for these eighteen years, has uniformly sought to prevent certain of his contemporaries, whose views and characters he has misrepresented and assailed, from speaking for themselves in his pages. He has grown old in this injustice, and will probably die

in it. By one expedient or another he has managed to hoodwink his readers as effectually as any Pope could desire. He has made them believe that *Campbellism* is the truth of God; and that whatever denies it is "opinionism"—mere "untaught questions and speculation," that need only be stated by him to be despised! Hence his rule—just to give him the monopoly of his readers' minds, to the exclusion of those he dislikes and fears.

That "*Friend of Truth*" was, with him, a suspicious person. The ground of suspicion was, that the answer of his last two questions in the affirmative would have placed Mr. Campbell upon the ground occupied by the *Herald of the Kingdom*. From our experience of the past, therefore, we do not hesitate to say that Mr. Campbell never will answer them affirmatively; and if he answer them negatively, he may as well give up the ghost as attempt "to assist his readers in the investigation of the prophetic oracles." An affirmative answer of these questions condemns him as part and parcel of "*a serious apostasy from the doctrine of Jesus Christ and him crucified.*" He finds the questions very inconvenient; he therefore applies his rule to "*A Friend of Truth,*" and while giving his communication a place in his pages, rules off the "response."

If Mr. Campbell had not so many years put Moses and the Prophets on the shelf as "*an old Jewish Almanac*"—to use his own style—he would not now be so ignorant of the gospel and its kingdom, and so unprepared to "*attempt*" to give immediate answers to queries such as, "*A Friend of Truth's,*" whose points are elements inseparable from them, that he must enconce himself behind a rule for their evasion. Mr. Campbell, it would seem, has not intelligence enough in the Word (for he will not "*attempt an immediate answer*") to say if the things pointed are to have "*a real and literal fulfilment*" at the beginning or end of the millennium! Nor can he *attempt* to say whether or not the "*popular doctrine of the spiritual millennial reign involve or comprise a denial of Christ's personal reign, as taught in the Scriptures!*" Nor will he *attempt* to give a hint whether a denial of Christ's personal reign be "*a denial of an important part of the faith in Christ which we are required to exercise in connection with repentance and baptism, in order to obtain salvation!*" Nor, lastly, will he *attempt* to inform "*A Friend of Truth*" whether a denial of "*Christ's future literal and personal reign*" do not "*amount to a serious apostasy from the doctrine of Jesus Christ and him crucified,*" without conformity to an arbitrary rule and an *enormous fee!!!* He is silent as the grave upon

these important queries, which he gets rid of with all despatch, by simply remarking that he "might have attempted" an answer if he had possessed the writer's name. What must "A Friend of Truth" think of such "a watchman" of the Bethany "Zion," that when he asks for bread he receives a stone? When he inquires, "Watchman, what of the night?" the watchman turns his back upon him without deigning to notice him, and begins to cry out to the multitude, "The subject of the Millennium is one of growing importance and of thrilling interest to the Christian community. We have had it often before our mind—glad to see it eliciting more attention everywhere than formerly: only increase my periodical revenue to \$20,000, and I will then begin to spare no pains in assisting you to understand this great theme. If every four of you will bring a stranger, the pit will be full, and the performance shall begin!"

Would Paul or any of the Apostles have dared to reply thus, in letter or spirit, to inquirers after truth? Would they have said, "Give us 20,000 pieces of silver, and we will then talk to you about the restoration of Israel and Judah, the rise and fall of Babylon, the coming of the Lord, the resurrection, the reign of the saints, the descent of the New Jerusalem, and the scenes following?" Nay, nay, ye friends of truth and honesty! "We," say the, "coveted no man's silver or gold, but have ministered to our own necessities, and have showed you all things, and have kept back nothing that was profitable, not having shunned to declare to you all the counsel of God." They did not say, "There are eight themes in the counsel of God which are to be ours, the Lord willing, so soon as our hearers are increased to 10,000 at \$2.00 a head. Give us the cash, and we will then give you the spirituals!" On the contrary, they first sowed to the unthankful the spiritual things without fee or reward, in the midst of volleys of stones and curses; and afterwards reaped carnal things liberally from those of the enemy whom truth had captured in the fight. "They who preach the gospel (or all the counsel of God) should live of the gospel;" but—"make a note on't," Mr. Campbell and ye divinity students all—*ye must first preach it, or ye have no right to justify your extortions for a living by this Word!* Hear those words of Paul, ye that bargain for your hire before ye will open your mouths to "attempt answers" to the friends of truth: "Necessity is laid upon me; yea, woe is unto me if I preach not the gospel! For a dispensation is committed unto me. My reward is, that when I preach the gospel, I may make the gospel of Christ without charge; that I

abuse not my power in the gospel; for though I be free from all, yet have I made myself servant unto all, that I might gain the more. I am made all things to all, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker of the gospel with you." But Mr. Campbell, unlike "Paul the aged," has become avaricious in his old age. He has been an editor some thirty-four years, professedly teaching "all the counsel of God;" yet it remains for him to begin to enlighten his readers on eight preliminary matters—themes with which every tyro in the gospel ought to be familiar—before he can attempt to answer a few self-evident questions; and this he will not do unless he is well paid in advance for publishing materials, which he has not yet begun to prepare and place in order; for his words are, "while this is in progress, (that is, pushing up the revenue to 20,000 pieces of silver,) we shall be preparing our materials and placing things in order for such a development as the progress of the age and our means and facilities may furnish!" After such a declaration, is it not easy enough to decide whether it be the love of truth, or the love of money, that stimulates the zeal and ambition of "the Supervisor of this Reformation," and President of Bethany College, for the preparation of young men for the Campbellite ministry, &c., &c.? Considering what a man of expediency Mr. Campbell is, I wonder he should have deemed it expedient, even for the sake of the pieces of silver, to tell the world so plainly that he writes about the Millennium, and "designs to give to this great theme much attention," (by which is implied that he has not yet given it much attention, though professedly a harbinger of it for the last twenty-seven years,) only in hope of a great pecuniary reward bargained and paid for in advance! What has he been doing with his readers in regard to "the preliminary matters," all these years, that he cannot answer a few simple questions before them, without previously preparing them for what he may please to say? Has he been doing his duty as "a workman that needeth not to be ashamed, rightly dividing the word of truth?" If he have, then there is no occasion for the present put-off of "A Friend of Truth." If he have not, notwithstanding the large sums he has extracted from them under pretence of harbingering the millennium, of which he has given them no certainty or definite understanding, then it is a shame and a reproach unto him. But after all, how could he give them intelligence in this matter, seeing that he has proved himself like the waves of the sea, unstable and double-minded in all his ways? He once

professed to believe, and advocated the personal appearing of Jesus Christ to reign on earth one thousand years, which millennium, he thought, was to have begun about 1847! But he changed his opinion, (and with him, *opinion* it was; for had he received the reign as the result of God's teaching, it would have been *faith* not so easily bartered,) and rejected it; for the reason, as reported by one of his evangelists, still high in favor, to whom he gave it, that "baptism for the remission of sins"—"*the Ancient Gospel*," as he used to proclaim it—preached by his co-laborers, spread with such extraordinary rapidity that he regarded it as the appointed means for the introduction of the millennium, which would therefore be a spiritual reign of the gospel, and not a personal reign of Christ. Hence, as resurrection precedes reign, I have heard an elder of his reformation declare that the first resurrection happened in "the restoration of the ancient gospel and order of things," when "this reformation"—as it is technically styled by its supervisor—began!!!

But will the many hundreds of subscribers already enlisted remain content in view of the implications necessarily effluent from the bargain proposed? Have they been so long excluded from the "preliminary matters"—the eight themes—and is their access to them, after thirty-four years, even now only problematical, consequent on raising the 20,000 pieces of eight? Is it not enough to let them know that they have been kept in ignorance *while the light has been shining elsewhere*, without provoking their indignation that their illumination depends upon raising the cash? O ye patrons of *The Millennial Harbinger*, your editor is just rewarding you according to your works! Ye have glorified and sustained him in the unrighteous policy that has excluded the truth from his pages, and now he makes merchandise of you for certain pieces of silver! You hallelujahed him while attacking the character, misstating and denouncing the views, and robbing of their rights, those who said, and were prepared to prove, that the truth of God was crucified and set at naught by Mr. Campbell's teaching. I say, "robbing of their rights;" for when men are misrepresented before a certain public, they have a divine as well as a Roman right to speak for themselves before that same public, a denial of which is violence and robbery of right. Mr. Campbell has uniformly acted with this violence to certain I could name, and it is to perpetuate this wrong that he has fabricated a rule which most effectually prevents any of the proscribed, under the protection of an incognito, calling in question by testimony and

reason the scripturalty of his traditions. He demands the names of all comers, and if among them he should read those he has crossed with the mark of the beast, God's truth, however convincingly sustained, would be excluded from your perusal over their proper signature. This is a notorious fact and undeniable; and in such unrighteousness ye have countenanced your editor for years; and for once he acts justly, rendering to you all according to the evil of your work.

He says truly, that the millennium is a subject of growing importance and thrilling interest, and that it will unquestionably soon be, if it is not already, one of the most engrossing topics of our generation. But to whose efforts will men be indebted for this? Certainly not to *The Harbinger of the Millennium*. It is high time Mr. Campbell changed the name of his magazine, for he started it as the harbinger of a personal reign of Christ on earth for one thousand years, which he has since rejected for a momentary post-millennial return from sky-kingdomia to escort the living remnant of saints from this planet to kingdoms in or beyond the Milky-way! The millennium not having commenced, this return is at least a thousand years off. There is no sense, therefore, in which his magazine can be the harbinger of a millennial return, unless William the Conqueror may be styled the harbinger of Queen Victoria. There remains but one sense, then, in which it, or he, is a harbinger; and that is, of *the reign of Campbellism for a thousand years*, during which, according to his favorite but incredibly absurd hypothesis, all sects shall merge themselves into "this reformation!" This he styles *the mission of his brotherhood*—a millennial union of all "Christians" through its influence! Surely the gentleman that can rank this among the possibles must either be selenized, vastly credulous, or fast asleep. But were it possible, it is far from desirable; for it would bring back the millennium of "the dark ages," and overshadow the nations, if not with barbarism, and feudality, and superstition, at least with a *Gospel and Bible eclipse*; for could such a thing by any possibility come to pass, it would make God a liar, and all the prophets mere deceivers of the world. We protest, therefore, against such foolishness, as mere "*thinking of the flesh*," making of none effect the law and testimony of God.

A gentleman, then, with such a bee in his bonnet, in undertaking to expound the millennium for 20,000 pieces of silver, bargains to perform an impossibility; and whatever his intentions may be, *in effect* undertakes to raise money upon false pretences.

A gentleman whose theory affirms that Abraham, when he died, inherited the promises made to him in the true spiritual and only sense of the literal words, and that too, one thousand nine hundred and ninety-eight years—the period from the death of Abraham to the crucifixion—before the Abrahamic covenant was brought into force by the death of the testator, (Heb. ix. 16, 17;) that the promise of the holy land to him was fulfilled in its occupation by the twelve tribes under the law; that the “for ever” possession of the country was antitypical of the typical Mosaic occupation, and fulfilled to every saint when at death his “immortal soul” is wadded into Abraham’s bosom in the better or heavenly country; that the throne of the celestial universe is David’s throne, and that the “everlasting covenant made with him,” which was “all his salvation and all his desire,” was fulfilled in Solomon, in the ascent of Jesus “to the right hand of power,” and the translation of David’s immortal and “divine particle” to heaven, although the Scriptures say that the thing called “David” by his contemporaries and countrymen “has not ascended to heaven.”—the gentleman or lady, whether he sit in the temple of God, or she ride a scarlet beast, whose theories affirm such Babylonish silliness as this, however pious, however high their standing among literary ecclesiastical hierarchies, however diligent in collecting documents in aid and furtherance of “millennial exposition” — documents, by-the-by, compiled and published in one volume, one thousand seven hundred and fifty years ago — not ever theologically orthodox, need yet to be taught what be the first principles of the oracles of God!!! Such gentlemen and ladies know nothing of the matter as they ought to know it; and when they bargain to raise the wind by leading the credulous, it is the blind leading the blind to prostration in the ditch!

The eight “preliminary matters” that “are to be” Mr. Campbell’s “themes,” when the revenue has run up to \$20,000, are familiar topics to the readers of the *Herald*, especially to those of them who understand the gospel of the kingdom. *The Herald*, *Elpis Israel*, and *Anatolia*, have caused the light to shine into the minds of many who, like their author, till taught of the prophets, once groped for the wall in “this reformation” darkness. They are not themes which are to be, but themes which are known and read of all. They know assuredly from the testimony of the “Old Jewish Almanac,” that the two houses of Israel and Judah are to be planted again in the holy land, a united kingdom and nation, occupying it “for ever,” by virtue of the new or Abrahamic covenant

brought into force by the death of Jesus, its mediatorial testator; they know that Babylon the great has risen, and will fall after the resurrection of the heirs of the kingdom, and the proclamation of the glad tidings of the age, announcing that “the hour of God’s judgment is come,” and before the fall of the papal thrones of the Gentiles; they understand that the one thousand two hundred and sixty years of papal, civil, and ecclesiastical prevalence over the saints will end at the appearing of Jesus Christ, when he and the saints, who are his brethren and coheirs—not subjects—of the Kingdom, will begin to consume and destroy the Gentile organizations, represented by Daniel’s fourth beast, and John’s seven-headed dragon, ten-horned and two-horned beast, and the image of the beast’s sixth head, and occupying the cast-out and unmeasured court which is without the Holy Temple; they understand that the Lord will come as a thief at the end of the 1260 years, and raise and transform the first-fruits, gather them together in the air, and so make a wave-offering of them before Jehovah; they understand that the thousand years’ reign of the saints with Christ over the twelve tribes of Israel, and the nations to earth’s utmost bounds, is THE REIGN to which they are invited in the Gospel of the Kingdom—that they are called to a resurrection of interminable life, that they may enter upon this reign, and retain it with glory and honor without end—that it is the “ONE HOPE OF THE CALLING,” and that to be ignorant of it, is to be “alienated from the life of God through the ignorance that is in them;” and to deny it, to deny “the faith of Christ which we are required to exercise in connection with repentance and baptism, in order to obtain salvation:” they understand that the New Jerusalem is the aggregate of the glorified first-fruits, on each of whom “Jesus writes the name of his God, and the name of the city of his God, New Jerusalem, which cometh down out of heaven from God,” where they had been waved before Him; and that the scenes which follow their descent are represented in Rev. xiv. 6-20; xvi. 18-21; xvii. 13, 14; xviii.; xix.; xx. 1-6; xxi. 24; xxii. 5; iv; v. These things have become household words to them; and happy are they in not having to go to Bethany at this late hour, to pay two pieces of silver, and to wait the filling up of the ten thousand seats in Mr. Campbell’s pit—which will most likely become more and more deserted instead of filled, as the coming of the Son of Man approaches—ere they can be indoctrinated in his preliminaries before he arrives at the queries of “A Friend of Truth.”

It is easier to discern the faith than to

divine the person of Mr. Campbell's correspondent. I have not the least suspicion who he is; but I perceive that one mind would serve us both. He doubtless believes that the texts he quotes prove that the events they reveal will have a real and literal fulfillment at the introduction of the millennium; and that there are no plainer Scriptures to be found proving their literal fulfillment at the end. He knows well enough that he cannot find testimony in the Bible affording the shadow of an opinion that their accomplishment will be postmillennial. Mr. Campbell knows this too; hence his desire to concoct "preliminaries," by which to prepare the uninitiated ten thousand for the reception of his perversions of the literal truth to some fanciful theory of his own! "A friend of Truth" has no such need of preliminaries; but, believing the literal accomplishment of the testified events at the beginning of the thousand years, he perceives that the popular doctrine of the spiritual millennial reign, which is in Mr. Campbell's tradition also, "involves a denial of Christ's personal reign, as taught in the Scriptures"—a denial of "an important part of the faith in Christ, which we are required to exercise in connection with repentance and baptism, in order to obtain salvation;" and that such a denial "amounts to a serious apostasy from the doctrine of Jesus and of him crucified." This is evidently his conviction; and one to which every believer of the gospel must come whose faith stands in the wisdom of God, and not in the traditions of "the learned." To deny Christ's personal reign on Jehovah's Davidian throne, as Mr. Campbell and all other spiritists do, is to deny the kingdom of God, and, consequently, the glad tidings or gospel concerning it; for, no personal reign, no kingdom; and no kingdom, no gospel; and no gospel, no faith; and no faith, no justification, sanctification, adoption, or redemption. *The gospel of the kingdom is the glad tidings of Christ's Millennial Reign with the Saints, his immortalized and glorified associates, in and under whom all the nations of the earth shall be blessed—* glad tidings to Israel and the nations, promising them deliverance from those who now keep them in ignorance and oppress them;—glad tidings to individuals, promising them glory, honor, incorruptibility, life, possession of the world, and power over the emancipated and enlightened nations, *on condition of believing what God has promised concerning this reign, also the things concerning Jesus as his mediatorial testator and anointed monarch of the world; being immersed into the name of the Father, and of the Son, and of the Holy Spirit; and patiently continuing in well-doing to the end.*

This being the truth, and nothing but the truth, whatever antagonizes or mutilates it, is not only a "serious," but deadly, apostasy from the doctrine of Jesus the anointed king, and him a "crucified one." All of which is dedicated, with due respect, to the editors, pulpit-orators, and presiding oracles of tottering and crazy Christendom, by their well-wisher,
THE EDITOR.

Aug. 20, 1854.

VISIT TO VIRGINIA.

Arrive in Lunenburg—The people drawn off by Superior Court—Young and Old America at meetings—Campbellism in extremities—Proceed to Powhatan—Speak at Fine Creek two days—A candidate for baptism tempted of Satan—Discourse to the people on the great issue between the Powers of the Earth and those of Heaven—Withstood by an ecclesiastical hireling—Christ's Kingdom not of this world explained—Elymas proclaims that he can prove in ten minutes that the gospel I preach is false—A scene—My reply to Elymas—How churches are split—Elymas rebuked—Two of his flock baptized.

On the evening of Aug. 29th, I left New York, on a visit to Virginia, to fill the appointments previously announced in the Herald. In twelve hours I was in Washington, and in eight more in the city of Richmond. Here I sojourned for the night, and on Friday morning left for Lunenburg, where we arrived in due course and without accident, which, in these days of wholesale destruction by steam-power, is a ground of congratulation and thankfulness to God.

My first appointment was on Saturday, Lord's day, and Monday, at Leadbetter. On the first and last days the meetings were thin, owing to the sitting of the Superior Court, before which several criminal cases were being tried. The heads of families around were summoned for jury-men, in some penalty if they did not attend, to hear evidence, and to decide upon it, in matters of no personal interest to them at all. I had also summoned them to come and hear "the testimony of God," upon their judgment of which is suspended their eternal destiny. But though the Scriptures say that the testimony of God is greater than the testimony of man, the hearing of the latter was practically deemed of more importance; for many who expressed a desire to be at Leadbetter went to Court, lest they should be damaged in the purse, which to this generation is a graver consideration than the consequences certain to ensue from the neglect of "the law and testimony of God," or the manifestation of a preference for things human rather than divine.

In reflecting upon the often-urged excuse, "Oh, I exceedingly regretted I could not be

there, but I had to go to Court," I sometimes ask myself, "If people will not incur a fine of a few dollars to hear the Scriptures expounded by one who they profess to believe is able to interpret them aright, what is the prospect for their rejoicing in the loss of all things for Christ, under the pressure of tribulation for the Kingdom of God?" This is a question I do not like to scrutinize too narrowly, lest in comparing the self-sacrificing spirit of the apostolic age with the extreme selfishness of this, I should be compelled to answer the Lord's inquiry, "*When the Son of man cometh, shall he find faith upon the earth?*" with a deeply-intoned and emphatic "No!"

On Lord's day there was no court to turn the people from "the word of the kingdom," saying in effect, "If you go to hear Moses and the Prophets expounded instead of coming to Court, you shall be fined five dollars." The audience, or rather the assembly at Leadbetter was, therefore, inconveniently large. A "good congregation" is a comfortably-filled house of intelligent listeners and inquirers after truth. More than these are inconvenient. At Leadbetter the house was crowded by many who came, not to hear so much as to see and be seen, while many others who wished to hear were excluded from the interior by boys and girls. This may be a very good arrangement for such meetings as those got up lately at Cool Spring, in the same county, by certain ranting preachers, named Coleman, Shelburn, &c., whose mission is to scare children into fits, (paroxysms of fright,) and dip them for the remission of sins;* but for us who seek

to reason with the thoughtful and intelligent out of the Scriptures, the condition is any thing but convenient. Children should be taught deference to the ancient, but unfortunately this is not characteristic of "Young America," which is too "fast" to be polite. At Good Hope, on the following Sunday, a huge railroad omnibus full of school-girls drove up and poured its contents into the midst of a crowded house, in the middle of the discourse. This might have passed without comment, but when men of sober-minded intelligence, interested in the exposition of the Word, had to vacate their seats, and leave the house to giddy, chattering children, their "politeness to the ladies" is too extreme to be approved. No; let the seats be occupied by those who come to hear and be instructed, and let boys and girls give place to them. Let not *Old America* ignore its dignity, and prostrate itself before the giggling insipidity of roystering levity and inexperience.

