

HERALD

OF THE

KINGDOM AND AGE TO COME:

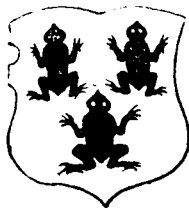
A PERIODICAL
DEVOTED TO THE INTERPRETATION

OF

“The Law and the Testimony,”

AND TO THE DEFENCE OF

“The Faith once delivered to the Saints.”



“ THE OLD ARMS OF FRANCE.

“I, John, saw that out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the False Prophet, three unclean effluences like Frogs (for they are agencies of DEMONS—*ambassadors of the political adrial*—producing sign-events,) issued forth to the Kings of the earth and of the whole habitable to bring them together for the war of that great day of God the Almighty.” This sign complete, and then “Behold, I, Jesus, come as a thief. Blessed is he that watcheth.”—Rev. xvi. 13-15.

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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.

November 1985

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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, JANUARY, 1856.

[Vol. VI. No. 1.

Mystery of the Covenant of the Holy Land Explained.

(Concluded from Vol. V., page 271.)

SUPPOSING, then, that a man believes the covenant and testimonies, or the gospel, which exhibits Abraham's seed as the world's sin-bearer as well as Jehovah's glory-bearer, with whose blood the covenant is purged—if he would be sprinkled by that blood, he must admit with all his heart the claims of Jesus to be that covenant seed. This he can only do by believing the testimony of the apostles, which leaves not a shadow of doubt upon the mind that Jesus is "he of whom Moses in the law, and the prophets did write." Now if his faith comprehend these things, it is clear that it is created within him by "the testimony of God;" and what remains is, that he should be built upon them as a foundation, through whom he has come to the understanding and belief of the doctrine concerning the Christ, and the conviction that Jesus is he. This is a necessity which cannot be dispensed with; and which was never omitted in apostolic times. Hence those Gentiles who then constituted "God's building," are thus addressed by an apostle, "Ye are no more strangers and foreigners, but fellow-citizens with the saints (of Israel) and of the household of God: *having been built* (epoikodomethentes) upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner."*

As far then as faith is concerned, the qualification of the candidate for justification by faith is unexceptionable. God hath purified his heart by faith,† and in the words of ancient Israel *before* Moses

sprinkled them with the blood of his covenant, he saith, "All that the Lord hath said will I do, and be obedient."‡ The reader will please note particularly the order of the type—Moses *first* read the Book of the Covenant in the audience of the people, which they believed unto righteousness of the law; *next* they made confession unto the salvation of that law; *then* Moses sprinkled the blood of the covenant upon them with the sprinkler made of scarlet wool and hyssop; after which some of them were permitted to see the glory of the God of Israel. Though the altar and the book were already sprinkled with the blood before them, faith in the words read from the sprinkled covenant, in the blood itself, or in the altar, did not constitute them a sprinkled people: though they believed and confessed they were still unsprinkled until the sprinkler was brought into operation upon them.

Now the point to be observed in the antitype individually (that is, not nationally) applied is this, that believers, however unexceptionable their faith, are not sprinkled with the blood of the New Testament in simply believing with the heart and confessing with the mouth. Belief and confession are "unto righteousness and unto salvation,"|| or unto remission of sins and eternal life.

Belief and confession are *for* righteousness and salvation, in the sense of qualifying a believer for remission to eternal life in the name of Jesus, so that when he puts on this name he will have attained "unto justification of life;" that is, to a salvation from all his past sins, by which deliverance he has passed, and in being delivered passes, from death unto life; that is, he is no longer

* Ephes. ii. 19, 20.

† Acts xv. 9.

‡ Exod. xxiv. 7.

§ Heb. ix. 19.

|| Rom. x. 10.

under sentence of death, and is therefore under sentence to eternal life, which he attains as part of his reward if he continue a faithful well-doer to the end. A man, then, may be pure-hearted, confess the truth, and promise obedience; nevertheless in none of these things is he sprinkled with the covenant blood. "Blessed are the pure in heart, for they shall see God;" this, however, is on the presumption that they will "do and be obedient." Will any one say that an unsprinkled heart is an acceptable heart to God? The apostle did not think so, for he says, "Let us draw near with a true heart in full assurance of faith, *having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Let us hold fast the *confession of the hope* (homologia tees elpidos, *not* pisteos) without wavering; for He is faithful that *promised.*"* If he had considered the heart-sprinkling and body-washing nonessential in drawing near to God, he would probably have said nothing about them. He might have reduced the text to fewer words by saying, "Let us draw near with a true heart without wavering." But no; he did not consider a heart true that was unsprinkled; because it had still "a conscience of sins," or "an evil conscience;" and with such a heart no man may venture to draw near to God with any well-grounded hope of acceptance.

When it is considered what a pure heart is abstractly considered, its incompleteness will become manifest. The "heart" is constituted of the intellectual faculties, moral sentiments and propensities. When the intellect and sentiments are under the control of the propensities, the heart is earthly, sensual, and devilish, or impure. To purify such a heart the intellect must be enlightened by the testimony of God, which is of such a nature that it not only enlightens, but develops a moral disposition in harmony with the divine mind, and compels the propensities to keep within the limits of his law. Such a heart as this believes unto righteousness, and expressing its conviction confesses unto salvation. But what becomes of that body of sins which had accumulated from the earliest times till its rectification? The impure heart by which sins had been added to sins had been crucified and slain, but what had yet happened to relieve the enlightened conscience of the guilt that had been contracted? The rectification of the heart had served only to reveal the evil, and to create a determination to sin no more; but it had imparted *no token* that its sins were blotted out.

Without this token the pure-hearted do sigh or groan, being burdened. The impure of heart do not sigh or groan, but rejoice in the pleasures of sin; nor do the pure in heart who have the *token*, because they can point to that in proof of their being justified from all their past sins, at peace with God, and free to rejoice in hope of his glory.

An enlightened, believing, Abrahamically disposed, or repentant sinner, is the pure-hearted man without the token of the covenant upon the foreskin of his heart. After recounting the goodness of God to Israel, Moses said to them