The gospel of the kingdom is certainly gaining ground in this county, which is considered by the enemy as its "stronghold" in the State. The influence of its opponents is rapidly declining, and our friends are acknowledged by the non-sectarian part of society to be the most intelligent in the Scriptures, and the most regardful of their authority, of any class of the professing world. This is undeniable, and the ground of considerable enviousness on the part of those who cannot bear the light because their deeds are evil. I hope our brethren in these parts will appreciate the high honor they have attained to in the providence of God; that, namely, of being the pillar and support of the truth in the wilderness. Let them shine as a pillar of fire in the night, holding forth the word of life, and showing by their good behavior in Christ its transforming influence over their minds.

The week-day congregations at Concord and Good Hope were not only "good," but excellent—such as it was a pleasure to speak to, because they listened as if desiring to understand. On Lord's day, Sept. 10th, I had to stand in the door-way, the crowd being as numerous under the arbor as within the house. This, however, is an inconvenient position for speaking, and one, therefore, I am always desirous of avoiding. It was

* A letter before me informs me that these "reform preachers," as they style themselves, at their meeting "dipped about twenty little children, of whom some were related to me, and know no more about the hope of the promise made of God to the fathers than the people who condemned Paul; in fact, they never read their Bibles in their lives." One of them, about nine years old, not long before their dipping, being troublesome, was told to sit down and be quiet, and read the Testament. "Oh," said she, putting, "I don't like that book; it is the dullest book in the world!" Soon after this she heard Messieurs Coleman, Shelburn, Pendleton, and others, preaching hell-fire, damnation, and the Devil, and spinning long yarns about little children's immortal souls being escorted, like the ghost of St. Shelburn's son, by clouds of angels to the world to come beyond the skies! This was enough. The children wanted to go and see young Shelburn in heaven, and to escape out of the Devil's clutches; so the parsons rushed them into the water to wash away their sins, lest they should die before they were dipped, and go to hell. This is the "ancient gospel," and its obedience preached and contended for by Campbellite evangelists in Virginia! At the Cool Spring meetings, a co-editor of the *Millennial Harbinger*, and Professor of Bethany College, was a conspicuous actor. His name is recorded with the others. Their Cool Spring converts are a fair specimen of the scriptural intelligence of those who patronize Virginia Campbellism as incarnated in the Colemans, the Shelburns, and the other small craft of their expiring community in the South. The Bible is of no further use to them

than to keep up appearances before the people. They know but little about it, and the little they are supposed to know they know not how to use. Intelligent men and women of the world are beyond their reach. Being in the dark, they are unable to enlighten such. They perceive this, and therefore in despair they turn to babes. By dipping these they keep up an appearance of doing something; but while they tumefy their sect, they excite the reprobation and disgust of all reflecting people, and especially of those who witness their proceedings, and know the truth.

gratifying, under all disabilities, to see so great a multitude assembled to hear *reputed* "heresy." In no region of country have greater efforts been made to suppress what we believe and teach; but notwithstanding all the power of the enemy brought to bear against the truth for years past, it has survived all his malignity and reproach, and at present commands the respect of the intelligent and sober-minded. Campbellism is in ruins there; and well and richly it deserves its fate. A persecutor of the truth, its zeal without knowledge has brought it into contempt. Its preachers have degenerated into fanatics, having neither the word nor spirit of the truth. In the plenitude of their malevolence, they still delight in acting the part of Elymas the sorcerer, who sought to turn away the deputy of Cyprus from the right way of the Lord. "It is in Lunenburg," says the Elymas of *The Intelligencer*, "that Thomasism has performed its greatest achievements. . . . Dr. Thomas has succeeded in carrying with him some respectable and influential men in Lunenburg, and they become so much enamored with his talents, and so blind to his delinquencies, that, notwithstanding the absurd notions that he has so recklessly poured forth, they continue to cling to him.

"We cannot but regard Dr. Thomas and his coadjutors as under the awful anathema of the apostle Paul, who says, If any man, or an angel from heaven, preach any other gospel unto you than that which I have preached unto you, let him be accursed. Now Paul tells us what gospel he preached, 1 Cor. xv. 1, 5—that Christ died for our sins according to the Scriptures; that he was buried, and that he rose again upon the third day, according to the Scriptures. And he says it was by the gospel that the Corinthians were saved. Now these people deny that this is the gospel; and they profess to preach a gospel about Christ's second coming, and setting up his Kingdom in Palestine, and they require persons to believe that, and to be baptized into the hope that he will come and establish his Kingdom in Palestine; and they call this the Hope of Israel.

"They are also exceedingly profane. One of their preachers recently declared in Lunenburg (A. B. Magruder, a lawyer in Charlottesville, Va.) that this gospel would not save one; and he also declared that Christ had no power, though he himself declared that all power in heaven and earth was given unto him. They also affirm that Christ has no kingdom, and that he is not reigning, but that his Kingdom is yet to be established, and that he is to commence his reign in 1866, notwithstanding it is explicitly declared that he is placed at the right hand of

the Father, there to sit till all his enemies are made his footstool; and though Paul affirms that he must reign till all his enemies are destroyed; and though John speaks of him as the Prince of the kings of the earth; and Paul also says that he is placed far above all principality and power, and every name that is named. Now I cannot but regard these people as scorners and scoffers. They may, some of them, think they are right. They may have succeeded in deceiving themselves. We certainly wish them well, and desire their salvation, but we must regard them as wicked and injurious. They have done immense harm in Lunenburg and the surrounding country. They have succeeded in bringing religion into contempt; they have filled the worldlings with scolding, and hardened them in their sins. They have caused persons to ridicule the ordinance of baptism. Some of them have been immersed, as I am informed, three times." *C. I., Aug. 26, 1854.*

One R. S. Coleman, a hireling evangelist of Campbellite ecclesiasticism, is the editorial Elymas of the *C. Intelligencer*, in which these reproaches have found vent. What he says, however, is of small account, for being a person of remarkably small calibre, and, like all such when not enlightened by the Word, an envious and prejudiced creature, he has but little weight with men of intelligence and unbiased mind. I quote them from his paper merely to show the spirit and ignorance of the opposition to the gospel of the Kingdom in Virginia. If it should even be proved—which no one has been able to do yet—that we believe and preach a gospel different to Paul's, it yet remains to be shown (which cannot be done) that *preaching hell, damnation, and the Devil to little children, and dipping them into the hope of going to young Shulburn's spirit-home beyond the skies*, is the gospel preached by Paul. This is Campbellism in Lunenburg—the system to which we have done "immense harm"—the "religion" we have happily succeeded in bringing into well-merited contempt, so that worldlings are filled with scolding at such a preposterous substitute for the doctrine of Christ and his apostles. It is immersion upon such a basis they cordially despise, not baptism founded on an intelligent confession of the truth. No greater compliment can be paid us than to be denounced as preachers of "another gospel," "profane," "wicked," self-deceivers, "scorners and scorners," by people who proclaim diabolism and gnosticism for the gospel of Christ! If they had but one-millionth part of the Bible testimony for their sky-kingdomism and *diaberie* we have for the gospel of the Palestine Kingdom, how

happy they would be! But, poor creatures, neither Scripture nor reason will condescend to smile upon their foolishness! They repudiate Israel's hope with the contempt of ignorance; they are therefore forced to embrace the Pagan's hope, or none. Surely this is an unhappy dilemma, yet it is the alternative embraced by all "alienated from the life of God through the ignorance that is in them," being mere Gentiles, and aliens from the Commonwealth of Israel, and strangers, therefore, from the covenants of promise. The blind Elymas who presides over *The Intelligencer* professes to wish us well, and to desire our salvation. This looks very benevolent in print, but will not deceive those who have learned to read his character stripped of its hypocrisy. A well-wisher, indeed, and greatly desirous of our salvation, must he be who, according to the printed testimony of one of his co-laborers, declared "he did not want to go to heaven if he thought Dr. Thomas was to be there!" But he need not refuse to "go to heaven" on that account. He will not find me "beyond the skies," being quite satisfied with a bodily resurrection or transformation, to possess with Christ the Palestine Kingdom, and with him to reign over the nations upon earth. Such a kingdom and reign he sets at naught. Very well, if evil can be well. It is only those who believe in them can inherit them. We are journeying back to back, he towards the sun, moon, and stars; I towards Zion in the Holy Land, where I hope to arrive when the Lord shall appear in his glory to reign there. So long as we journey in these directions, Elymas and myself will never meet in the same heaven. He need not, therefore, be alarmed for this.

Having fulfilled my appointments in Lunenburg, I proceeded to Tomahawk Station on the Richmond and Danville Railroad, where a friend had agreed to meet me, to convey me thence to Fine Creek meeting-house in Powhatan. On my arrival I found him waiting. We were soon *en route* together, making the best of our way through a very rough and desolate country. After driving eight or nine miles, darkness came upon us in a "piney old field," where we mistook the track, and were soon "brought up" at a fence, through which no opening appeared. "Whose land," said I, "are we upon now?" "Parson Coleman's," was the reply. "Indeed! would it not be a curious phenomenon if magnetism were to be transmitted from us along his land to him? Do you think he would be able to find rest any more while I remain in Powhatan?" I had heard from several individuals of his having, some two or three years ago, taken fire-arms, threatening to shoot his brother,

with whom he had quarrelled. Who could tell but, being mesmerized, he might appear in arms, crouching, Indian-like, behind the fence to get a shot at me! Many a truth has been playfully spoken. The Elymas of the *Intelligencer* became excited, and within forty-eight hours travelled ten or twelve miles to give me a blow that should prostrate me, as he hoped, in the dust for ever!!! For the present, however, we escaped, having found the inlet to Mr. Samuel Harris's farm, where we sojourned till the ensuing day.

On Wednesday, Sept. 13th, we arrived at Fine Creek. There are there two meeting-houses, one a free house, the other a new erection for the Baptists, when they shall have paid the builder. This new house is large and comfortable, being lathed and plastered, and well supplied with seats. My appointment was for the old free house, but the builder of the new one insisted that this should be occupied as better adapted for the occasion. The house being still in his hands, he considered that he had a right to open it to whom he pleased; accordingly, he opened the doors, and invited us to avail ourselves of his hospitality. The audience was better than I expected for a working-day, and gave ear as though it were desirous to understand.

The discourse being finished, Mr. Harris, a member of the Campbellite church meeting at Corinth, in that county, a respectable man, and of good standing with his brethren, applied to me to assist him in obeying the gospel of the Kingdom in the name of Jesus Christ. It was therefore arranged that he should meet me there on the morrow with changes of raiment, and that I should immerse him after the people were dismissed. On his return home he communicated his intention to his ecclesiastical associates of putting off Campbellism with the old man, and of putting on Christ by being immersed on an intelligent belief of the Kingdom's gospel, and from whose fellowship he announced his purpose to withdraw. He did this, not that it was necessary, but to prevent them from saying that he had treated them with disrespect.

Among the first who heard of Mr. Harris' intention was Elymas of the *Intelligencer*, *alias* his next neighbor and ecclesiastical associate—Robert Lindsay Coleman. "We felt," says this person, "a strong desire to save this gentleman from the delusion that was likely to be fastened upon him; and as the Doctor and his comrades seek to make the impression that we are all afraid of them, and as we were not a hireling to flee [but a hireling to stand.—*Ed. Her.*] when the wolf cometh, . . . we determined to attend his

meeting, and make an effort to rescue one for whom we entertained sincere regard. On our way to the meeting we overtook this neighbor, but found him so much under the influence of excited feeling that nothing could be done for him."

When I arrived at Fine Creek I saw Mr. Harris in conversation with some one whom I did not recognize, for I had not seen Elymas for sixteen years, and should not have known him without information. It was he, still "laboring with" Mr. Harris to save him from being "fastened upon" by "the delusion" that the God of heaven will, through Jesus, cast the Gentiles out of Palestine, and "raise up the tabernacle of David that is fallen, and close up the breaches thereof; and raise up its ruins, and build it as in the days of old: that they (Israel under their immortal rulers) may possess the remnant of Edom, and of all the nations to whom His name shall be proclaimed"—the "delusion" that the Lord will do this which he hath promised in the days of the Ten Toe kingdoms of the Latter-Day Image shown to Nebuchadnezzar in his dream. To save Mr. Harris from this "delusion," Elymas labored hard; and, as a sort of clinching argument to all the rest, whatever they may have been, like Satan of former days, when as an angel of light he tempted Jesus, he appealed to his pride of life, saying, "Well, anyhow I would not be immersed by Dr. Thomas, for he is a man of no character!" But Mr. Harris rebuked the sorcerer who sought to turn him away from the faith, saying that "he need not talk to him after that fashion. He knew Dr. Thomas, and had read his writings for years, and was well acquainted with those who knew him well, and that his character was unimpeachable and good." Thus in effect he rebuked the tempter, who then departed from him for a season.

While this temptation was in course, I entered the house. As I was turning in, Capt. Cosby, the builder of it, touched me on the shoulder, and under the excitement of one that had something to communicate that tickled him, said, "Doctor, there are two Campbellite preachers here to hear you to-day!" "Are there?" said I, "and who may their reverences be?" "Coleman and Isaac Spencer!" "Very well; then I'll give them something to think about." And saying this, I passed into the house, requesting that they would come in when they thought it time for me to begin. The captain was going to add, as he afterwards told me, "And Coleman is going to oppose you to-day." But of this I was ignorant, until his purpose evinced itself in the course he pursued.

When the people came in, Mr. Spencer,

whom I recognized, with a companion whom I judged to be Elymas by his being in company with him, seated themselves exactly before me, but still out of the line of vision, as the bulk of the audience occupied the seats on my left, leaving but a dispersion in the centre. Mr. Coleman, perceiving this, soon became dissatisfied with his position. Mr. Spencer behaved with great decorum, sitting with the immovability of an old Roman statue where he first placed himself, so that he might almost have been taken for one of the Conscript Fathers about to be slain of the Gauls when they invaded the Senate. Not so, however, the "lean Cassius" near him. Sweating under the "delusions" fastening upon him, he thumbed the pages of his little book dementively, crossing his legs alternately, and turning his body from side to side, till, like a pea parching in a frying-pan, intensity became so impulsive that he popped from his seat, and "lighted" upon the end of a bench in the direction I was looking. And there we will leave him, vainly endeavoring by little aits to divert my attention from the subject before me to his simple self!

I read the second Psalm, which I undertook to expound to the people. I proved to them that it was testimony concerning the Christ, and that, as they admitted that Jesus was that Christ, or Anointed King, it was testimony concerning him. The psalm brings into view two parties in belligerent hostility to each other; the one, the *nations under the kings of the earth*; the other, *Jehovah and his King*. The ground of their hostility is also revealed, namely, *the sovereign possession of Zion, with dominion over the nations to earth's utmost bounds*. The kings of the nations and the rulers of the Jews claim Zion and the world as theirs, but Jehovah and his King dispute their claim, and demand their possession for themselves. This being the issue, it is joined by Christ and his adversaries, as plaintiff and defendants in Cæsar's court, where judgment is given against Christ, who appeals to God. He is executed for treason, but God justifies his treason in raising him from the dead, as his Son, begotten on his resurrection-day. "*Thou art my Son; this day have I begotten thee.*" Being raised, Jehovah invites him to ask for an inheritance, and in the same passage the inheritance asked for is defined: "*I will give thee,*" saith Jehovah to his resurrected Son and King, "*the nations for thine inheritance, and the uttermost parts of the earth for thy possession.*" Christ, then, in being constituted "the heir of all things," is the heir of these; *the earth and its inhabitants, under a heavenly constitution*, is the joy set before the

Christ—the “all things” of which he is the heir.

The manner in which Christ is to take possession of this inheritance is also revealed, namely, *by war*, as it is written, “*Thou shalt break them (the kings of the earth and the nations) with a rod of iron; thou shalt dash them in pieces like a potter’s vessel*”—an idea expressed in Daniel by the words, “The kingdom of God shall break in pieces and consume all these kingdoms.”

But as a proof that the issue of the matter is yet future, a proclamation is to be made to the kings of the earth, exhorting them to be wise, and to receive instruction, to the end that they may make peace with the Son, serve Jehovah with fear, and rejoice with trembling, lest they perish in his wrath when kindled but a little. This proclamation was not made to Pilate and Herod, who were Gentiles, and concerned in the condemnation of Christ. It is a proclamation to be made when the Lord comes to plead with all flesh by fire and sword: “For by fire and by his sword will Jehovah plead with all flesh, and the slain of the Lord shall be many.” At that time, he saith, “I will send those that escape of them (Judah) unto the nations that have not heard my fame, neither have seen my glory; and they shall declare my glory unto the nations.” These proclaimers are represented in Rev. xiv. 6 under the symbol of an angel or messenger, flying in mid-heaven, having the glad tidings of the age to evangelize to the dwellers upon the earth, even to every nation, and tribe, and tongue, and people, saying with a great voice, “Fear God, and give glory to him, because the hour of his judgment is come.” The kings of the earth will hear this proclamation with mute astonishment, but, like Pharaoh, they will put wisdom and instruction far from them, saying, “Who is this God, that we should fear and do homage to him?” Their refusal to “be wise” and to “be instructed” is indicated in the apocalyptic representation of the controversy, where the Ten Kingdoms are exhibited as making war upon the Lamb, and gathering their armies together against him; but they “perish by the way,” for “the Lamb shall overcome them,” and having done so, seize upon the spoil which they have long so unrighteously appropriated and oppressed. “He shall break in pieces the oppressor,” and their kingdoms shall become Jehovah’s and his Anointed’s, and he shall reign for ever. Zion will then be his, and the nations too; and the words of Jehovah will obtain a matter-of-fact accomplishment, that, though the rulers of Israel and the kings of the earth combine to exclude Jehovah’s King from his paternal throne—that is,

David’s—“*Yet set I my King upon Zion, the hill of my holiness.*”

I endeavored to impress upon the minds of my hearers that this psalm taught that there would be a great issue joined between the powers of heaven and the powers of the world, and that *the possession of the Holy Land and City, with dominion over Israel and the nations for a thousand years*, was the prize proclaimed for them who shall be victors in the fight.

I went on to show that the New Testament introduces to the notice of mankind a Jew, who claims the prize as his by deed of gift to David and his heirs for ever. That this remarkable personage was Jesus, known to be the Son of David, and acknowledged of God also to be His Son. Being Son of David and Son of God, he claimed to be the Child promised to David’s house, upon whose shoulders the government of Israel is to be for ever, (Isaiah vii. 10–14; ix. 6;) in other words, he claimed to be that David who should be King and Prince of the Jews for ever. (Ezekiel xxxvii. 21–28.)

I remarked that, in maintaining his claim to Jehovah’s Davidian throne, inseparably connected with Zion the hill of His holiness, Jesus came into collision with the contemporary rulers of the country. I remarked, emphatically, that *Jesus was put to death for maintaining his right to the throne of David, and not for saying that he was the Son of God*. It is true the Jews accused him of blasphemy, in saying that he was the Son of God, thereby making himself equal with God; and therefore, as a blasphemer, ought to die by their law. But, first, they failed to convict him of blasphemy; and, secondly, however guilty they might have chosen to consider him, since their subjection to the Romans it was not lawful for them to put any man to death. The Jews, therefore, could only put him to death “by the hands of sinners,” that is, by the Romans. But these had no law by which to slay a man for blasphemy against the God of Israel, however guilty he might be. The adversaries of Jesus had therefore to move the Roman power against him upon another ground. Accordingly, they accused him of treason against Cæsar, saying that they “found him perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is anointed king.” Pilate understood this charge to signify that Jesus claimed to be king of the Jewish nation, which he was accused of perverting, or alienating from its allegiance to the Emperor of Rome. This is evident from the question he put as soon as the charge was made; for “Pilate asked him, saying, Art thou the king of the Jews?” The proconsul at no time asked him, “Art thou the Son of God?” but

ever and anon, "Art thou the king of the Jews?" That Jesus was king of Israel was either true or false; if false, where did he ever deny it? Nowhere. Then it was true; and therefore he said, "For this cause came I into the world, that I should bear witness unto the truth;" and this truth he confessed before Pilate, when, in answer to his question, Art thou the king of the Jews? he replied, *Σὺ λέγεις, ὅτι βασιλεὺς εἰμι ἐγώ, "Thou sayest; for I am king."* After this confession, which Paul styles "the good confession, witnessed before Pontius Pilate," can there exist any man of sound mind and honest heart who would stand up and say that Jesus did not confess that he was king of the Jews? He denied not, but confessed that he came into the world to be king of the Jews; and so all his contemporaries understood him to affirm—Herod and Pontius Pilate, the chief priests, Jews, soldiers, malefactors—all.

Having, with many more words, proved this position, Mr. Coleman popped up and ignored all I had been saying, by impertinently asking if Jesus said he was the King of the Jews? "Certainly," said I; "that is the very thing I have been showing." "Where," said he, "did he say so?" I then repeated substantially what I had said before; and added, that after Pilate had heard his confession, he gave him the title he claimed, saying to his nation, "Will ye that I release unto you the King of the Jews?" And still later brought him out to the people, and said, "Behold your King!" The chief priests also bore witness that he said he was their king; for when Pilate wrote the cause of his death, they said, "Write not, The King of the Jews, but that HE SAID, *I am King of the Jews.*"

Elymas then turned his back on me, and began to harangue the audience about the kingdom of Jesus being not of this world; so that, as the Jews are of this world, Christ could not have meant that he was their king in the sense Dr. Thomas contended for. Christ's kingdom is not of this world, my friends, . . .

At this point I called the gentleman to order, saying, "Mr. Coleman, listen to me! This audience has been convened here today not to hear you, but me. I have much to say to them, but nothing to you individually. You will please, therefore, to take your seat, and not consume precious time in vain declamation." Upon this he popped down as quickly as he popped up, and I proceeded to say—

My friends, I had not intended to dwell upon the phrase I had read, and upon which the person who has just sat down attempted to declaim, because it would lead me into a

digression not necessary to the comprehension of the subject before us. I regret that my attention has been called to it, because my exposition will result in convicting him of profound ignorance of the first principles of the oracles of God. But he has provoked his own confusion; so upon his own pate let the fire burn.

He would have you believe that Jesus told Pilate that his kingdom was beyond the skies when he said, "My kingdom is not of this world!" Do you think the chief priests would have envied Jesus as the heir of a sky-kingdom; and it was for envy they delivered him to Pilate? Do you imagine they would have said, "Lo! this is the heir of kingdoms in the skies; go to now, and let us kill him, and the vineyard shall be ours?" Do you suppose that if Jesus, in preaching the gospel of the kingdom, claimed only a throne and kingdom in the skies, the chief priests would have said to Pilate, "If thou let this man go, thou art not Cæsar's friend; for whosoever maketh himself king speaketh against Cæsar?" How could a man making himself king of a dominion in the skies, in so doing speak against the Roman emperor, or the rights of any other of the kings of the nations? The sky-kingdom gloss of the Great Teacher's words is the drivelling imbecility of a palsied and effete theology—a theology that has befogged the brain and paralyzed the intellect, not only of Mr. Coleman, but of all the unfortunates who, like him, can see no more in the Book of God than the phantoms of their own perverted and disordered imaginations.

Mr. Coleman, who pretends to be a teacher, ought to know much more than he gives evidence of. He ought to know that "world," which occurs twice in John xviii. 36, in the Gentile vernacular, is not the correct interpretation of the original Greek words it is made the countersign of in the common version of the Scriptures. It is only profound ignorance that will affirm that "world" in the Scriptures means the earth and all the people upon it, and must be so interpreted wherever it occurs. Mr. Coleman ought to know that there are three very dissimilar Greek words which, in the New Testament, are all rendered "world," but whose real signification is very different. These are *αιων, αιων, οικουμενης, oikoumenēs*, and *κοσμος, kosmos*. The first of these signifies *duration*, without defining how long; it may, therefore, be finite or infinite, according to the nature of the subject treated of. Hence, it stands for *age*, or a certain *course* of things. Christ, says Paul, was offered in the end of the *αιων*, or Mosaic age. The second word signifies *habitable* or *inhabited*, and defines that portion of the earth pertain-

ing to civilization. The third word is *kosmos*, which imports any *constitution of things*, from $\kappa\omicron\sigma\mu\epsilon\omega$, *kosmeo*, to arrange, or set in order. This is the meaning of the word in the text, where a particular *kosmos* is alluded to; as "*this kosmos*." "My kingdom is not of *this kosmos*; if my kingdom were of *this kosmos*, then would my servants fight that I should not be delivered to the Jews: but my kingdom is not now in this place"— $\nu\nu\nu \delta\epsilon \eta \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha \eta \epsilon\mu\eta \omicron\upsilon\kappa \epsilon\sigma\tau\iota\nu \epsilon\nu\tau\upsilon\theta\epsilon\nu$. "Art thou king, then?" said Pilate. "I am king," said Jesus. "For this I was born, and for this came I into *the kosmos*, that I might testify to the truth. Every one being of the truth heareth my voice." On a previous occasion he said, "*I am sent only to the lost sheep of THE HOUSE OF ISRAEL*." This was the *kosmos* into which he came—the house of Israel, organized into a *kosmos* or world of its own by the Mosaic constitution.

The kingdom of Jesus did not belong to that *kosmos*, as is well understood by "every scribe instructed for the kingdom of God," which Mr. Coleman manifestly is not. When Jesus "comes in his kingdom," "he will sit and rule upon his throne, and be a *priest upon his throne*," which was not possible for him to do so long as the law of Moses continued the unnamed constitution of Jehovah's nation. Before Jesus could take possession of his father David's throne and kingdom, the Mosaic covenant, which had "waxed old," must be "taken away" by the Little-Horn-of-the-Goat power, as predicted in the eighth and ninth of Daniel; for Jesus not being a priest after the order of Aaron, could not be High Priest of Israel till it was abolished, because the Mosaic law "spake nothing concerning priesthood" relatively to one of Judah's tribe, from which Jesus came. The High Priesthood of the nation was to be changed from the family of Aaron to that of David; so that Paul says, "the priesthood being changed, there is made of necessity a change also of the law." The kingdom of Jesus, therefore, belongs to a *kosmos*, or constitution of things in Jerusalem and the Holy Land, in which it shall be lawful for him to occupy the throne as King and High Priest of the nation.

But it may be objected, "Is he not a High Priest now?" Yes; "over the House of God;" but not over the Jewish nation. He is "High Priest of good things to come" for those "who hold fast the confidence and the rejoicing of the hope steadfast unto the end"—a confidence and hope which are mere foolishness to Mr. Coleman, and to all like him who know not the gospel of the kingdom preached by Jesus and his apostles. Such are no members of Christ's household, on whose account he hath entered within

the veil, there to make reconciliation for them in the presence of the Father; he is no High Priest for them, being the Mediator of a covenant established on promises which they despise.

Not only was the kingdom of Jesus not of the Mosaic *kosmos*, but it was also not of a *kosmos* contemporary with the Roman power in its undivided form. His kingdom belongs to "*the fulness of times*," when the God of heaven shall "gather together under one head again all things by the Christ;" that is, all things Jewish, when the times of the Gentiles are finished—times which are synchronized with the Roman system of nations in its Ten-Horned constitution. In the days of Pilate, the Roman Habitable, or *oikoumene*, was under Tiberius Cæsar. It was then one empire, including Syria and Palestine. But Christ's kingdom is to be set up when this fourth dominion consists of *two imperial legs and ten regal toes*; for, speaking of the powers represented by these toes, the Spirit saith, "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." This kingdom is the one Jesus styles his, and to which the gospel he preached belongs. The *toe-kingdoms*, which his kingdom is to grind to powder when it falls upon them, had not only no contemporary existence with him and Pilate, but did not even begin to exist for centuries after; he might, therefore, truly say, "My kingdom is not of *this kosmos*;" but, if it were, then would my servants fight," &c.

After this explanation I proceeded with my discourse, leaving Elymas to chew the cud of his own presumption. Having shown that Jesus suffered death for maintaining his right to reign on Mount Zion as King for Jehovah over Israel, as expressed in "*the superscription of his accusation*," "This is Jesus of Nazareth, the King of the Jews," I remarked that, though judgment was given against his claim by those who then had possession of Jerusalem and the Holy Land, and though, when he rose from the dead, he left that country without prosecuting his claim to his inheritance any further; nevertheless, though 1818 years had elapsed since he had departed to lay his petition before Jehovah, his claim was as valid as on the day he first announced it in Galilee; for there is no statute of limitations to invalidate it. It has been held in abeyance during that long period; but never for a moment hath it entered into the mind of Jehovah and his Anointed to abandon it.

The coming of Jesus Christ, then, in power,

is to re-state his claim to the kings of the earth, whom he will find colleagued with a power in actual occupation of Jerusalem and Palestine, and to demand of them a peaceable surrender of their kingdoms into his hands; in default of which he will proceed to execute the writ of restitution, in "breaking them with a rod of iron, and dashing them in pieces like a potter's vessel." Thus the controversy about the Palestine kingdom, between Jesus and the possessors of the Holy Land, will be revived, but with very different results. Eighteen hundred years ago Jesus lost his life in the dispute; while, in a few years more, he will come off victorious, having wrested Zion from the enemy, punished the refractory kings of the earth, and seized upon their thrones. Then will he sit for the first time as King for Jehovah upon Zion, the hill of his holiness; and the sixth verse of the second Psalm will have become an accomplished fact. Judgment will then have been executed for the plaintiff, who, as "the Lord of armies, shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously." Zion will then have "put on her strength," and Jerusalem, the holy city, "her beautiful garments," and from that time "there shall no more come into her the uncircumcised and the unclean;" but "she shall be called the throne of Jehovah; and all the nations shall be gathered unto it, to the Name-Bearer of Jehovah, to Jerusalem; and after the imagination of their evil hearts shall they walk no more."

With many other words I continued to illustrate this statement from the prophets and apostles; and then observed, that the situation for the settlement of this claim of Jehovah and his King to Jerusalem, the Holy Land, and dominion over the nations, was even now preparing. *The Eastern Question* was the predicted sign in the Gentile heavens of the appearing of the Son of Man as a thief to "break in pieces the oppressor," and to take the kingdom and dominion under the whole heaven of the fourth beast. It began about Jerusalem, and can only be settled there. I said more about the sign than can be reported in this place; and, in concluding, remarked that, of whatever *kosmos* the kingdom of Jesus might be, his servants would have to fight for him, as the armies of the nations would fight to uphold the kings that rule them. Here I called the attention of the audience again to the scene in the nineteenth chapter of the Revelation to John, and added that Jesus was exhibited there as the Royal Commander of Israel at the head of his forces, prepared for war with the kings of the earth. In explaining this scene I proved that the symbols of the seventh trumpet-period were representations of

things a long time previously revealed in the writings of the prophets. I showed this from Rev. x. 7, which testifies that "*In the days of the voice of the seventh messenger, when he shall sound, the secret of God should be finished, even as he hath declared the glad tidings to his servants the prophets.*" Now this battle scene being of the seventh trumpet-period, we must turn to the prophets for an interpretation. We are at no loss to know who the monarch is astride the *white horse*; but what the latter represents does not so readily appear from the text. The Royal Equestrian is the "King of kings, and Lord of lords," who in the seventeenth chapter is styled "*the Lamb*," which the least instructed in the Scriptures understands to signify JESUS OF NAZARETH, called by John the Baptist "*the Lamb of God*," so that the interpretation of Rev. xvii. 14 is, "*The ten-horn kings shall make war on Jesus of Nazareth, and Jesus of Nazareth shall conquer them.*" Well, here is the King of the Jews; but what is that he rides in the battle? And what is that sharp sword that goeth out of his mouth, with which he is to smite the nations? The prophets will enable us to answer both these questions satisfactorily.

Addressing Israel, the rod of his inheritance, Jehovah saith, "Thou art my battle-axe, and weapons of war; for with thee I will break in pieces the nations, and with thee will I destroy kingdoms, . . . and with thee will I break in pieces captains and rulers.*" Since these words were uttered the very reverse of this has happened to Israel; for instead of breaking nations and destroying kingdoms, they have themselves been broken, scattered, and peeled.

Again, "I will make her that was cast off a *strong nation*: and the Lord shall reign over them in Mount Zion from henceforth even for ever. . . . Arise and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thine *hoofs* brass; and *thou shalt beat in pieces many people*; and I will consecrate their gain unto Jehovah, and their substance unto the Lord of the whole earth."†

Again, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. . . . And he shall speak peace to the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth: . . . even to-day do I declare unto thee that I will render double unto thee; when I have bent Judah for me, filled *the bow* with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee

* Jer. li. 19-23.

† Mic. iv.

as the sword of a mighty man." Here the twelve tribes of Israel are brought out as "weapons of war," Judah being the bow, and Ephraim the arrow; and all collectively as the sword of the Mighty One, their king. In the Apocalypse this sword is represented as going out of the mouth of Jesus, because by his word of command the operations of the sons of Zion of all the tribes against the sons of Greece are directed. The sons of Greece are "the goats" of the confederacy indicated in Ezekiel's prophecy of Gog, the *Mishmar*, or Protector of the kings of the Greek and Latin churches.

The prophet continues, "And the Lord shall be seen over them (the sons of Zion) and his arrow (the ten tribes called Ephraim) shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south." Thus are the goats punished: "For the Lord of armies hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." This explains the *white horse* that Jesus is to ride. He stands related to the Jews in their future wars as a rider to his horse. Thus in the Apocalypse he is represented as King of the Jews, and Generalissimo of the armies of Israel in "the war of that great day of God Almighty," when "the kings of the earth and of the whole habitable" shall contend with Him for Palestine and the dominion of the world. But "the Jews shall be as the mighty who tread down their enemies as mire in the streets in the battle; and they shall fight."

Then addressing myself to Elymas, I inquired, "Why shall the Jews fight, Mr. Coleman?" Upon which Mr. C. arose, and, with a very long face turned towards the audience, began to extemporize a lamentation upon the shocking treatment he had experienced. But not having put the question to him for this purpose, I called him to order, saying, "Mr. Coleman, hear me, if you please, Sir! When I spoke to you, I did not call you up to make a speech; you can do that at some more convenient season. You asked me a question, which I answered respectfully; I therefore thought I would be even with you, and ask you another; but as you cannot tell why the Jews shall fight, you will please resume your seat;" then addressing the people, I continued, "You perceive, my friends, that Mr. Coleman knows nothing about the subject, so we must let the question be answered by the prophet, who says, "And the Jews shall fight, BECAUSE THE LORD IS WITH THEM"—"they shall fight at Jerusalem"—"and they shall confound the cavalry" of the enemy; for, "saith the Lord, I will smite every horse with consternation and blindness, and his rider with madness;" "and I will

strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy on them: and they shall be as though I had not cast them off"—let all Millerites make a note of this—"for I am the Lord their God, and will hear them."*

Thus were occupied some three hours in endeavoring to open the eyes of the people to the perception of this great and interesting subject. I urged upon them the necessity of their "seeking first the kingdom of God and his righteousness" before all other things, if they would have everlasting life. I said much about the kingdom, also concerning the righteousness they must be the subjects of who would possess the kingdom. In treating of this, baptism was of course referred to, especially as there was one present to be baptized that evening. I remarked that *immersion into the name of God was for believers of the Gospel of the kingdom only*; and that immersion predicated on a mere confession of faith in Jesus Christ being the Son of God in the ordinary Gentile acceptance of the phrase, was not the "one baptism" enjoined by the apostles; but a corruption of the institution, and a characteristic of the offshoots of Babylon which practise dipping. To be united to the name of God, we must follow the example of the Samaritans, of whom it is testified, that "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." They believed these things first, and were afterwards immersed; but the nominal Christians of this cloudy and dark day get dipped without any scriptural knowledge of the kingdom and name of Jesus at all. Such immersions are worth nothing; for the subjects of them have no faith to be counted to them for righteousness or remission of sins—they are (to use the words of President Campbell) "no better than a Jewish ablution." Search the Scriptures, then, of Moses and the Prophets, after the example of the noble-minded Bereans, who received not the word of apostles even, unless they found it to agree with those ancient records. Their search resulted in believing the gospel of the kingdom Paul preached in the name of Jesus as the future occupant of its throne. Search ye therefore the Scriptures also, that ye may see if the doctrine I have taught this day be in harmony with the testimony of the prophets and apostles. If it be not, reject it; but if you find that I say not any thing but what they teach, still reject it if you will; but remember that it is at the peril of life and happiness in the age to come.

* Zech. ix., x., xii., xiv.

Having closed my address, Elymas, who had been in torment of a long time, judging from his extreme restlessness, popped up again, and called out that he could show that Dr. Thomas preached another gospel! "Oh," said I, "that needs no proof; I admit it; the gospel I preach has no identity with yours, and sorry should I be if it had." "I can prove," he exclaimed, "that he has preached a false gospel to you!" "Ah," said I, "that is quite a different thing, but more easily said than done." "I can do it in ten minutes; and at some future time I will preach at this place, and show that Doctor Thomas preaches a false gospel!" "Then come and hear him, my friends, and bring all you can with you. No," I continued, "part of that advice I will withdraw; bring none with you who have not been here to-day. You have all heard me, and it is only such that should hear him when he speaks of me. Were he even disposed to speak the truth, and to do justly, he knows so little about the subject that he could not do it. Bring, therefore, not another man besides yourselves to hear him, for he would hear without being able to detect his misrepresentations and perversions of the truth." Having said this, I left the stand.

As he had said he could show in ten minutes that I had preached a false gospel, Captain Cosby and Messrs. Winfree, Harris and Perkins urged him to do it on the spot. But he began to make excuses, saying "It was too late—the people were worn out; it would be an imposition upon them, ('None at all," said I,) and I can only have a short time to reply to his three-hour speech." "Plenty of time," exclaimed several. "I'll sit here till sun-down," said one; "And I'll stay here till morning, if need be," said another; "Go on, go on!" repeated several. Finding, then, that he could not back out without exposing himself to the derision of the people, he very reluctantly ascended the tribune, whence he delivered himself after the following classic style:

"Dr. Thomas says that Russia will be triumphant! I once thought so myself; I begin to doubt it now. Dr. Thomas thinks so, and is so confident about it, that I don't believe it will come to pass. He takes great credit to himself for predicting that this war would break out, and that Russia would triumph. I don't think any thing of that! Why, Napoleon predicted that fifty years ago! Besides, doesn't everybody know that it has been the opinion of all the great statesmen of the world since Peter the Great that the Russians would get Constantinople in the end?"

This was proof No. 1 that I preach a false

gospel! The second was like unto it: Behold it. He continued:

"Dr. Thomas says that man has no soul!"

Here I rose to order, and remarked to the audience that that charge was false, and that he knew it; and that if he repeated it, he would utter deliberately what he knew to be a lie. That what I believed and taught was, that man is a being composed of body, soul, and spirit, which, when their union is dissolved, are incapable of thought, word, or action. That from death to resurrection, consequently, *dust and character* are all that pertain to the former man; who, because he is to rise again, is said to *sleep* in the dust. At his resurrection he comes forth bodily, and, if accepted, becomes incorruptible and deathless, as a part of his reward for righteousness; so that in relation to him, the corruptible body "*puts on*" incorruption, and the mortal *body* immortality; and the saying is accomplished that "Death is swallowed up in victory." He continued:

"Well, Doctor Thomas says that man is unconscious in death"—

"And," said I, "have you not sense enough to know that a man may become unconscious from a blow on the head, and that that rather establishes my position than sustains your imputation?" He then proceeded upon another tack, saying,

"Dr. Thomas' gospel just suits the carnal mind. It is the sort of gospel that would have pleased the Apostles when they asked the Redeemer 'If he would not at that time restore again the kingdom to Israel?' It is just the thing for the Jews. When I was in Lunenburg there was a Jew at my meeting, and he sneered at me all the time I was speaking; but when Dr. Thomas goes there he hears him gladly! One of their preachers recently declared in that country that Christ had no power, though He himself declared that all power in heaven and earth was given unto Him, and John calls Him the Prince of the Kings of the earth."

In the absence of Mr. Magruder, the preacher alluded to, I rose to say, that what he said was, that Jesus had no regal power as king on the throne appointed for Him. He believes that Jesus has all *exousia*, or authority, to do as he pleases, and that by virtue of it he sent the Apostles to forgive sins in his name; but this is very different from regal power over nations. He is not Prince of the reigning kings of the earth, but of those kings who shall hereafter reign with him on earth, which is a very important distinction. After this, Elymas tried it again, saying,

"Dr. Thomas is the man to make money by preaching!"

"And were it so, which happens not to be,

you are the last man in the world to reflect on another for that; you, who receive fifteen hundred dollars a year for preaching Campbellism!"

"No, I don't, Sir!" said he tartly.

"From a thousand to fifteen hundred, at my rate." This he did not attempt to deny. I heard afterwards that his salary in Richmond was \$1,200. He had been offered \$1,500, but he pettishly refused to be hired at that price, because it had been offered to one D. S. Burnet before him. He went on to say that

"A man who preached the gospel should live by the gospel."

"But there's the rub. You must be sure to preach it before you can live by it; or that text gives no countenance to you."

"I have sacrificed much for the truth. Dr. Thomas has sacrificed nothing. He had nothing to sacrifice. I was once a popular Baptist preacher, but I left them; my salary has never covered my expenses. The gospel Dr. Thomas preaches can't be the gospel the Apostles preached. I was told by one of his friends that he had been studying it for fifteen years, and had only just come to the understanding of it."

"I wish," said a gentleman who had risen behind me, "that when you undertake to report my sayings you would speak the truth, Sir! I said no such thing. I am sick of Campbellism, and am determined to have no more to do with it." He proceeded:

"Dr. Thomas is a learned man; he has devoted his days and nights for years to the study of the Prophets and to languages; and it has taken him a long time to work out the things he teaches, which are far beyond the reach of ordinary men." He was continuing in a strain of flattery, when I found it necessary to cut it short, and to urge him to come to the point, on the ground that time was precious, as the sun was fast descending, and I had yet to immerse, and afterwards to travel some 20 miles. As yet he had proved nothing, nor touched upon a single testimony or argument I had adduced. The people wanted Scripture and reason; but, as yet, he had produced none. Several persons had left in disgust at his sorcery, and others were becoming quite impatient of his twaddle. After this he began to make an effort to get at something which, stripped of all circumlocution and declamation, seemed to be as follows:—

1. That the gospel I preached was false, because it took people so long to get to the understanding of it; whereas, in the days of the Apostles, a few minutes, or at most an hour, was sufficient;

2. That when Philip preached Jesus to the

Ethiopian he said nothing about the kingdom I plead for;

3. That the idea of setting up the kingdom by war cannot be correct, because Jesus said, "He that takes the sword shall perish by the sword;" and,

4. That the gospel is defined in 1 Cor. xv. 3, 4; and that whoever preaches any thing else for gospel than this, is accursed, and his preaching false.

These matters being delivered with a face that had been steeled and case-hardened for the occasion, (for he afterwards confessed that he had gone determined not to be disturbed at any thing that might be said,) his ten minutes was converted into an hour, at the end of which he left the subject where it was before he attempted to touch it. It was a lame and limping effort; and if the gospel of the kingdom, rickety and footless thing, as he denominates it, have no adversary more efficient, and no artillery more destructive to make war upon it in this generation than R. L. Coleman and his hour's speech, our service in its defence will be very holiday pastime indeed. Having descended from the tribune, I took his place, and reviewed his points briefly, as time pressed hard, and to the effect following:

First, The length of time some people take to come to the understanding of what I teach, is no proof of the gospel of the kingdom I preach being false. If such an argument were to be admitted, it would militate equally against the Apostles themselves as against me; for Paul saith, that some with whom he had to do were "ever learning, and never able to come to the knowledge of the truth." See how "slow of heart to believe" were the disciples even, who were instructed by Jesus himself for three years and a half in "the mysteries of the kingdom." It is quite a mistake to imagine that faith comes in a few minutes, or, as the phrase is, that man may "get religion" in a flash. The renewal of man's heart, after the image of Christ, which is the basis of repentance in his name, is not instantaneous on hearing the word, but a progressive change consequent on searching the Scriptures to an enlightened comprehension of them—"they searched the Scriptures, and therefore they believed."

Queen Candace's treasurer is a case far from being parallel with the little children of nine and ten years old, whom Mr. Coleman and his colleagues dipped the other day on their assenting to their question, "Do you believe that Jesus is Christ, the Son of God?" or with the generality of Gentiles who, by the preaching of damnation and the Devil, are scared into the water to join a church. The Ethiopian official was either

a Jew in the service of the Cushite Queen, or a proselyte of the Mosaic religion; at all events, *he was a student of the Prophets*, which Mr. Coleman and his contemporaries generally are not. The cases are not therefore equal; so that no conclusion can be deduced from the Ethiopian's case as an argument for the scripturality of the instantaneous religion-gettings of our day.

If people are long and find it difficult to comprehend me, it is not because of the intrinsic abstruseness and obscurity of the system, but because of their minds being preoccupied with all sorts of theological foolishness. It takes so much time to disabuse their minds of this, that they grow old under the sound of the truth before they can perceive what the few advocates of it are driving at. Add to this their general indifference to religious truth, their listlessness, educational bias, and neglect of the Bible, and you need not wonder at the length of time required to open their eyes, and to bring them to the obedience of faith. If their minds were as the sensoria of little children, a simple statement of the Gospel of the kingdom, with explanations and testimonies, would do the work—they would hear with earnest attention, comprehend with facility, believe heartily, and obey. But this is not their mental constitution. They are neither inquisitive nor industrious, but willing to expend large sums of money on hirelings to do for them their religious thinking and theatricals. Thus the hirelings are to the professing world what the brain is to the mortal body. Repudiating Moses and the Prophets, they are necessarily ignorant of the Apostles. Hence, their thinking is "the thinking of the flesh"—the unenlightened expositors of human folly; which being congenial to mankind, their traditions run like wildfire through the community, and throw the truth and its word into the deep obscurity of the wilderness. I have to contend against all these hindrances in my endeavors to enlighten the people; therefore my progress with them is slow, discouraging, and not always sure. Still, there is this consolation, that I am proving my own faith, and find myself in no worse a position than Noah, Elijah, and the Messiah himself, who in the days of his flesh was forsaken of all, and was denounced by those who appeared to men to be righteous, for a madman, blasphemer, devil, and perverter of the people.

Secondly, The eighth chapter of Acts, from which Mr. Coleman has read to you about the Ethiopian, is the most unfortunate selection he could have made, in support of his allegation against the gospel of the kingdom, which, although it was preached by Jesus and the Apostles, he styles "a false

gospel." The chapter shows us that to "preach Jesus" is to preach the gospel of the kingdom. It is possible that Mr. Coleman may admit that Philip preached the same gospel to the Ethiopian that he preached to the Samaritans. If he do, his Campbellite fabric tumbles about his ears with a loud crash. For when Philip "preached Christ to the Samaritans" (ver. 5) we are told that he preached unto them the things concerning the kingdom of God, and the name of Jesus Christ; and that when they believed them they were baptized, both men and women. (ver. 12.) For Philip, then, to "preach Christ" and to "preach Jesus" was one and the same work, whether the preaching were addressed to Jew, Samaritan, or proselyte, be they a multitude or only one.

"He didn't preach about the kingdom to the Ethiopian!" exclaimed Elymas: "there's nothing said about the kingdom there; it says, 'he preached unto him Jesus;' that is, that Jesus Christ is the Son of God."

Though I had just shown by the foregoing argument that to preach Jesus was necessarily to preach the kingdom of God, this Elymas of a parson (see Acts xiii. 8-10) denied that it was preached to the Ethiopian, because the word *kingdom* was not in the text! Some people are either natural simpletons, who are capitally deficient in the upper story, and therefore can neither reason themselves nor perceive a demonstration; or they are perverse bigots, bent on mischief. To which of these classes Mr. Coleman belongs, I leave for them to judge who know more of him than I; but of all the preachers I have had to do with, I never encountered so impervious and feeble-minded a sophist before. He seemed to have no idea of logic or proof, for if he quoted a text he appeared utterly incapable of constructing an argument upon it.

I rejoined to his exclamation, "Certainly he preached about the kingdom, for the kingdom is the subject-matter of the gospel, and inseparable from it."

"He preached from Isaiah, and there is nothing about the kingdom there," said he.

"Yes, there is, and more than you imagine." I then turned to that prophet, and remarked that the Ethiopian was reading from a prophecy that commenced at the fifty-first and ended at the fifty-fourth chapter, inclusive.

"No," exclaimed Elymas, "he was reading the fifty-third chapter, about his being led as a sheep to the slaughter."

Upon this, I looked upon him and said: Listen to me. In your harangue you were complimenting me upon my diligent study and knowledge of the prophets; of whose writings also you admitted your own igno-

rance, which is apparent to every one. It is not, therefore, to be borne that ignorance should be a judge in this matter. I say that he was reading from a prophecy beginning and ending as I have said. In his day, Isaiah was not cut up into chapters, so that there was then no fifty-third chapter. The Ethiopian, who had gone to Jerusalem to worship, was reading, on his return from that city, a prophecy setting forth her future calamities, and her glory which should follow, when one should "plant the heavens and lay the foundations of the earth, and say unto Zion, *Thy God reigneth*"—chap. li. 16; lii. 7. He perceived that this Redeemer of Jerusalem was styled Jehovah's servant, who should be exalted and extolled, and be very high; and before whom kings should shut their mouths. But in reading on, he got into the description of a servant who was to be made very low, and esteemed of no account by his countrymen, being oppressed also even unto death, without resistance. When he had got thus far in the reading, he was at a loss to comprehend whom the prophet was speaking of; whether of himself or of some other man. It does not seem to have occurred to him that he was speaking of him that was to "redeem Jerusalem"—ver. 9—from "the hand of them that afflict her: which have said to her soul, Bow down, that we may go over." At this juncture it was that Philip was ordered by the Spirit, who well knew the difficulty he was in, to "go near, and join himself to the chariot." He did so, and from the place of the prophecy which embarrassed him, he began and "preached to him Jesus." How long the discourse continued is not said; but it is clear that he convinced him that Isaiah spake not of himself, but of the Christ, who was to be a sufferer unto death before "he should bring again Zion," and be called "The God (or King) of the whole earth."

How much of the prophecy "from that same Scripture" Philip expounded is not testified; but the probability is, that he explained to him the whole, for the prophecy is descriptive of "the heritage of the servants of Jehovah," whose righteousness is of his servant. Chap. liv. 17.

If Mr. Coleman understood the prophets, he would be able to read the gospel of the kingdom in the good things affirmed in Isaiah's report, which but few believe, purposed of God for Jerusalem in the future, when she shall awake, stand up, and put on her beautiful garments. Then the foundations of the state, or kingdom, of which she will be the throne, when it shall be proclaimed, "Thy God, O Zion, reigns," will be laid with sapphires; her windows will be made of agates; her gates of carbuncles;

and her borders of pleasant stones. These are her children; "precious stones" all of them, because they are all taught of God: and their proficiency is worthy of their instructor—they walk worthy of God, who teaches them. 1 Cor. iii. 12. Mr. Coleman is too blind to see any thing of the kingdom in this. God reigning in Zion conveys no hint of a kingdom to him. What can be done with such obtuseness? What, but to abandon him to the sport of his own presumption and folly?

The fact is, the kingdom was the Ethiopian's hope, as it was, and continues to be, the hope of every intelligent and pious Israelite to this day. But until Philip "guided" him, he did not know who was to occupy its throne, nor upon what new conditions men might become coheirs of it. He knew, *being a student of the prophets*, that the Christ, who was to be Son of God and Son of David, was to sit upon the throne in Zion as King for Jehovah, but he did not know who he was. Philip preached to him Jesus as this very person; and baptism in his name for repentance and remission of sins to every believer of Isaiah's report. And because of this, when they arrived at water on their way, he said, "See, here is water; what doth hinder me to be baptized?" Philip told him that nothing hindered, if he believed with all his heart; he then declared that he believed "that the Son of God is the Anointed Jesus"—*τον υιον του Θεου εναι τον Ιησουν Χριστον*—that Jesus was he of whom the prophet spake as the Redeemer of Jerusalem, the healer of the breach, and the restorer of the paths to dwell in.

Thirdly, As to the setting up of the kingdom by war, reason and experience are with Scripture here. For a kingdom to be established in the Holy Land, whose king claims the dominion of the world, would, of necessity, superinduce a combination of all existing rulers of the world against him. The present war is being waged to preserve the balance of power, so that the greatness of one kingdom shall not overshadow the rest. What would be the result of the kingdom of God among a constellation of godless powers? The absorption of all power to itself, and war on their part to prevent it. The world is guilty before God; and he intends to teach it righteousness with judgment; as it is written, "When his judgments are in the earth, the inhabitants of the world will learn righteousness;" and "All nations shall come and worship before thee, O Lord, because thy judgments are made manifest." Now, by whom is the world of nations to be judged? Not by any one of those nations, certainly, for they are all guilty, and criminals at the bar. Mr. Cole-

man objects to the sword of judgment being put into the hand of the saints; he thinks (and it is but a think-so with him, for he knows not the Scripture) that they that take the sword shall perish by the sword absolutely. He does not understand that the use of the sword is interdicted only in the absence of Jesus; and that when he comes in power they will fight, as they would have done when he was in Palestine before, if his kingdom had pertained to that ancient *kosmos*. Hear what is written upon this point in Ps. cxlix. :—"Let the children of Zion be joyful in their King. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written. This honor have all his saints."

"O!" exclaimed Elymas, "that belongs to another dispensation!" "Pooh, pooh, man!" said I, impatient of his stolidity, "you know nothing about the matter. It belongs, my friends, to the 'administration of the fulness of times,' referred to in Daniel, when to the saints, previously prevailed against by the Little Horn power, judgment is given at the appearing of the Ancient of Days; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven, of the fourth beast symbol. Then the Gentile powers, represented by the scarlet-colored beast and the drunken Roman harlot that rides them, who have led captive Israel and the saints, and killed them with the sword, shall go into captivity, and by the sword be killed in that great contest between Jesus of Nazareth, the King of the Jews, and the sin-powers of the world, for its dominion and the possession of Jerusalem and the Holy Land, we have been considering to-day."

The sun being nearly down, it became necessary to conclude at this point. On leaving the house, several expressed themselves very much gratified at what they had heard. Some said they had not heard so much of the gospel in all their lives before; and would like much to hear it fully discussed. I remarked that it would be both interesting and profitable; and if I had time should like very well to engage in it, if a man could be produced of sufficient knowledge of Moses and the Prophets, and had sense enough to know when a thing was proved, and candor enough to admit it; but that it was mere waste of time and patience to concern oneself with such an adversary as the present.

While I was talking without, Elymas joined the group, and protruded himself again upon my attention. Something was said about my splitting churches, which caused me to remark that not a single church had ever been split by me. This caused an incredulous elongation of face. "Well, I will explain to you the process. A congregation invites me to address them, and I accept their invitation. What should I preach? Should I preach what they believe, what you believe, or what I myself believe?" "What you believe," he replied. "Very well, that I do. Some that hear me become the subjects of new convictions. I go away, and, perhaps, they see me no more, but the ideas remain. These ideas are discussed; they gain ground, and cause an investigation, that brings into question what exists. Instead of meeting this new situation with scripture reason and a candid mind, such men as you begin to denounce and threaten, which free, sensible, and independent men will not regard. They maintain their liberty of speech, which you fail to suppress. Having no force in argument, you appeal to the argument of force, and by low intrigues you prejudice a majority against them; and when you think you are strong enough, or have sufficiently blackened their characters, you put their case to the vote, and vote them out of your synagogues! In this way, it is such as you that split churches, not I."

He then made some remark, in a pious sort of tone, about a Christian spirit and prayers, which brought my patience to an end. Fixing my eyes steadily upon him, I said "Really, when I look at you, and hear you talk about your prayers, I can scarcely maintain a grave face! Your prayers! you, who have been vegetating in a hotbed of slander, and for years been pursuing the character of a man to destruction, because of his honest convictions—the prayers of such a man! The prayers of the hypocrite, Sir, are an abomination to the Lord!" and turning from him, I entered the carriage waiting to convey me to the water, to which Mr. Harris had preceded me.

The sun had descended below the tops of the forest oaks, and we had yet some three miles to drive. On our way we refreshed our outer man with some perishing ham and bread, which was the first we had tasted since breakfast at seven o'clock. Arrived at the water, preparation was made for baptism, when, instead of immersing Mr. Harris alone, I had the unexpected pleasure of passing through the water Mr. Wilson Winfree also, another who had been for many years a member, in good standing, of the same church with Mr. Harris. So that the

efforts of Elymas to turn away his brethren from the faith, resulted in the immersion of two instead of one, and a hearty wish of "God speed you" from several of the people. From these facts, which can be authenticated by ample testimony, the reader can judge for himself, whether the gospel of the kingdom was regarded as having received a severe blow and great discouragement at the hands of Mr. Coleman, by those who heard him!

The sun having disappeared, my journey to Louisa was deferred to the following day. Bro. R. K. Bowles, who had come over to convey me there, and myself, accompanied brother Winfree to his hospitable abode, about five miles distant on the James River; while brother Samuel Harris, much strengthened by what he had heard, turned his face homeward, and "went on his way rejoicing."

From the Washington Union.

Fatal Effects of Perverted Religious Teaching.

No. 2.

STATE OF THE SOUL AFTER DEATH.

MR. EDITOR: An item of religious belief concerning the state of the dead having been noticed in the *Intelligencer* of the 15th and 20th of this month, and the editors having intimated as much as that their columns are now closed to the subject, allow me to say a few things upon the question so raised through the medium of your paper.

The inquiry whether the soul sleeps with the body in an unconscious state in the grave is not original with the present age. Whatever philosophy, aside from the teaching of the Scriptures, may say upon the subject, it is evident to my mind that the views of the first article alluded to are not sustained by the Bible, taken as a whole. The writer of that article has quoted a single class of texts, which depend for their true meaning upon the just rules of interpretation for the whole volume.

Suppose, in imitation of his example, we quote another class of texts, which on their face inculcate just the opposite sentiment. Take the parable of the rich man and Lazarus—Luke xvi. 19, 31—which can have no intelligible meaning, even as a metaphor, if we admit the doctrine that the soul sleeps with the body in an unconscious condition. Again: Christ says to the dying thief—Luke xxiii. 43—"To-day shalt thou be with me in paradise." The Apostle says—Phil. i. 23—"For I am in a strait betwixt two,

having a desire to depart and to be with Christ, which is far better." Again he says—2 Cor. v. 8—"We are confident, and willing rather to be absent from the body and to be present with the Lord." Much more might be quoted to show the ground of the doctrine received among professed Christians as to the state (especially) of the pious dead. But I will at this time add but a single passage more. It is the language of Christ in refutation of the Sadducees—Matt. xxii. 31, 32—"Have ye not read that which was written unto you by God, saying, I am the God of Abraham and Isaac and Jacob? God is not the God of the dead, but of the living." He meant distinctly to affirm that those patriarchs were still living; which was true of their spirits, though their bodies slept in the dust.

By a similar rule of interpretation, the passage in Acts ii. 34, affirming the non-ascension of David into the heavens, must refer to his mortal part, which, indeed, had not been raised and glorified, as the body of Christ was at his ascension. This is clearly the antithesis of Peter and the point of his argument, which was to prove the doctrine of the resurrection, and not to teach that the soul is unconscious till then. The passage in John xiii. 33 has no relation to the question, as it was directed to those who die in their sins, and will never be in heaven, where Christ is, on that account. So in John iii. 13, the words, "No man hath ascended up to heaven but he that came down from heaven," by no means prove that the soul is in an unconscious state. The phrase "ascending into the heavens" has several applications in the Scriptures, and its proper meaning in each place must be determined by the connection. See, for example, Eph. iv. 8, 10; Acts i. 9, 11; also 2 Cor. xii. 2, 4. From these and many other statements of Scripture, the phrase in question must be modified to suit the nature of the subject; and if there be different gradations, properly termed the heavenly state, yet each implying also a different degree of power and glory, it is evident that no mere man has ascended to that high estate, to be in a condition of equality with the Father: and in this sense the words of Christ are true, that no man hath ascended into heaven, &c., although all who have died in the faith have gone to be with Christ; and in the lower sense of being in a conscious state in His manifested presence, it is proper to represent that they have been removed from this world to Paradise or Heaven. Again: even in the most literal application of the passage, it does not teach the unconscious state of the soul; for but two persons are regarded as having been translated, of one of whom

it is simply said that he was not, for God took him; and in regard to the other, that he went up, bodily in a whirlwind, out of mortal sight, and afterwards appeared, with Moses, communing with Christ on the mount of transfiguration—thus showing that the ascension and descension were precisely the exceptions to the general rule in respect to the mortal part of man which the passage contemplates. But, whatever its meaning, it is evident that a state of unconsciousness for the soul was never intended to be affirmed thereby. The passage in the 11th chapter of John—"thy brother shall rise again"—was spoken especially of his body and of the miracle then to be performed, and teaches nothing respecting the state or condition of the soul after death. That was the consolation Christ offered—that Lazarus should then be restored to them; it was a miracle to prove His power over death, but not to prove that, when we die, our spirits may not go to meet our friends in heaven. The other passages quoted in the article referred to, respecting the recompense of the righteous and the wicked in the earth, and also the sleep and the resurrection of the body, have too remote a bearing on the question to need any comment.

Now, as to "the popular creed," and "the dogma which can claim no higher authority than the heathen philosophy of Greece and Rome," and which is entirely at variance with the teachings of Christ, the prophets, and apostles, we have nothing more to say than that not a single text in the Bible can be adduced to show that the soul sleeps with the body in the grave; and if it be meant that the opposite doctrine is unscriptural and heathenish, I deny the imputation, and say that the sleep of the soul with the body has been part of the doctrine of the ancient and modern infidelity, beyond a question. Traces of the same notion may be found in the oldest forms of Paganism. It constituted the fundamental principle of the Hylozoic atheism in the time of Homer and Hesiod. It pervaded the Gnostic heresies; was a chief tenet of the ancient Sadducees and their successors, in one form or other—the Materialists, the Soul-sleepers, the Necessarians, the French infidels—down to the least and latest, the disappointed and bewildered Millerites and Second-adventists, and all the fag-ends of that delusion.

Now, Mr. Magruder may not be aware of the pedigree of his sentiment on the state of the dead; but, when he comes to study it out, he will find that it owes its paternity to the rankest and baldest atheism; and that its believers have, in every age, been amongst the most determined and malignant enemies of the principles of the Christian faith. The

truth is, men who broach such doctrines now-a-days are often ignorant of the history of human opinions, and suppose they have really found out something new, when, in fact, they have only uncovered some old and exploded theory.

Then, as to the case of the boy committing suicide because his mother told him he would see his sister in heaven, it is a curious piece of logic, indeed; just as though a doctrine cannot be true unless it never has, and never can be, perverted by poor weak human nature! On this principle, the boy's death did not result from false, but from defective teaching. It was true as far as it went, but it did not go far enough, and therefore came short of what the Bible dictated. It taught the child a reunion in heaven, but not the nature of suicide. In ignorance or wilfulness, therefore, the boy launched himself into eternity, and it is for the final Judge to decide the character of that act, under all the circumstances; but the last of all uses which a logical mind, knowing any thing of human nature, or of the general tenor of the Bible, should make of it, is that which is so piously, and I presume sincerely, attempted to be made of it by the writer in question. SCRUTINY.

ARE THE DEAD CONSCIOUS?

MR. EDITOR: Your correspondent, "Scrutiny," in the *Union* of the 30th ult., takes the affirmative of the above proposition, and, in reply to a communication addressed by the undersigned to the *National Intelligencer*, presents arguments and Scripture texts which he supposes to favor his position. 'Tis but fair, therefore, to allow me some space in your columns for a replication.

I submit, with all deference, that the texts cited, when fairly interpreted, do not sustain his conclusion. Let us examine them. Luke, 16 ch., 19: *The rich man and Lazarus*. Now, this was confessedly a *parable*, and we have the *orthodox* authority of Dr. Adam Clarke (Com. on Math., 5 ch., 26) that, "by the general consent of all, (except the basely interested,) no *metaphor* is ever to be *produced in proof of a doctrine*." Besides, the scene described is physical and personal, and not one in which phantom souls and airy, disembodied spirits figure. It was *Lazarus* (not his soul) which was carried by angels to Abraham's *bosom*. It was the *rich man* (not his spirit) that died and was buried. He lifts up his eyes; he wishes his *tongue* to be cooled, for he is tormented in flame, &c. Can a "disembodied spirit" be tormented in flame? Has it a tongue that can be cooled with water? It is Christ who testi-

fies, "a *spirit* hath not flesh and bones;" but here are *spirits* (according to your correspondent) who have both.

The state of the dead was not the subject of the discourse in Luke 16 ch. The parable was spoken to convince the Jews that "if they hear not Moses and the prophets, neither would they be persuaded, *though one rose from the dead.*" See 31st verse. An intermediate *disembodied* state is plainly and necessarily excluded by the very drapery of the figure.

The *Thief on the Cross*, Luke 23 ch. 43, "To-day shalt thou be with me in Paradise," is cited. Its pertinency and authority as proof is effectually annulled by either one of the three following considerations:

1. The words quoted, which are supposed to favor the current opinion, are spoken *in reply* to the petition of the thief—"Lord, remember me when thou *comest* (not *goest*) into thy kingdom." The reply is responsive to this question. It is, "On this day (of which you speak—the day of my *coming*) thou shalt be with me in *Paradise.*" The Greek adverb is "*semeron*," which Donnegan's Lexicon defines to mean "*on this day*"—in the sense of this or that *very day*—the day of which you speak; and this is a better rendering than the "*to-day*" of King James's version. Thus understood, the promise of Jesus to the thief is, that he shall be with him *in Paradise on the day of his coming*, and not *at death*, when he certainly did not "*come* into his kingdom."

2. Again: *Where was Paradise?* Your correspondent will probably answer, "*In heaven*, of course." But where is the proof of this? Milton, in "*Paradise Lost*," and Moore, in "*Lalla Rookh*," will sustain his assertion; but *the Bible* utterly repudiates it. Paradise or Eden was certainly located in Assyria. It was bounded on one side by the river Euphrates, and on another by the Tigris—Gen. 2 ch. 4. It was *on the earth*, and not in or above the heavens. Adam and Eve were in Paradise, undeniably. Were they then *in heaven*? When Christ "*comes* in his kingdom" he will *restore* the righteous to Paradise—thus fulfilling the promise in Rev., 2d ch., 7—"To him that overcometh will I give to eat of the tree of life which is in the midst of the *Paradise of God.*" The Paradise promised to the thief, then, was *on earth*, where only the BIBLE testifies it ever existed.

3. The undisputed *facts* connected with the transaction prove conclusively that Christ was not *himself* in heaven on the day of his death, for it is *three days afterward* that he says to Mary, "Touch me not, for I am not yet ascended to my Father."—Jno. 20, 17. Now, if three days after his death he had not ascended to his Father, how can it be

that he was on the day of his death with the thief in heaven?

So much for your correspondent's confident assertion that this text clearly proves *his position*! We see that, when fairly interpreted in the light of Scripture facts, it is directly *opposed* to his theory. The same conclusion awaits a fair exegetical examination of his other quotations. St. Paul's "desire to depart and be with Christ" is admitted by Dr. McKnight, in the notes to his version of the Epistles, (*see in loco*), to be a defective rendering of the Greek word translated "*depart*," which he says is better rendered "*return*," which would give us Paul's earnest "*desire for the returning and being with Christ*"—of course *on earth*, and not in heaven. So, too, his citation of Matthew 22d, 31, 32, where Christ confutes the Sadducees *who denied the resurrection*, is most unfortunate for him. See the passage, 23d to 46th verses. The subject of controversy was not the state of the dead, but *the truth of the resurrection*. The Saviour's language in verse 31 is: "But as *touching the resurrection of the dead*, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, of Isaac, and of Jacob? God is not the God of the dead, but of the living." What is the import of this but as if He had said in so many words, "Abraham, Isaac, and Jacob are dead, but God is not the God of the dead; yet, as He is *their God*, they must come to life by a resurrection, that this Scripture may be fulfilled, and He may be *proved to be their God.*" As the quotation from the law of Moses was to prove the resurrection, or to show "that the dead are *raised*," unless you give the above construction to the passage, it is wholly inconclusive and irrelevant. Your correspondent says it was used to prove that Abraham, &c., were *still alive*; but would that have proved the doctrine of the *resurrection*—the point in dispute? *Let candor dictate the answer.*

Having thus disposed of the formidable array of authorities which "*Scrutiny*" has presented so complacently, I fear to extend this article to a greater length by any reference to Scripture texts, additional to those cited in my communication to the *Intelligencer* of the 18th of July, to which the reader is referred. I will content myself, for the present, with asking attention to the palpably inconsistent and irrational, not to say absurd, consequences to which his position that "the dead are conscious" must conduct him.

1. As, on his theory, the righteous are rewarded and the wicked punished *at death*, there is neither necessity nor propriety in a future resurrection-day. If the righteous are in heaven, with God, "in whose presence

there is fulness of joy, at whose right hand there are pleasures evermore," there can be neither sense nor reason in reuniting them by a resurrection with the body. They cannot be more than "full of joy"—cannot enjoy more or higher pleasures than those "evermore;" and so the *resurrection-day* is at least a useless arrangement.

2. On the same hypothesis, a future judgment-day, in which all shall give an account of the deeds done in the body, is also vain, if not absurd; for if the fate of the dead is determined at death, as it must be if rewarded or punished at that time, what need of another judgment? Will you try them over again? Will you reward and punish first, and then institute a tribunal for inquiry into merits or vices, on account of which they have already been visited—for hundreds of years; it may be—with a just retribution? What would your correspondent think of the wisdom or righteousness of a human law which first rewarded the good and punished the evil, and long afterwards gravely summoned the parties before the judge to be tried for offences of which the good had already been acquitted, and the guilty already convicted and punished? And yet this is the *folly* his theory fastens on "the Judge of all the earth."

3. To this hypothesis of your correspondent—"a dogma," I repeat, "which can claim no higher origin than the weak and beggarly philosophy of the Greeks and Romans," mere heathen mythologists, without the light of Revelation, and so necessarily ignorant of the truth as to man's constitution and destiny—to these vain traditions about immortal souls and disembodied spirits, in regard to which the Bible is as silent as the grave, we may refer the occasion of all the pernicious delusions, the intidility and superstition which preëminently distinguish the present age—an age, as has been well said, at once the most sceptical and the most credulous the world has ever witnessed—almost entirely deaf to the voice of truth, but of most easy faith as to the most arrant impostures and the most childish and absurd inventions. Witness the vagaries of Swedenborg—the invocation of saints—prayers and masses for the dead—the adoration of the Virgin Mary and the pretended saints of the calendar, and their shrines and images—the dreadful pictures of distempered imaginations, representing the horrible agonies of the damned in hell, long before the judgment is pronounced on them—and last, and not least, the false and pernicious *rapports* of pretended spirits of the dead, who are, however, not dead, after all, but manifest their vitality by tapping tables and skulking under the wainscoting and in the walls of our houses, sending us messages from the so-called *spirit world*!

Think you, Mr. Editor, that such palpable delusions as these could gain currency in the world—amongst those, too, reputed to be wise and conscientious—if they really understood and believed the wholesome truth, so plainly revealed in the blessed Bible in such express declarations as these?—"Man dieth, and wasteth away: yea, man yieldeth his breath, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14th ch., 10—13.

"And many of them that sleep in the dust of the earth shall awake, &c." Daniel 12th ch., 2.

"In death, O God, there is no remembrance of thee. In the grave who shall give thee thanks?" Psalms 6 ch., 5.

"The living know that they shall die, BUT THE DEAD KNOW NOT ANY THING;* . . . also their love, and their hatred, and their envy, is now perished, neither have they any more a portion for ever in ANY THING that is done under the sun." Ecclesiastes, 9 ch., 4—7.

"Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave, or thy faithfulness in the land of forgetfulness?" Psalm 88.

"The dead praise not the Lord, nor any that go down into silence." Psalm 115.

"The Lord pitieth them that fear him, for he knoweth our frame—he remembereth we are dust." Psalm 103, 13.

"Dust thou (not thy body) art, and unto dust shalt thou return." Genesis 3 ch., 19.

"The hour is coming in the which all that are in their graves (not in heaven or hell) shall hear his voice, and shall come forth," &c. Jesus in John, 5 ch., 28.

With this sample of Scripture texts in disproof of "Scrutiny's" orthodox though unscriptural position, which might be accumulated to almost any extent, I am content to refer the controversy, for the present, to the candid judgment of the reader. In the face of such plain testimony as that cited above, especially Job, 14 ch., Dan. 12 ch., 2, and John, 5 ch., 28, your readers will be able to appreciate the worth of his assertion that "not a single text in the Bible can be adduced to show that the soul sleeps with the body in the grave."

A. B. MAGRUDER.

Charlottesville, Va.

* If your correspondent "Scrutiny" can convince Hon. Mr. Talmadge, President of the *Spiritual Republic*, or his Honor Judge Edmonds, of the truth of this plain declaration of Holy Writ, he might save them some trouble.

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.]

NEW YORK, DECEMBER, 1854.

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SACRIFICE IN THE AGE TO COME.

BROTHER THOMAS:—Will burnt-offerings and sacrifices be offered in the Age to Come? Paul says, in Heb. x. 6: "In burnt offerings and sacrifices for sin thou hast had no pleasure;" again, he says, in Eph. ii. 15, that "Christ abolished in his flesh the law of commandments contained in ordinances;" and in Col. ii. 14, that "Christ blotted out the handwriting of ordinances that was against us, and nailed them to the cross." If you have light on this subject, I hope you will let it shine through your very valuable paper. The truth is what I want.

PETER H. BOUK.

Peiham, C. W., March 6, 1854.

REPLY.

The answer to the question—*Will burnt offerings and sacrifices be offered in the Age to Come?*—must be sought for in the testimony of God. He only can tell; and I am gratified in being able to inform our correspondent, for his satisfaction, that He has graciously condescended to do so. He instructs us in his Word that the sacrificial offering of beasts shall be a part of religious worship or service in the World or Age to Come. Of this there can be no doubt with those who believe the prophets; but, whether we can reconcile the restoration of sacrifice with the sayings of Paul without being led to a denial of either, or to the affirmation that a contradiction exists, is another thing, and a question to be settled, not by the opinions of the learned, but by reason enlightened by the handwriting of God.

The first witness to be summoned in the case is Malachi. He testifies that a time shall come when, "from the rising of the sun even to the going down of the same, my name, saith Jehovah of armies, shall be

great among the nations, (בגרים *baggoyim*.) and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the nations, (בגרים) saith the I-shall-be of armies." This is evidently in the future, because it has never obtained in the past. Now, when the time for the offering of this incense and pure offering in every place shall have arrived, a purified priesthood will have been prepared to offer it among the nations: for the same witness testifies, saying, "The Messenger of the Covenant shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer to Jehovah an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years."

The next witness we shall call up is Isaiah. He testifies that at the time when "the Lord God gathereth the outcasts of Israel, the sons of the stranger that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant even then will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings, and their sacrifices shall be accepted on my altar; for mine house shall be called an house of prayer for all peoples." When these words were written, the temple of Solomon was still standing as the house of prayer for Israel. But the prophet speaks here of a future temple, which should be a house of prayer, not for Israel only, but for all peoples. That house has not yet been erected, but will certainly be, for Zechariah testifies that the man whose name is The Branch shall build the temple of Jehovah—a temple very minutely described by Ezekiel. Upon the altar of

this temple, then, the burnt-offerings and sacrifices of the sons of the stranger will be accepted: offerings which shall be selected from the flocks of Kedar, and the rams of Nebaioth. For, says Isaiah, the Gentiles shall come to the Light of Jerusalem, and kings to the brightness of her rising, when she shall arise and shine, and the glory of the Lord is risen upon her; and "they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar, shall be gathered together unto her, the rams of Nebaioth shall minister unto her; they shall come up with acceptance on mine altar and I will glorify the house of my glory.

Again, Isaiah tells us that in a time, which has hitherto never obtained, when "the Egyptians shall serve with the Assyrians, and Israel shall be the third with Egypt and Assyria, a blessing in the midst of Palestine—then shall there be an altar to the Lord in the midst of the land of Egypt, a pillar at the border thereof to Jehovah. And it shall be for a sign, and for a witness unto Jehovah of armies in the land of Egypt, for they shall cry unto the Lord because of oppressors and he shall send them a Saviour, and a Great One, and he shall deliver them. And Jehovah shall be known to the Egyptians, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it."

When they do sacrifice and oblation thus, it will be at the yearly festival of Tabernacles; for "every one that is left of the nations which came against Jerusalem shall even go up from year to year to worship the King, the I-shall-be of armies, and to keep the feast of Tabernacles." Now the feast of Tabernacles cannot be kept without sacrifice as will appear by consulting the law by which the festival was decreed, which reads thus; "The fifteenth day of this seventh month shall be the feast of Tabernacles, seven days unto Jehovah. On the first day shall be a holy convocation; and ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto Jehovah, on the eighth day shall be a holy convocation; ye shall offer an offering made by fire unto Jehovah; it is a solemn assembly, and ye shall do no servile work therein." For the Gentiles to keep this feast, they must observe it as the Israelites did before them, according to the law; and not as they "keep the Sabbath" now, observing the first or eighth instead of the seventh day, after a fashion of their own, and omitting those requirements which are inconvenient.

The Feast of Passover is also to be observed in the Age to Come; which, how-

ever, cannot be kept without sacrifice. Jesus said to his disciples, "I will not any more eat of the Passover, until it be fulfilled in the kingdom of God." This was equivalent to saying, "When the Passover is fulfilled in the kingdom of God I will eat of it." Hence we find its restoration testified by Ezekiel in these words: "On the fourteenth day of the first month ye shall have the Passover a feast of seven days; unleavened bread shall be eaten. And upon that day shall the Prince prepare (by the priests who offer his burnt-offerings and his peace-offerings, c. xlvi. 2) for himself and all the people of the land, a bullock for a sin-offering. And seven days of the feast he shall prepare a burnt-offering to Jehovah, seven bullocks and seven rams without blemish, daily the seven days; and a kid of the goats daily, for a sin-offering. And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah. And in the next verse the feast of tabernacles is thus referred to: "In the seventh month, on the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil."

The reader will observe, however, that the Passover is a feast for Israel's observance, not for that of the nations. The Prince, or High Priest, is to prepare it, "for himself, and for all the people of the land," that is, of Palestine; because the passover is the memorial of the deliverance of the Twelve Tribes and their rulers from the power of all that hate them. In this deliverance, when it is fulfilled in the Kingdom of God, the nations are punished after the manner of the Egyptians; becoming a sacrifice at the hand of the destroyer, while he passes over Israel whom he comes to save. The Passover is the Fourth of July for Israel—the anniversary of the independence of their nation; which can only be celebrated by those Gentiles in the Age to Come who acquire citizenship in their land.

In respect of the feast of tabernacles, or *feast of ingathering*, the nations may well rejoice with Israel in the celebration thereof; for it will memorialize their ingathering into the Abrahamic fold when they shall all be blessed in Abraham and his Seed. But the possibility of national ingratitude for so great a benefit is implied in the following words of the prophet: "And it shall be, that whoso will not come up, of the families of the earth, unto Jerusalem to worship the King, the I-shall-be of armies, even upon them shall be no rain." But this would be no punishment to Egypt, because rain does not fall there:

her fertility is maintained by the inundations of the Nile. It is therefore decreed that, "If the family of Egypt go not up and come not, that has no rain, there shall be the plague wherewith Jehovah shall smite the nations that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and punishment of all nations that come not up to keep the feast of tabernacles."

This same witness concludes his testimony relative to the constitution of things in the Age to Come, by declaring that sacrifice shall be offered in a temple in Jerusalem. His words are, "The pots in the house of Jehovah shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord of armies; and all they that sacrifice shall come and take of them, and boil therein; and in that day there shall be no more the Canaanite in the house of the I-shall-be of armies." This can only relate to the future; because the sacrificing is to be practiced at a time when the Canaanite no more intrudes where it is unlawful for him to go. "The Canaanite" is a phrase put for the enemy of Israel—the enemy shall no more be in the house of Jehovah. But the enemy is now lord of Jerusalem, and has established a temple of his superstition upon the site chosen of Jehovah for the house of his name. The Ottoman is for the present the Canaanite of the Holy City—the desolating abomination of the glorious land. But better times are fast approaching, when the last of the Canaanites shall be ignominiously expelled. Hear what Zephaniah says upon this subject, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Jehovah takes away thy judgments, he casts out thy enemy; the King of Israel, Jehovah, is in the midst of thee: thou shalt not see evil any more. Then shall the stone refused of the builders have become the head of the corner; and those of the city who behold him shall say, "Blessed be He that comes in the name of Jehovah! The mighty one is Jehovah who showeth us light: bind the sacrifice with cords to the horns of the altar. O give thanks unto Jehovah, for he is good; because his mercy is for the age!"

When the daily sacrifice was taken away by the Fifth Horn of the Grecian Goat in the days of Titus, it was only an interruption, not a final abolition, of sacrifice. It was a suppression of it for "many days," at the expiration of which, it will be restored with other things suppressed. This is apparent from the testimony of Hosea, who saith, "The children of Israel shall abide many days without a king, and without a prince, (or High Priest,) and without a sacrifice, &c.; afterward (after the "many days" have expired) shall the

children of Israel return (to Palestine) and seek Jehovah their God, and David their king: and shall fear Jehovah and his goodness in the latter days." These "latter days," then, succeed the "many days" which have not yet expired. When they arrive, Israel will again have a king, a prince, and a sacrifice; and that king will be David II., who will be a prince, likewise, after the order of Melchizedec for one thousand years. And to this agrees the testimony of Jeremiah, who, speaking of the perpetuity of David's throne from the commencement of the reign of the man whose name is The Branch, saith, "In those days shall Judah be saved, [which cannot be affirmed of Judah yet,] and Jerusalem shall dwell safely; and this is the name which shall be proclaimed to her—*וזה אשר יקרא-לה* *vezeh asher yiqurah-lah*—JEHOVAH OUR RIGHTEOUSNESS." And here is the reason given for Judah's salvation and Jerusalem's safety, "For," continues he, "DAVID SHALL NEVER WANT A MAN TO SIT UPON THE THRONE OF THE HOUSE (or kingdom) OF ISRAEL: neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually." Here is an offering of sacrifices by Levites contemporarily with the reign of a son of David upon the throne of Israel. It is evident, therefore, that the "never" in the text commences with a *henceforth*, which is yet in the future. The epoch of that henceforth is the salvation of Judah, and the placing of Jerusalem in such a position that she may be safely inhabited, which cannot be till her enemy is cast out. From that time David shall never be without a successor in the throne of Israel; and that successor shall be Messiah, during whose priestly reign Levites shall do sacrifice continually.

Reader! Canst thou break Jehovah's covenant of the day and of the night, that there should not be day and night in their season? If thou canst, "then also may my covenant, saith Jehovah, be broken that I have made with David my servant, that he should not have a son to reign upon his throne: and with the Levites, the priests, my ministers." This is equivalent to saying that no combination of powers on earth or in heaven can prevent the Messiah, who is David's son, reigning on Mount Zion where David reigned; or the Levites superseding the Mohammedans, Greeks, Latins, and Protestants in Jerusalem, and doing sacrifice there continually.

From the evidence, then, of these witnesses it is clear that sacrifice and offering will be elements of divine service in the Millennial Age. They will be "pure" and "pleasant" offerings to Jehovah; because they will

be perfect offerings, and offered in righteousness by a purified priesthood. They will be perfect, because they will be perfected by the sacrifice of Him whose expiatory death they represent. They will be pure offerings and pleasant, because the offerers will present them with enlightened faith and purified hearts. The Levites, refined as gold and silver, will slay the sacrifices of the peoples; while the Sons of Zadoc, once dead, but then alive for ever more, and "kings and priests for God," with the Prince of Israel in their midst, will approach and stand before Jehovah to offer unto him the fat and the blood: they shall enter into His sanctuary, and come near to His table, to minister unto Him; and shall keep his charge. *Ezek.* xliv. 15.

Such, however, was not the case in the Mosaic Age. The offerings were neither perfect, pure, nor pleasant to Jehovah. They were imperfect, not having been perfected by the expiation they typified; but keeping up a remembrance of unpardoned offences every year. This will not be the case with the perfect offerings of the Age to Come. These will not be remembrancers of transgressions unforgiven; but *memorials of pardon through the sacrifice of Messiah the Prince*. There is no day of annual atonement in the future age. Israel's offences are blotted out once for all as a thick cloud when the New Covenant is made with them on their re-settlement in the Holy Land when that age begins; a forgiveness of national offences which lasts for ever, as it is written, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more."

But, the Mosaic offerings were not always unpleasant to Jehovah. It was the abominations of the offerers that made them disgusting in his sight. The High Priests and their sacerdotal households, who ought to have been "Holiness to Jehovah," were very often men of reprobate character, setting an example to Israel which they were not slow to follow, thus verifying the sayings, "Like priests, like people," and "the leaders of my people cause them to err."

This view of the matter accords with the handwriting of Jehovah by Malachi. "Judah," saith he, "hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of Jehovah which he loved, and hath married the daughter of a strange god. Jehovah will cut off the man that doeth this, the master and the scholar, out of the dwelling-places of Jacob, and him that offereth an offering to Jehovah of armies. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with

crying out, *insomuch that he regardeth not the offering any more, or receiveth it with good will at your hands.*** Ye have wearied Jehovah with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them." The saying, "insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand," implies that there was a time when he did regard the offering, and did receive it with good will, or pleasure, at their hand. Indeed the Spirit saith so in so many words when testifying of the purification of the sons of Levi: as it is written, "Then shall the offering of Judah and Jerusalem be pleasant to Jehovah (or regarded, and received with good will) as in days of old, and as in former years."

In reading Jehovah's reasons for taking no pleasure in the sacrifice and offering; and burnt offerings, and offering for sin which were offered in Judah by the law, we are forcibly reminded of the sectarian practices and dogmas of our day. When ecclesiastics want to "bring down the Holy Ghost," they assemble the people to what they call "the altar of the Lord," which, like Judah's priests of old, they "cover with tears, with weeping, and with crying out." This was the practice of Baal's worshippers, from whom the Jews learnt it; and it is the idolatrous custom in these times of those who profess to go to the Lord to "get religion!" But the reader will perceive from the words of Jehovah himself that he despises such religion-getting, and turns his back upon it; so that the fruit of these ecclesiastical demonstrations are not of God, but of the carnal mind unenlightened by his truth.

The priests also who practiced this Baalism held a dogma essentially the same as Universalism. They taught that "Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them." This was in effect affirming that *men would be saved however evil they might be*; for it is only in the saints that Jehovah delights. Such doctrine and practices, then, as these caused Jehovah to take no pleasure in the sacrifice and offering he had ordained in the Mosaic law; and therefore Messiah came to do, or establish, the Second Will—to bring it into force through the offering of the body the I-SHALL-BE had prepared for himself. It was not possible, besides, for the blood of bulls and of goats offered by the law, to take away sins. They needed perfecting in their antitype—the restored body of Jehovah. "Therefore coming into the world, he saith, Sacrifice and offering thou requirest not: but *ears hast thou restored to me*—אָזְנַימְ בְּרִית לִי, *oznāim*

kharithā li.* in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, behold, I come (as it is written of me in the volume of the little book) to do that which is thy will, O God. Saying above, Sacrifice and offering and burnt offerings, and offering for sin thou desirest not, neither hast pleasure, which are offered according to the law: then said he, Behold, I come to do that which is thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of the anointed Jesus once only."

Messiah having thus been obedient unto death, and brought the Abrahamic Will, or Covenant, into force, will, when he comes again in power and glory, carry out the purposes of the New or Second Covenant, and in so doing cause to be offered to Jehovah by the sons of Levi in Judah's midst, pure offerings that will be pleasant to him as in the days of former years; his own one offering having perfected for a continuance the things which the Mosaic Law could not; for nothing was perfected by it.

As to Eph. ii. 15, the subject of discourse is the abolition of the *cause of enmity* between Jews and Gentiles, which was "the law of the commandments in ordinances" which prevented peace between them. This ground of enmity he abolished, when by the one offering of his body on the cross, he took it out of the way, and established the "better covenant" which promised good things to Jews and Gentiles upon the same conditions. If Christ had not died and rose again, the Mosaic law would have continued in force to this day; and there would have been no union of Jews and Gentiles in "one body," and consequently the Gentiles would have continued helplessly, "without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of Promise, having no hope, and without God in the world." To enable us to get at Christ, by becoming citizens of the Commonwealth of Israel, it was necessary to remove the Mosaic law out of our way, and to introduce another that would be more favorable. By becoming proselytes of Judaism, Gentiles might come to be with Moses, and citizens of Israel's Commonwealth under his law; but as this could not make alive, they would remain under sentence of death; and enjoy nothing beyond the temporal advantages of a residence in the Holy Land in common with the natives. It could give them no right to be

* Paul quotes the LXX, *σωμα καθαρτίσω μοι*, *soma kalertisō moi* "a body hast thou thyself restored for me;" the Hebrew is as I have given it in the text. To restore the ears of a dead man is to restore his body. The passage refers to the coming of Messiah into the world by resurrection.

citizens in the Age to Come, and to reign for ever with Messiah over Israel and the nations for a thousand years. This right is derived from that Covenant which Jesus established or confirmed in dying and rising again. If we take hold of it by believing the things promised in it; and *also* take hold of Him, by faith in him, as the confirming sacrifice, or Mediator, thereof: and become obedient to the "*Law of Faith*," which commands such believers to be baptized into the name of the Father, of the Son, and of the Holy Spirit, we become the children of the covenant; and through Jesus acquire citizenship in the Israelitish Commonwealth of the Age to Come. To such obedient believers, "who have received the knowledge of the truth, there remaineth no more sacrifice for sins;" but a looking for the Second Appearing of Jesus without blood unto salvation.* As he comes, however, "without blood" in himself, the redemption he hath purchased by the blood which once flowed in his veins, will be *represented* by the shedding of the blood of bulls, rams, &c., in the Age to Come.

The text, in Col. ii. 14, relates to the same topic as that in Ephesians; namely, the taking away the cause of division between Jews and Gentiles, the Mosaic law, or handwriting, which made it "an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." While this handwriting was in force, there could be no union between Jews and Gentiles in "one body," as members of which they were to love as brethren. The law divided them, and set them at variance; as the gospel now separates those that obey it from all religious fellowship with disobedient unbelievers.

The Abrahamic Covenant, which was ratified by God for Christ—*εἰς Χριστόν*—430 years before the law of Moses was given, knows nothing of that law. The law was an addition, not to it as a codicil, but as a distinct covenant, or will, additionally presented and enjoined upon the natural descendants of Abraham, Isaac, and Jacob, until The Seed, or Christ, should come, to whom the promise of the everlasting possession of the Holy Land was made in the Covenant ratified for him.—"It was added because of transgressions" among the Israelites, who

* The Common Version has it "without sin;" but some Greek manuscripts have it *haimatos* "blood" instead of *hamartias* "sin." "It is the blood," saith Jehovah, "that maketh atonement: for the soul;" and concerning Messiah he saith, "Thou shalt make his soul an offering for sin;" and again, "He hath poured out his soul unto death." Hence the blood, or life of the sacrifice, was the sin-offering, or "sin" Jesus "became sin" in his blood becoming the sin-offering for the "sins of those, who lay hold of the Abrahamic Covenant, and confess to his name. When he comes again, he comes without blood," literally and sacrificially.

while in Egypt served the gods of the Egyptians; and were fast merging into forgetfulness of the good things covenanted to their nation under Christ.

The Abrahamic Covenant contains no cause of enmity between Jews and Gentiles; for it promises among other things that "In Abraham's Seed (Christ) shall all the Nations of the earth be blessed." All nations, include Jews and Gentiles. Not so the law however. It was a "fiery law." In itself "holy, just, and good;" but notwithstanding its intrinsic excellence, "it was weak through the flesh" in which, Paul says, "no good thing dwelleth." On account therefore, of this weakness, the holy, just, and good Mosaic law, which was ordained for the life of all under it, saying, "If a man do it he shall live by it," was "found to be death" to every Israelite; for it said, "Cursed be every one that continueth not in all things written in the book of the law to do them;" which was too great a demand upon poor weak humanity to accord. Even Jesus, who was without sin, no fault being found in him, *וְאֵין לוֹ we-ain lo*, was cursed by it, saying, "Cursed is every one that hangeth upon a tree," thus he became a curse for us. This law, then, was found to be death to him; can it therefore after this be found to be life to any other mortal? By no means! Hence it condemns to death every Israelite, and every one else that seeks justification by it. And if God's people Israel with their King were sentenced to death by it, of what avail can it be to us Gentiles? Certainly of none; and therefore it is written, "Are we Jews better than they the Gentiles? No, in no wise: for both Jews and Gentiles are all under sin;" so that "all the world becomes guilty before God."

Here, then, we beheld mankind in an awful dilemma—naturally, under the sentence pronounced upon Adam, which is death; and Mosaicly, cursed to death by a law ordained for life, because humanity is too weak to keep it. If the state of the case had continued thus "the gates of hades" would have prevailed for ever over Jew and Gentile, patriarch and prophet, from the first transgression to the natural extinction of the race. Enoch, Moses, and Elijah alone excepted as exceptions to the rule.

The wisdom of God in a mystery, however, devised a happier result than this. The world "being dead in sins," that is, dead Adamically and Mosaicly because of transgression, he sent Jesus into the world to take the Mosaic Handwriting out of the way by nailing it to his cross. And this he did by fulfilling all the righteousness shadowed forth in that law which cursed him on the tree; a part of which representative righteousness

was the atonement for sin by blood. Being nailed to the cross as the result of his voluntary surrender of his life, he may be said to have nailed himself to the cross by the hand of sinners; for, saith he, "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father;" and therefore it was not suicide, but "*obedience unto death.*" In being without sin and in perfecting the sacrificial righteousness of the law, he nailed it to the cross, when he nailed himself there. Now, being Jehovah's representative in regard to the Abrahamic Covenant, he was the Mediator or Testator of that covenant; and had therefore of necessity to die that it might come into force. Having therefore perfected the righteousness of the law in himself, the shadow was no longer necessary as the substance had come. In dying, consequently, he proclaimed "*It is finished!*" and being perfected, in a few years after "it vanished away." Thus, he blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; having in this way divested the authorities and the powers of Israel (for they derived their ecclesiastical and civil authority from the law) triumphing over them in rising from the dead, he exposed them with boldness of speech by the apostles.

The Mosaic Covenant being taken out of the way by the sacrificial death of Jesus, the Abrahamic was brought into force by the same means; for the blood of Jesus which perfected the Mosaic Sin-offerings, also rendered purifying or consecrated the Abrahamic covenant, called "The New" though made before the law, because it came into force on nailing the Mosaic to the cross. The Abrahamic covenant, I say, was rendered purifying by the blood of Jesus; so that "whosoever believeth" the things of the covenant, his faith and resulting disposition shall be counted to him for repentance and remission of sins in His name.

The Abrahamic Covenant, however, does not exclude the use of sacrifice. It was typically ratified or confirmed by the sacrifice of animals consumed by fire from heaven before the Mosaic law was given; so, when the things it covenants are fully accomplished in the Age to Come, sacrifice will be restored, not as typical of the future, but as a memorial of the past. Blood shedding in the Age to Come will commemorate the shedding of the blood of Jesus in the end of the Mosaic Age. It will occupy the position in "*the Service,*" that the breaking of the loaf does now to mortal believers of the truth in hope of the glory of God. "This do in remembrance of me." The broken bread and poured-out wine are

remembrancers, or memorials, of the body broken and blood of Jesus shed for the remission of the sins of those who should become his brethren. When he appears a second time this form of remembrance will cease; for it was to be observed to use his words, "Until I come." Shall we say, that when this unbloody memorial of his sacrificial death shall cease by the statute which limits it, there will be no memorial ordained to keep it in remembrance throughout the Age to Come? If we affirm this we must reject all that testimony adduced in the former part of this article, which declares the restoration of sacrifice. Its restoration is certain. And when restored, upon what principle will it exist? Will it represent the sacrifice of a future Christ? That is impossible. Then it will not be typical. Will it be as the procuring cause of the remission of the sins of the people living in that age? That would be to ignore the death of Jesus, which is inadmissible. Will it be to render purifying a new covenant? None such exists to be confirmed and dedicated. Will it be for the cleansing of the resurrected saints? For them, there is "no more sacrifice for sins," having been by the one offering of Jesus sanctified and perfected for ever. It is upon none of these principles. There remains, then, but one other principle upon which sacrificial bloodshedding can be restituted in the Age to Come; and that is, the one already set forth, even as a memorial of the consecration of the Abrahamic Will by the blood of Jesus, styled "the blood of the covenant;" by the which the future rulers of the world are now sanctified; and the future nations of that world, Gentile and Jewish, will be made holy through the dedicatory offering of Jesus Christ once. Thus will "God have justified the nations through faith" as he promised to Abraham, saying, "In thee shall all nations be blessed." So that then "they which be of faith," be they individuals or nations, "will be blessed with faithful Abraham."

But, though this subject is not exhausted by this article, which should be regarded more as suggestive of the great theme than otherwise, enough has been presented for the occasion, I think, to enable the reader and our correspondent in particular, to form an enlightened and scriptural judgment upon the question of sacrifice in the Age to Come, and its congruity with the present sanctification and perfection of the faithful in Christ Jesus, who shall be with him kings and priests for God, and therefore offerers to Him of the memorial blood of the world's sacrifices in honor of his goodness, and a hearty thanksgiving for all the blessings they enjoy.

November 1, 1854.

EDITOR.

The War of the East.

"In every thing consider the end."—*Proverb.*

If we were called upon to work out "the end," or final result of the war between Russia and the Western Powers from the data supplied by the campaign of 1824, we might conclude with the *North British* that "no prophetic eye could foresee its results."

The grounds of this conclusion are, first, that so long as neutrality is maintained by Austria and Prussia the heart of Russia cannot be pierced by the lance of the Allies. Will she then give in? Secondly, the campaign in Asia has thus far been in favor of the Russians, and disastrous to the Turks. Thirdly, the intervention of the Austrians between Russia and the Porte, whatever it may be in appearance, is in effect favorable to Russia. Fourthly, the revolutionary condition of Europe is a defence for the Czar in being an embarrassment for the Allies. Fifthly, the jealousies that may arise between them may change the face of affairs. Sixthly, Prussia, whose sympathies are Russian, may declare for the Czar, and so open a way for him into France, by which the seat of the war would be transferred from the east to the west. Seventhly, the Autocrat's ally, winter, is at hand, which will suspend all attacks by sea and land; and eighthly, the firmness and endurance of Nicholas may exhaust the patience of his adversaries, and dry up the resources of Turkey, which may die before he obtain possession of the carcase.

From these considerations we might conclude that Russia would triumph in the end; but then there is to be considered on the contrary, the bravery of the Turks and the great wealth and power of England and France, whose fleets and armies have all proved themselves superior to the Russians. England has once withstood the world in arms, what, therefore, may not England and France combined effect against a single power. When we look at this side of the shield we see no prospect for Russia, but an humble acceptance of peace at the dictation of her imperious foes! Here then are two opposite conclusions; whose eye is so prophetic as to foresee which of them shall become the truth? The *North British* writer responds, "There is no prophetic eye can foresee the results of the present war!"

To this conclusion I have no objection apart from the word or testimony of God. No one could have foreseen the end of Napoleon I., judging from the contemporary circumstances that environed him at the epoch of Marengo and Austerlitz; neither from similar considerations can the issue of the present war be predicted—the Allies may

conquer or Russia triumph for any thing we can tell apart from the Scriptures of truth.

According to these, matters are progressing finely with reference to the end revealed. In promoting this the things to be accomplished are—

1. To create a war among the powers contrary to their inclinations ;

2. To develop that war in the west for a special purpose ;

3. To direct the storm against the sovereign power that governs Palestine ; and

4. To turn it against Jerusalem and the Holy Land.

1. With respect to the first indication, we have seen it fulfilled in the creation of the present war, which has originated remotely out of a jealousy between France and Russia concerning the Holy Shrines in Jerusalem, and proximately, out of that jealousy, intensified by the designs of Russia upon Constantinople and the east. England, France, Turkey, and Russia, were all as anxious to avoid war as Austria and Prussia at the present time, but their fears of what Russia disclaims, and their fears of revolution, have brought them to blows which they deal out with fitful uncertainty. The war is only in its incipient stage. The whole world is to be involved in it ; so that Austria and Prussia, Spain, Portugal, Sardinia, Belgium, &c., &c., will be unable to escape.

2. The war must blaze up in the west before the end come. There is a special reason for this, and that reason is the following. The power styled "Gog" by Ezekiel is to be *גֹּג* *gog*, or *מִשְׁמָר* *meshmar*, or PROTECTOR of bodies politic occupying certain countries indicated by the terms Magog, Rosh, Meshech, Tubal, Gomer, Persia, Cush, Libya, and Togarmah. These names indicate peoples of the east, south, north, north-west, and west of Palestine. Gog is to be a guard or protector of these, and to lead them up to battle against Jerusalem, that they may be punished there for their enormous iniquity at the hand of Israel's king. Now, it must be evident to the inerest tyro, that before Gog can lead these peoples against the Holy City he must establish his protectorate over the west. This is his special mission before he can arrive at Constantinople. If the Czar had made a dash at the city when Menschikoff and his retinue visited it in 1853, as he might have done successfully, he would have arrived at the third stage of the crisis too soon. He would then have been prepared for the invasion of Palestine before Palestine was prepared for him, and before he had any other armies to lead against Jerusalem than those of Rosh, Meshech, and Tubal, with which alone he is operating now. His invasion of the Principalities was enough for a *casus belli*, and this

was all contemplated of God at present, as the result has shown: the Czar, however, intended more. He was for pushing on to Constantinople ; but while man proposes, the disposal is of God. He could not for the present pass Siliustria. Hence the success of the Turks, who will, with their Allies, continue to impede the progress of the Russians southward and eastward, until the Governments of the Papal West shall have agreed to give their power and strength unto Gog ; and he shall become the *High Protector of European Absolutism* against the fierce and turbulent democracies of the Continent.

The mission of Austria at this stage of the business has evidently been to release Russia from active warfare against Turkey, and to act as a break upon the chariot wheels of the Anglo-French alliance, that it might not effectually cripple Russia and put an end to the war which has a higher and more glorious result than any proposed by Lord Aberdeen and Napoleon III., who are mere subordinate actors in the play. God's moves upon the political chessboard are admirable. *Sinope* brought the declaration of war ; *Siliustria*, the Austrians into the Principalities ; this, the invasion of the Crimea, the fall of Sevastopol (?) What then ? God knows, but the Powers do not, for "all beyond is chaos" to them !

If the Anglo-French force instead of landing in Turkey had left Omar Pasha to contend with the Russians on the Danube, and had straightway invaded the Crimea, the junction of Luder's battalions with Menschikoff's would have been effectually prevented and the conquest of that peninsula facilitated. This would have been a great embarrassment for Russia, from which, however, it has been delivered and enabled to concentrate its forces against the enemy by the intervention of Austria. With the sanction of the short-sighted rulers of France and England, Austria has been permitted to make a separate treaty with the Porte by which she has been allowed to take possession of the Principalities as trustee for Turkey, to which she promises to restore them at the end of the war ! The Anglo-French army arrived in Turkey, but instead of hastening on to the scene of action, it wasted the summer in doing nothing, and at length arrived at Varna where there was nothing for it to do ; for just at this crisis the Russians raised the siege of Siliustria and retired across the Danube, while Austria entered like a wedge between them and the Allies, and persuaded them very politely not to trouble themselves any farther in that direction !

What then had 70,000 French and English come all the way from home to do ? To give their "moral support" to Omar Pasha and to

die of the pestilence! They had marched up the hill and seen their *friends* "covered with glory;" were they to face about and march down again? What awaited them at home? A general outburst of scornful derision. To return would be disgrace and ridicule—revolution perhaps in France, and impeachment of the English ministers. Hence orders were received to *do something*, and that something is the capture of Sevastopol if they can.

But look at Austria; there she is in the Principalities—a rearguard to Russia; hereafter, perhaps, the advance of a Russo-Austrian tempest, destined to sweep over the city of Constantine like a whirlwind from the north. It is not probable that Austria will ever voluntarily evacuate Wallachia and Moldavia. When the second stage of the current war converts Germany, France, and Italy into the arena of the strife, Austria cannot remain *in statu quo*. Whatever bearing she may now sham towards the Anglo-French alliance, war in Italy with the French there can only be Anti-Austrian, and therefore a Russo-Austrian contest for supremacy over the west. In such an eventuality as this, the days of Turkey are numbered. The Sultan cannot demand the evacuation of the Principalities so long as he is at war with Russia. Austria can therefore hold Wallachia and Moldavia, continue at peace with Turkey, and with Russia, her ally as at present, carry on war with France, which may be at the same time in amity with the Sultan and at enmity with Austria. Thus through Austria Turkey may be insulated and kept in leading-strings until the war in the west has given the western Leg and Toes of Nebuchadnezzar's image their last premillennial form; and Russia and Austria released from that work; that what remains may be consummated, that namely which consists in bringing Persia, Cush, Phut, and Togarmah, with all their bands, under Gog, or the completing of the image that it may stand on its feet of iron and clay on the mountains of Israel previous to its fall.

A refusal to evacuate the Principalities on the part of Austria may cause the Anglo-French to seize on Egypt and Palestine, notwithstanding their agreement not to appropriate the property of others. Treaties will not bind Napoleon longer than it serves his turn to observe them, and his faithlessness will become a plea of justification for the British government to follow his example. As usual, pretences will not be wanting for excusing violence and spoiling their friends. The plunder of a traveller is the common property of the thieves until an heir is provided in the rogue who has sagacity and ingenuity enough to escape the halter; so of the future plunderers of the Turk, whose

possessions in the east may be appropriated by France and England as "material guarantees;" but in the event of France being brought under the Protectorate of Gog, and Turkey being over-run by the Northern King, Egypt and Syria will fall to England, and the Ottoman Empire will be no more.

3. It is to consummate this that the war will enter upon its third stage, which is thus indicated by Daniel—"And the king of the north shall come against him (the power that divides the Land of Palestine for a price) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow, and pass over. This will be dooms-day to the Ottoman world. England and France, and all the native indomitability of the Osmanlis will avail them nothing then. Constantinople will fall, and the Turks will be absorbed into the armies of Gog as the Mohammedians of the Mogul empire are in the battalions of the Anglo-Indian hosts of Tarshish in the east.

4. The fall of the French and Ottoman empire is the result of this war in the second and third stages; events which imply the dissolution of the alliance between England, France, and Turkey. My conviction is that England will have to destroy the French navy. This will become necessary for self-preservation. France being one of the ten toes of Nebuchadnezzar's image—"a tenth of the city"—cannot continue imperial; and that revolution which reduces it from the *imperial* to the *regal* constitution will Russianize it; that is bring it under the protection of Gog, the natural enemy of England in all wars of the east. War still continuing between Gog and England, the French marine will become Russian, and prepared for operations against the ports of Britain; hence England must either succumb to the Lord of Europe or destroy the then Russo-French fleets at her very doors. She will embrace the latter alternative, which, with the defence of Egypt and Syria, will keep her fully employed until the King of Israel appears. Successful by sea she will not be without disasters by land. The flourishing condition of Egypt and the Holy Land under her shadowing wings will jaw down upon those countries the plundering cupidity of the Romanoff Chief of the Latin and Greek Confederacy then enthroned in Constantinople. He will "*think an evil thought,*" and will say, "*I will go up to the land of unvalled villages; I will go to them that are at rest, that dwell confidently, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn mine hand upon the desolate places inhabited, and upon the people*

gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

To accomplish this purpose will introduce the belligerents into the fourth stage of the war, which Daniel indicates in these words, when speaking of the king of the north's invasion in "the time of the end";—"He shall enter into the land of glory, and many shall be overthrown, * * * and the Land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps. * * * And he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tents of his camp between the seas, even to the mountain, the glory of the holy." This invasion of Palestine brings the armies of the Catholic and Protestant Powers upon the arena where the eastern question is to find its solution. The fate of Sennacherib will be theirs. The Messiah of Israel will descend from the right hand of power and scatter them to the four winds of heaven. Then will begin "the war of the great day of God Almighty," which will not end until the kingdoms of this world become the kingdoms of Jehovah and of his Anointed. Amen! EDITOR.

Visit to Virginia.

No. 2.

HAVING passed the two brethren of the Corinthian Elymas, Messrs. Winfree and Harris, through the baptismal waters, brother R. K. Bowles and myself returned, as I said, to brother Winfree's house, having concluded to defer our journey to Louisa county until the morrow. It was agreed that our meeting at Fine Creek was highly satisfactory. We only regretted that the house had not been filled, that a multitude might have heard, instead of the comparatively few that were there; and have witnessed the weakness of Campbellism *Colemanized* in Elymas, and the power and invincibility of the truth expounded from Moses and other prophets, and harmonized with the doctrine of Jesus and the apostles. The impression we know to have been made on the people who had attended, encouraged us to make Fine Creek a standing place of meeting on our future visits to the State; and we would here suggest, that brethren Magruder and Anderson, when they pass to and fro from Charlottesville to Lunenburg, make Fine Creek on their way. Some friend would doubtless meet them at a station on the Virginia Central, and take them to an appointment at Temperance or Web-

ster's, where brother Winfree would find them, and thence convey them to Fine Creek, and from this to Tomahawk station on the Richmond and Danville road, by which they would get to Lunenburg in a short time. Should they conclude on this, they can write to brother Winfree, whose post office is *Jefferson, Powhatan*. If Elymas present himself (and he has presumption enough for any thing, his presumption and hardness of face being in proportion to his ignorance, which is the only thing in which he is profound) they will know how to give a good account of him before the people. Of Moses and the prophets he knows literally nothing; and of the New Testament consequently, the little he pretends to know, is mere foolishness. He cannot reason. Declamation, anecdotes, and a "holy tone," are the sum of his speechifications. Strip him of these by confining him to testimony and argument, and you nail him to the coupler for what he is—a sham. From all such may church and world ere long effectually be freed!

On Saturday, September 16, I met the people at Temperance, Louisa. The congregation was so good that I never wish to meet a better. The house was full, and the audience apparently intelligent, more men than women, well-behaved, and fixedly attentive. I say more men than women, not that I do not like to see a goodly number of women at a meeting; on the contrary, I like to see a fair proportion of each; but I do not like to have to speak to a great majority of women with only a few men huddled up in a corner as if merely there upon sufferance, or about to take to their heels if a parcel of children in petticoats happen to come in! Besides, the mind of this generation is of a skim-surface and frivolous character at best; and generally speaking, even according to the testimony of the better sort of their own sex, women are more lightminded and unthinking than men. Hence, they have crowded the men into the rear; and carried off the tinkling cymbals and sounding brasses of their Zions—the dear, holy toned, orators of their "sacred desks"—and made them their own peculiar treasure. This is not the sort of audience for our doctrine. We want men and women who can think and do think; and who are not afraid of truth which does violence to the thinking of the flesh. Such an audience as this we seemed to have at Temperance. They seemed to listen as though they were thinking upon what they heard; and such are the only people that will ultimately be led captive by the gospel of the kingdom.

Next morning we left the neighborhood of Temperance for Webster's in Goochland county, where a houseful were assembled to

hear about the New Doctrine; and some, we are informed, to act the part of the Ephesian craftsmen, who delighted in uproar. But, though the doctrine was too "hard" for some immersionists, who beat up a retreat as more *pleasant* to their feelings than hearing an argument to the end, by the clatter whereof they more or less disturbed their more candid neighbors who were otherwise disposed, the rest, and among them the pre-disposed to turbulence, behaved themselves as became persons of respectability and decorum.

The subject discoursed upon was, Cor. xv. 1-4, being the point of Mr. Coleman's hour's declamation, I had not time to notice on the previous Thursday. I was the more inclined to treat of this, as several who were at Fine Creek were to be at Webster's, and came accordingly. I showed that those who took the words of the third and fourth verses as Paul's declaration of the gospel took a very shallow and limited view of the subject. In these verses no mention is made of Jesus *except by implication*. Paul affirmed aoristically, or indefinitely, that Christ dies for our sins, is buried, and rises again according to the prophets, the only scriptures then extant. When he visited the synagogue in Corinth he affirmed this, but while so doing, carefully abstained from saying any thing about Jesus. He confined himself to what the prophets testified concerning the sufferings of Christ, and the sacrificial character of those sufferings in dying; namely, that it was for the transgression of Jehovah's people, whose iniquity was to be laid upon him. He did not "first of all" affirm, or deliver, that Jesus was that Christ, but simply that whoever he might be, he would have to die, be buried, and rise again. And that this is true, is proved by Luke's narrative of Paul's proceedings in Acts xviii. He there informs us, that "Paul *reasoned* every sabbath, and persuaded the Jews and the Greeks;" but that he said nothing about Jesus until Silas and Timothy joined him from Macedonia: when, however, they arrived, "he was constrained by the spirit, and earnestly testified to the Jews that Jesus is the Christ." Until Silas and Timothy came, all things went on peaceably enough in the Synagogue all the sabbaths he reasoned there, because he made no mention of Jesus, who was "a stone of stumbling, and rock of offence" to them; but as soon as he applied his logical conclusions about the Christ to Jesus as that personage, they began to oppose and blaspheme. Paul's past experience of the Jews had taught him to expect this result. He was, therefore, careful to defer the application of his argument to Jesus until he could well indoctrinate those who were looking for Christ, the king

of Israel, with the idea of his appearing as a dying, buried, and rising, here on David's throne. When the Jewish mind comprehended this, it was most guilefully captivated, craftily prepared, (if we may so speak in the best sense) for confessing that the obnoxious Jesus was indeed both Lord and Christ; for they had no other objection to him than that he died, and was buried; whereas, they had been taught that when Messiah appeared he would live for ever without tasting of death. If on the first sabbath that Paul visited the Synagogue in Corinth, he had straightway declared that Jesus Christ was the Son of God, as Gentile orators do, they would have opposed him on the spot, blasphemed, and turned him out of the assembly, and there would have been an abrupt finish put upon his mission to the Jews. But he did not act so unwisely. He first laid down his premises—"reasoning with them out of the prophets, opening and alledging that the Christ ought to suffer, and to rise from among the dead;" which being demonstrated, he then affirmed, saying, "This is the Christ, even Jesus, whom I announced to you;" an affirmation he proved by adducing his own testimony of having seen him since his crucifixion; a testimony which the Lord himself confirmed by enabling Paul to do wonderful works in his name.

It is well to inquire, What was Paul about all the sabbaths he visited the synagogue of Corinth, while Silas and Timothy were in Macedonia? The general answer is, Doing what he did for three months in the synagogue at Ephesus, and in all the other synagogues he visited till they expelled him. And what was this in particular? "*Disputing and persuading the things concerning the kingdom of God,* (Acts xix. 8;)—"Expounding and testifying the kingdom of God, persuading concerning Jesus, both out of the law of Moses and out of the Prophets;"—"Teaching the Word of God among them," as Luke says he did among the Corinthians for a year and six months.

This word Jesus styles "*the word of the kingdom,*" a phrase by which he designates "the gospel of the kingdom" which he began to preach in Galilee; and which he ordered the apostles to proclaim to all nations, as a testimony to them. (Mat. xxiv. 14.) Concerning this word, Paul says, "I declare the glad tidings I evangelized to you, which also ye received, and in which ye stand; through which also ye are saved, if ye hold fast to a CERTAIN WORD—*εἰς λόγον, tini logo*—I evangelized to you, unless ye believed in vain." This "*certain word*" in the Common Version is rendered "*what,*" and relates to "the glad tidings" he refers to in the first verse. But what glad

tidings is there in the simple statement that "Christ dies for sins according to the writings of the prophets?" Suppose it was admitted that when he came he was to do this, was he to die for antediluvians, Jews, or Gentiles? And what were they to gain by his dying for their sins? And how were they to have access to the things procured by his dying for sins? There is not a word of this in the third and fourth verses, and yet these are said to "declare the gospel" Paul preached! The things expressed in these verses are not the gospel; for "the gospel was preached to Abraham, saying, In thee shall all the nations be blessed." They were only "*first things*," as I have shown, submitted to the Corinthian synagogue in the absence of Silas and Timothy; for he says, "I delivered to you," not "first of all," as in the Common Version; but *ἐν πρώτοις*, *en prōtois*, "among the first things what also I received."

Paul recalls their attention to these "first things," one of which was, the resurrection of the Christ from among the dead, and which they had admitted, as premises for an argument against a heresy that had been introduced among them by "false apostles;" who, teaching the pagan dogma of the existence of an immortal soul in every descendant of the first Adam, said "there is no resurrection of dead persons;" or what is the same thing differently expressed, "saying that the resurrection is past already." They concluded that resurrection was useless, if human souls, as they believed, were immortal, and went to heaven at their separation from their bodies at death. But their premises were false, for Paul teaches that *where no resurrection is there is no future life*; and this future life by resurrection he declared to be the result wholly and solely of the resurrection of the Christ, which he had testified to be scriptural, and which they had admitted.

Having settled the question of resurrection, he went on to "declare the gospel which he preached to them." He "*files his declaration*," as the lawyers say, in what remains of the chapter. In this we find his *points*, such as, the *coming* of Christ, at the epoch of the resurrection of the saints; His *reign* till he has put down all enemies; the delivering up of *the kingdom* at the destruction of death, the last enemy; baptism for the resurrection from among the dead, the kind of body with which the dead rise, that it is glorious, incorruptible, powerful, and spiritual; being the image of the Second Adam, the life-imparting Spirit, the Second Man, the Lord from heaven, the Heavenly One: the necessity of this, being because the kingdom of God is indestructible, so that they who are to inherit or possess it must be in-

corruptible; the transformation of those saints who are alive at the coming of Christ, and who shall therefore be exempted from death; the victory of the saints through Jesus; and so forth. These are the points of the apostle's declaration filed on this fifteenth chapter of his letter to the Corinthians; points from which the reader may form some idea of the gospel preached by Paul; and judge whether the pulpit orators of the Gentiles have any scriptural pretensions to be in fellowship with his teaching. The apostle's points thus declared were sustained by "the testimony of God," called also "the testimony of Christ;" and many of the Corinthians hearing, believed, and were baptised;" and being thus obedient, they henceforth "waited for the coming of the Lord Jesus Christ," that "with Him" they might possess "the world," "the kingdom," "judge angels," and "inherit all things." This was something like glad tidings—good news to all who laid hold of them, and acquired a right to them in recognizing Jesus as the anointed Son of God and heir of all these things, and in being united to his name for repentance, remission of sins, and resurrection to the kingdom of Jehovah, destined to subvert all other kingdoms, and to stand for evermore.

Having discoursed thus for some two hours or so, the meeting was closed. Our friends from Fine Creek expressed themselves as well satisfied with this annihilation of this theological Bomarsund. The stronghold of human tradition was in ruins. They saw that Paul does not declare the gospel in two brief texts; but only a very few of the "first things" treated of before he was pressed by the Spirit to speak of Jesus. Besides the inherent power of the testimony, they were much strengthened when they perceived the weakness of the enemy. "Never," said one of them, "have I felt so strong in the faith, as since I have witnessed the feebleness of Mr. Coleman's exposition of Campbellism as the gospel Paul preached, in his attempt to convict you of preaching another, and therefore, a false gospel!" Alas, for him; he made a plunge: and sunk like lead, to rise no more!

On the morrow, I took the packet boat for Richmond en route for King William county, where I arrived by the help of brother Davis on Tuesday afternoon, at the hospitable abode of brother J. B. Edwards, under whose shadow for many years past, we have been refreshed after the burden and heat of the day. This is true alike of all the brethren in that region; of brethren King, Littlepage, Edwards, Robins, &c., who, under all discouragements, have firmly defended the faith, and stood by it when all but ready to expire under the

miasma of rampant and triumphant foolishness. But here we will rest awhile, as, in fact, we did; for no appointment awaited me till the ensuing Friday. In our next we shall conclude our visit to Virginia for 1854.

EDITOR.

BAPTISM.

It is strange that *the action* of gospel obedience should have occupied so much time, and so many volumes to define. Water is admitted to be the medium through which it is performed; and that the terms used in connection with its administration are burial, planting, birth, "body washed." Can a man be buried, or a seed planted, without being put out of sight? And is not a birth an emergence from a cavity in which the thing born was previously concealed? Then water baptism is a being put out of sight in water, and to be born of it is to emerge from the bosom of the deep.

EDITOR.

Baptism an Obstacle of Progress.

"Baptism," said an unbaptized friend to us the other day, "Is an obstacle to your progress. If it were not for that (and I commend you for your tenacity) your adherents would increase considerably."

"There are several of the Campbellite Church in this city," said another, "who say, they would unite with us if it were not for that second immersion."

To the former friend we replied, that we were fully aware of it; but that if another never united with us because of baptism we must still maintain the apostolical position, our object being, not to found and build up a multitudinous sect for our own individual profit; but to bring men to an intelligent obedience of the good message concerning the kingdom as THE ONLY SCRIPTURAL PREPARATION TO MEET THE LORD AT HIS APPEARING.

It would be easy to gather a crowd of professors into an ecclesiastical society, provided they were not called upon to obey the gospel: for although Jesus has revealed himself as "the author of eternal salvation to all them that obey him," and to none else, there is nothing that carnal pietism revolts from so instinctively as obedience. It will believe and do any thing and every thing not required of it; but the thing commanded for the "obedience of faith" is just the thing that it will not submit to.

With our latter friend we agreed, that an immersion founded upon the belief of the Campbellite definition of the gospel is of no more efficacy than infant sprinkling, to which most

Protestant immersionists object because it is not preceded by faith; rightly judging that without faith no religious act or ceremony is acceptable to God. But an erroneous faith is no more justifying than no faith—they are in this matter virtually equivalents. We reject the Campbellite definition of the gospel as erroneous; and are able to prove that the gospel patronized by that sect is not the gospel of Christ. Now, men are justified by the belief of the true gospel, and not by the action of immersion; though it is true at the same time, that they cannot be justified without it. If they be ignorant, or faithless, of the true gospel they have nothing in their hearts to be counted for righteousness, justification, or remission of sins, in being immersed. Their immersion, therefore, goes for nothing; and we say, get faith, get wisdom, get understanding; and when they are acquired, be immersed, and then you will be the subject of the "one baptism." It is the quality, not the quantity of members, that gives strength to a church. We go in for quality, being satisfied that as soon as our Campbellite friends come to understand and appreciate the doctrine taught as it deserves, and as they ought, a second or a fiftieth immersion will be no obstacle to their rendering a ready and hearty obedience to the gospel of that kingdom, which Jesus and the apostles preached, and which he has promised to all that love God and "do his commandments."

EDITOR.

From the Colonist.

Ezekiel's Prophecy of the Breaking of the Mighty Power of Russia and her Confederates in the Latter Days.

"We believe that the Most High who ruleth in the kingdom of men, will maintain the right, that Russia will be beat back into her own fastness, and Turkey and her noble allies be crowned with victory." *Wesleyan paper*, May 4.

MR. EDITOR:—In the editorial from which the above is extracted, the writer states that "holding the views he does, he cannot conceive such a calamity"—as the defeat of Turkey by Russia, "at all probable." Such an event would altogether be opposed to his conception of what is right. And, therefore, he "regards the publication of confident assertions of Russia's success, drawn from the alleged certainty of unfulfilled prophecy, as inopportune."

I know of no other articles to which the *Wesleyan* can have reference, except those written by myself, and published in your paper. And I cannot see why these should be regarded as "inopportune," that is, unseasonable. If there be clergymen—such

as the Wesleyan minister at Yarmouth, who "finds the whole story" of the present war, in the "Prophecy against Gog—Ezek. xxxviii and xxxix,"—who give perfectly absurd and false interpretations of prophecy, in order to prove the *defeat of Russia in this war*; and, if these perversions of the sure Word of prophecy are published by the *Christian Messenger*, and favorably regarded by the *Provincial Wesleyan*; what but sheer prejudice, or a desire to keep the people in ignorance of unpalatable truths, than cause the latter to regard interpretations of an *opposite character* to those of brother Wilson's, of Yarmouth, as so inopportune. No man of common sense, the *Wesleyan* editor not excepted, can read the 38th and 39th chapters of Ezekiel, and not perceive how remote from the plain truth are the speculations of the Yarmouth minister, as published in the *Christian Messenger* of the 4th instant.

He agrees with myself in believing the Autocrat of all the Russias, to be the person called by the Spirit, Gog, and the chief prince of Meshech and Tubal; and this is a very material point. He then proceeds to tell us that Russia is described in the 38th chapter of Ezekiel, as *invading "the house of Tigarmah!"* that is, as he says, "the modern Turks." But, plainly seeing that the invasion is said to be against "*the mountains of Israel,*" "*my people of Israel,*" and "*the land of Israel,*" he endeavors to wriggle out of his difficulties by asking, "does not Turkey hold Palestine? Would not Russia like to grasp it? Besides, may we not take Israel here in a large spiritual sense?" And in this way he satisfies himself, that a predicted *invasion of the land and people of Israel, may mean an attack upon Turkey, or something else!*

"The helpers of Turkey" he finds in verses 5, 6. Namely, "Persia, Ethiopia, Lybia, and the bands of Gomer," which latter, he says, mean England and France. In this, I believe, he is correct; and seeing that Gomer was the father of Togarmah, as we read in the 10th chapter of Genesis, I am inclined to think that "the house of Togarmah of the *north quarters*" means a people more nearly related to France and England than the Turks are, who came from beyond the river Euphrates. Is it not probable that the Germans may be meant? And if so, then the German powers and "all their bands" will be in league with Russia when Ezekiel's prophecy receives its accomplishment. "The conflict is to be beyond measure awful," this, he who runs may read. "The RESULT, according to his understanding of the prophet, is "the utter overthrow of Gog in the great valley down which flow the Don and the Volga, down which Russia

marches her troops to the scene of the present conflict, the grand passage way of Russia—EASTWARD of the Black Sea. Driven back from the Danube, Russia may retreat to this valley, there make her final stand, and sustain her decisive defeat." "Such are the speculations of brother Wilson," writes the correspondent of the *Christian Messenger*, who furnishes the sketch of the lecture; and the outline being, no doubt, very much in accordance with the *views* of the *Wesleyan* editor, he says, "we should *much like* to see it." The publication of such arrant nonsense, for an exposition of the 38th and 39th chapters of Ezekiel, I suppose he regards as opportune, and well "calculated to produce conviction on intelligent minds!" I wish that those who read this, would likewise peruse the two chapters in Ezekiel, which brother Wilson has so twisted and *interpreted (!)* to prove the defeat of Russia in the present war. Those who do so will see, without any difficulty, that if the house of Togarmah means the Turks, they will, at the time predicted by Ezekiel, be allies of Russia, as will also Persia, Ethiopia, Lybia, Gomer, and all his bands, and people with them. The student of Ezekiel will also learn that this formidable confederacy of nations, headed by Russia, will, at some future time, when God's nation is dwelling safely in their own land, "ascend and come like a storm like a cloud to cover the land." "I will bring thee against *my land,*" saith Jehovah, "that the heathen may honor me, when I shall be sanctified in thee, O Gog, before their eyes." Further on he will learn, that five-sixths of this immense host of Gentiles, confederated with Russia, as the leading power of the day, shall be destroyed—not in a valley on the east of the Black Sea—but, *on the mountains, and in the land of Israel*; not by "Turkey and her noble allies," but by the power of God, who shall "go forth and fight against those nations, as when he fought in the day of battle;" in the days of Joshua, for instance. "I will plead against him," saith the Lord, "with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

What astounding changes must occur ere this prophecy can be fulfilled, what an amazing expansion of the power of Russia must there be, ere she can lead on the forces of the world, "to the battle of the great day of God Almighty!" Yet, it must come; no human power can set aside the decree of

the Eternal One. "He has spoken and it shall come to pass."

The present war will, I believe, give Russia possession of Constantinople. Dan. 11th chap., 40th verse, proves positively that Russia will overwhelm Turkey. This must be the first step towards the subjugation of all those nations who will give their power unto her, and be her confederates, when they receive the reward of their iniquities at the hand of God, upon the mountains of Israel.

How lamentable is the ignorance of the Wesleyan and brother Wilson, upon this subject, how contrary is the truth to their notions of what is right! The Wesleyan should remember that He "who rules over the kingdom of men, giveth it to whomsoever he will, and setteth up over it the basest of men," Dan. iv. 17.

J. R. L.

HALIFAX, N. S., May.

A Clergyman's Experience of Society.

I.

[For the satisfaction of the reader, it may be noted that the papers which will appear under the above title are not only founded upon fact, but are literal records of facts. The writer of the diary was, for a considerable time, the curate of a large parish in England.]

It has often been said, let a man but write down his chapter of human experience; in the forcible language of truth let him make known his struggles; in the battle he has waged with ignorance and selfishness, let him exaggerate no triumph, conceal no defeat, and he will not fail to touch human hearts. One hears men talk of eventful lives. Why, every life is full of events. Seize upon the first wretched pauper that you meet—he could tell you things which should make your heart throb with pity and indignation. You—strong in intellect, knowing the world, exalted in social rank—would acknowledge that the vilest can claim brotherhood with the noblest.

[We omit the rest of this, and pass on to the period when the writer was preparing for ordination.]

It was my *fate* to be ordained. Honestly, in looking back to the whole series of events, I cannot divine by what exertion of my own will, at any particular crisis, it could have been avoided. Of course, I might have withstood to the death. But, on the whole, I can say no more than this—I submitted to my fate. Knowing this beforehand, I trained myself into obedience. I am convinced that

no disciple of Ignatius Loyola has ever gone through severer discipline, in obedience to the will of his superior, and "for the glory of God," than I did, in the most painful struggle between inclination and destiny. . . . Still, or perhaps as a consequence of this, I formed the most brilliant conceptions of my future career. I honored, with all my soul, the office of the teacher. I dwelt, with extraordinary satisfaction, on the thought that some word of mine—spoken with authority—might ease an aching heart. I wrought myself into the conviction that I had a message to deliver, and that I could deliver it most fitly, most beneficially, as an ordained minister of the Church of England. I was mistaken; and to those who are in the same case as I was, I dedicate these fragments. I leave it to them to decide who was in the wrong.

What offends me in the Church of England, is its glaring inconsistency. Perpetually, in the liturgy and elsewhere, it says one thing and means or does another. Very properly, no one should be presented for ordination who is deficient in learning, or what is called "godly conversation." Of the godly conversation the less said the better; but no one who has been in the habit of mixing with the Church of England clergy, will venture to say much to their general proficiency in any learning that has the most distant connection with the requirements of this age. Why, then, perpetuate the farce of sending out men to teach, who lack the very essential quality of knowing what they should teach? Perhaps these Oxford commissioners may effect some change, if the government is wise enough, and strong enough, to carry out what I am certain they will recommend.

Well—with no indefinite conception of what I was about to undergo, well versed in the subtle arguments by which men, too weak to face the real difficulty of the ordination service, explain it away, and tempt the younger clergy to play fast and loose with conscience—I presented myself to the bishop. I do not remember that I was ever so deeply shocked as when I walked through that noble park to the splendid old mansion that lay concealed within its woods. I knew that bishops were very wealthy; but as the member of an ancient university—a Church of England institution—how could I be expected to chime in with the vile denunciations of the radical press, or the railings of the fierce democracy? On that day, however, the unconscious indignation of a score of years was awakened in a moment. It was not the wealth—Heaven knows a bishop could find objects for charity that would swallow up an income tenfold that of the

richest prelate—but it was the pomp of luxury—the powdered flunkeys, who look down on humble creatures with the scorn engendered by much wearing of purple coats—the intense conviction that, from all I knew of the man—this bishop, at least did care for and idolize his wealth—it was all this, contrasted with the thought of the thousand beggars among whom I was to be sent, that drove the iron into my very soul.

We were to be examined. I remember, with painful distinctness, that I was imprisoned for three hours in a small room, to answer questions which are answered readily by National school children. Certainly I was made to write Latin, but I did not then, nor do I now, understand the connection between writing Latin prose and teaching men the way to heaven. At all events, I know that I was not examined on the subjects which I was about to teach. But, then, the bishop and the examiner had never had the charge of large parishes, and perhaps did not know what was required of us. Let me admit, however, that this was an exceptional case. I could mention several bishops, who so manage their intercourse with candidates for ordination, that whole years of vexation and disappointment cannot efface the impression.

The examination was over. Often during my life, I had listened to ordination sermons. I had been told that, in early times, the candidate passed the eve of his ordination in prayer and fasting. Wealthy canons had insisted on the necessity of self-denial. They had proved—oh! with how much force, from the New Testament and example of primitive saints—that it was only by strict subjection of the body that the soul could be brought into a fit condition for the Christian ministry. I do not mean that we were invited to become ascetics. Few men go so far as that. But, most assuredly, I have yet to learn that a luxurious banquet is the best preparative for services so intensely solemn as those for the ordination of priests and deacons. For myself, I know that I was struck with a painful sense of unreality. I thought then, and I think still, that whatever may be the customs of society, the clergy should at least endeavor to practise what they preach. They should give that one proof of their sincerity. They should stand forth to the world living examples of Christian virtues. As it is, the sight of one indolent priest does away with all the good that might be produced by a thousand sermons. * * *

I arrived at my parish. I was now to test by actual experience, the truth of theories which, as I have already said, I had forced myself to believe. It was a large seaport

town in a manufacturing district, and contained a population of several thousand souls. To an earnest man, entering upon a work so serious as that of a Christian teacher, the prospect was appalling. No language can describe the filth, misery, and utter degradation in which a large proportion of the people were sunk. Even of the rich there were scarcely a dozen families who could be described as belonging to the educated class. The majority of them had risen, by dint of honest industry, to the position of considerable wealth; they were sharp-sighted, clever men of business; but their knowledge was confined to the laws of trade and commerce. Scarcely one could date the beginning of his good fortune farther back than the last European war. And yet a more kind-hearted, hospitable set of men it would be hard to find. It was some time before I discovered what a depth of selfishness and narrow-mindedness was concealed beneath so fair an exterior. Some of these people belonged to the class of liberal politicians, that is, they had voted for the free-trade candidate, and were in favor of extending the franchise to their workmen. But these were exceptions to the general rule. The rest were obstinately convinced that Sir Robert Peel was a traitor to his country, and at the time of which we speak, would have willingly seen that eminent statesman carried off to the Tower, and imprisoned for life. Hence they were strongly opposed to all movements in favor of education, or any modern improvement whatever. They were profoundly convinced, that to promote such objects was to conspire against the British constitution. As for religion, it was quite enough to attend a Sunday service. There could be no connection between *that* and the duties of common life.

Tradesmen, mechanics, and sailors made up the rest of the population. With persons of this class I had still to make acquaintance; but, at a glance, I saw enough to try the stoutest heart, the keenest intellect, the most consummate patience. The routine of daily and Sunday service was very simple, but it was impossible to be content with that. Had a clergyman no message to deliver except to the soul? Was it for me to witness social disorder and hesitate to proclaim the fact? Could I hold my peace in the presence of obstinate and wealthy ignorance? What was Christianity worth if it had no power to heal the ills of poverty, to speak to human hearts from a human point of view, to tell men something of the laws that should regulate society? I knew something of the questions which were vexing to the very heart of English life. I was the appointed teacher of hundreds who would

never enter the place where I was to speak to them. According to a common theory among churchmen, I could hold no intercourse with them except on terms which they could not except and I would not impose. They were used to instruments for making gold—slaves of slaves in this old land of freedom—and yet, though their masters would not or could not know it, they had hearts to love, and brains to think. Even more than this—they were “feeling after” mighty truths, which sooner or later must change the face of things. Could I lend them no helping hand, or would they accept the proffered aid from one whose very office must create suspicion?—[From the *Leader*.

The Prophecies.

“Fürchte dich nicht, du kleine heerde: den es ist eures vaters wohlgefallen, euch das Reich zu geben.”
—Luke xii. 32.

If one doctrine is held forth more prominently than another in the writings of the Prophets and Apostles, it is the re-establishment of David's Throne and Kingdom under the Lord Jesus Christ. So fully were the Apostles impressed with this idea, that the very first question they asked our Lord after his *Auferstehung, resurrection*, from the dead was, “Lord, wilt thou at this time again *aufrichten (erect)* the Kingdom of Israel?” Notwithstanding the Apostles were not at that time endued with power from on high, yet, that it was no vain wish, or anticipation, we shall bring forward the Scriptures of the Old and New Testaments to prove the correctness of our views. When the Apostle Peter addressed the Jews on the day of Pentecost, and three thousand of them became heirs to the Kingdom, and entitled to all the “glory, and honor, and *unvergänglichliches wesen*, imperishable existence,” which they would hereafter receive by a resurrection from the dead, when the time for establishing the Kingdom would arrive, by virtue of their then believing the *Evangelium, Gospel*, of Jesus, preached unto them by Peter, and being baptized for the resurrection of the dead, he assured them that “David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He, seeing this before, spake of the resurrection of Christ, that his soul was not left in *Holle, Grave*, neither his flesh did see corruption; this Jesus hath God raised up, whereof we all are witnesses.” And we can well imagine the irresistible force which such an appeal must have made upon the assembled multi-

tude. In the neighborhood of the speaker stood the tombs of their Prophets and Kings, David's, and Solomon's, the latter, in whose reign the Kingdom reached its zenith, and who was a glorious type of Christ, before he forsook the God of his fathers, and his heart turned after the idols of the surrounding nations. In sad contrast to their former glory stood their beautiful Temple with the Roman abomination placed over it; and the three thousand were fully convinced that the “Sceptre had departed from Judah, and a Lawgiver from his feet, until *Held, (Champion)* come, whose right it is, and God will give it him.”

Matthew gives the genealogy of Jacob the father of Joseph, the husband of Mary, from Abraham in the line of David, Solomon, and Zorobabel; by which lineage it is demonstrated, that Jacob and Joseph were descendants of Abraham in the Royal line.

Luke gives the genealogy of Heli, the father of Mary, from Adam and Abraham in the line royal of David, Nathan, and Zorobabel; thus the families of Jacob and Heli were two branches of the royal house.

David's throne and kingdom were decreed to the heirs male, as proved by 2 Sam. vii. A daughter of David, or female descendant could not, therefore, ascend the throne. The right of the Princess Mary, derived from her father Heli, of the elder branch, would consequently give way to those of Joseph, son of Jacob, though descended from the younger of David.

The families of Nathan, the elder, and of Solomon, the younger of the sons of David, by Bathsheba, united Zorobabel, governor of Judah under the Persians; from Zorobabel the family again divided into the branches terminating in Jacob and Heli.

By the marriage of Joseph, son of Jacob, with Mary, daughter of Heli, the two branches from Zorobabel were again united; so that all right and title to the throne and kingdom of David concentrated in Mary's first born. He therefore became the head and hope of the family and nation: hence he is styled “the branch,” and at his decease the royal house in the direct line became extinct with him.

Jesus, the grandson of Heli, being born of Joseph's wife, was born hereditary King of the Jews. Heli married the sister of the father of Elizabeth, the wife of Zechariah, and mother of John the *Tufter, (dipper.)* who was therefore second cousin to Jesus. Elizabeth was of the daughters of Aaron; consequently Mary, daughter of Heli, and mother of Jesus, was of the house of David by her father, and of the house of Aaron by her mother; so that in her son Jesus was not only vested, by his birth, and the marriage

of his mother, all kingly rights, but all rego- pontifical as well. In Jesus, therefore, is united the combined kingly and high-priestly offices of the nation of Israel: so that when the government shall be upon his shoulders, he will sit as a priest upon his throne, after the order of Melchizedec, being without predecessor or successor in the united office of King and Priest. See Zech. vi. 12, 13.

From all which it is evident, that if there lives any one who has a right to David's throne, it can only be Jesus, and therefore he must have been raised from the dead; so that if the Jews of this age were to agree to restore David's throne, they could not effect it, though all other things might favor, because they could not find a son of David to occupy it. Hence there is no one can reestablish it but God, who retains at his right hand the only descendant of David who is alive.

From the preceding testimonies, we conclude we have clearly proved that Jesus of Nazareth was the crucified and afterwards resurrected King of the Jews, now at the right hand of his Father, and shortly will appear in power and great glory. The next thing we have to prove is the duration of his reign. John says, "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." But the locality where Christ and his Saints will reign is not defined in this text. The 10th verse of the 5th chapter in the same book supplies it. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth." Once more, "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." When the Kingdom existed under Solomon, it was a type of what it will be under the Lord Jesus Christ. There was universal peace; every man sat under his own vine and fig tree, none daring to make them afraid. All the kings of the surrounding nations paid tribute to him as lord paramount, and brought their offerings to Jerusalem. The fame of so great, wise, and rich a monarch, brought the Queen of Sheba to Jerusalem to witness his glory; and it is not improbable, when the greater than Solomon reigns in Jerusalem, the

Queen of England may, like her royal sister, go on her pilgrimage likewise. For the Psalmist says, "The Kings of Tarshish and the isles shall bring presents: the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." The visit of the Queen of Sheba to Solomon throws light upon a very interesting incident that occurred in Apostolic times. Solomon solved all her questions, and it is very probable gave her a copy of "the Law and Testimony," by which a knowledge of the God of Israel was carried into her own land. This circumstance proved highly beneficial in after-times. The country of the Queen here named is generally supposed to have been Meroe, in Ethiopia, a district abounding in gold and spices, and accustomed, it appears from Acts viii. 27, to be governed by women. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."—*Her. Fut. Age.*

"And he arose and went and behold, a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet." The coming of the eunuch to Jerusalem to worship was predicted by the prophet Zephaniah. "From beyond the river of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." The eunuch filled an office under Candace, similar to that now held by Lord Aberdeen under Victoria; he was prime minister, or what we now call First Lord of the Treasury. Philip preached unto him the *Evangelium von Jesu*, (Gospel of Jesus,) and by him a knowledge of the things concerning the kingdom of God, and the name of Jesus Christ, were carried into his native land, and promulgated to his country.

"Not many wise men after the flesh, not many mighty, not many noble are called." But there have always been some, and the eunuch is of the number. The time for the Saints to possess the kingdom under the whole heaven is near at hand. The present rupture between Turkey and Russia will produce that crisis. The sun power of Rome was darkened under the pouring out the wrath of the fifth *schale*, (cup,) and Turkey must be dried up before that great and notable day of the Lord can come. "And the sixth angel poured out his *schale* (cup) upon the great river Euphrates; and the water thereof was dried up, that the way of *den Konigen von Aufgang der Sonne*

(the kings of the risings of the sun) might be prepared." It is cheering to the believer to know that he is now living in that small period of time denominated by Daniel "the time of the end," and that probably he may live to see the consummation of all the glorious *verheisungen*, (promises,) spoken of by the mouth of all the holy prophets since the foundation of the world.—*Luke*.

I believe that the second advent of Christ is spoken of in Scripture not only as a point, but as a period of time; not only as regarding the mere fact of his coming, but also of his stay during a lengthened period, in which many and distinct acts are to be performed, commencing with the "resurrection of the just," and closing with the "resurrection of the unjust."—Note by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary.—*Brit. North American, Halifax, N. S.*

THE APOSTOLICITY OF ROMANISM.—This is maintained by the Pope's "children," but denied by Protestants. If by "apostolicity" is meant existence contemporary with Peter and Paul, let it be granted. Protestantism gains nothing by the denial, and Romanism nothing by the concession. Romanism in essence did exist in the apostolic age, and is thus indicated by Paul, brother in Christ to "the first pope," as papists style St. Peter—"The Mystery of Iniquity," saith he, "doth already work;" it was out of this that Romanism, called in scripture "Mystery," sprung forth into hideous manifestation when the pagan constitution of the Roman Empire was superseded by the revolution began by Constantine, the murderer of his son, and completed by Theodosius. So long as the Roman government continued pagan, "the Mystery of Iniquity," which in its full manifestation is more cruel and destructive of liberty than paganism, could not openly show itself: but all political let and hindrance being turned out of the way it displayed itself as a superstition, which, in the words of St. Peter's "beloved brother Paul, forbids to marry and commands to abstain from meats." Hence the origin of priest's houses for male and female devotees who dedicate their bodies to "the church," and abstinence from beef steaks and mutton chops on Friday and during "Lent."

A FREE GOSPEL.—The Louisville *Examiner* tells a story of a church member who had always been more remarkable for opening his mouth to say amen than opening his purse. He had, on one occasion, taken his

usual place near the preacher's stand, and was making his response with great admiration. After a burst of burning eloquence from the preacher he clasped his hands and cried out in a kind of ecstasy: "Yes thank God! I have been a Methodist for twenty-five years and it hasn't cost me twenty-five cents!" "Bless your stingy soul!" was the preacher's emphatic reply.

ARGUMENTS IN FAVOR OF ROMANISM.—The amount of crime in Protestant and Roman Catholic countries stands in contrast thus:

England (Protestant) for each million of inhabitants per annum	4
Ireland (Catholic)	19
Belgium "	18
France "	31
Austria "	36
Bavaria "	30
Papal States "	100

The number of illegitimate births per annum, in different cities, are as follows:

London (Protestant)	4 per cent.
Paris (Catholic)	32 "
Brussels "	35 "
Munich "	25 "
Vienna "	51 "
Rome "	3,500, in the Pope's own.

How does Romanism promote crime?

Protestants are taught that sin destroys both body and soul, while Romanism teaches that sin does not destroy, provided the perpetrator of any crime will purchase a pardon from the priest, which is done by a sum of money so small, as to render it plain to every Catholic that for the benefit of the priest, *the more sin the better*.

CONCLUDING REMARKS.

THE Fourth Volume of the *Herald* closes with the current number. In reminding the reader of this fact, I have the satisfaction of being able to add, that its position is not worse than it was a year ago; though the increase of its circulation falls far short of what its friends acknowledge to be its merits. I do not think that its increase has exceeded twenty subscribers; which, however, is better than none and discontinuances to boot, which has been its fortune in former times.

A book is cheap or otherwise according to the importance and excellence of its contents. This is not the rule, however, by which booksellers and the unenlightened, judge. These

estimate a volume by the number of its pages, the thickness of the book, and the character of the binding ! But we do not set forth the *Herald* with such unenlightening claims as these ; we base its value upon the substantial and Scriptural alimant it presents for the mind seeking to know what the truth revealed in the Bible is, whereby a man may attain to an inheritance in the kingdom of God. Its success in extracting honey from Paradise is acknowledged by its friends ; some of whom assure me that they consider it a cheap publication, because of the preciousness of the instruction they derive from it.

But, notwithstanding this, it appears to me that they are too well satisfied with their own individual enjoyment ; that is, they do not exert sufficiently what influence they may have for the extension of its circulation, and making it self-supporting. To sustain a periodical that advocates a system of truth repudiated by nearly all the world, is an expensive undertaking ; and were the *Herald* left to depend upon the revenue supplied by the single copies subscribed for by individuals in this country, the present number would of necessity be the last. By scanning our receipts it will be seen, that a few of its friends (to particularize whom might appear invidious) by more considerateness than others, being more liberal of their surplus funds, are the helpers by which its continuance has been made possible. Will those who do nothing but subscribe for a single copy, and yet acknowledge the value of the *Herald*, see if they cannot increase its list ? Its editor is not parsimonious of his endeavors to bring out " all the counsel of God." He does not keep it back,

saying to his readers, " I have some very important information in my head, which I will print for your benefit if you will raise my subscription list to 10,000 !" No ; he brings it out as it comes up, whether he shall receive enough for the year's expenses or not ; and one article is frequently acknowledged to be worth the price of the whole volume. Is this reciprocity ? Is it coöperation ? Is it encouraging ? Still we persevere.

Many thanks, however, to those whose promptitude has furnished supplies for carrying on the work from month to month, which come and go with astounding rapidity. January will soon be here, and with it the first number of Volume Fifth. Thenceforth we shall be visiting the Post Office for orders and remittances with considerable regularity, always in hope of finding some of the needful to pay the printer, who never looks so sweet and pleasant as when he beholds us cash in hand.

To my friend, Mr. R. Robinson, in England, the *Herald* is under more obligation than I am able to express ; if all its subscribers were Robertson, Lemmon & Co, the *Herald* would have nothing to do, but to thank God, and go-a-head ; but under the present economy it has to do this not seldom dubious of results. Adieu, then, to 1854, and all its literary labors, anxieties, and fears ! 1855 is hard upon us, and who knows what its future may produce ? We shall see ; and in the meantime we wish our friends much pleasure in the contemplation and anticipation of the *Age to Come*.

EDITOR.

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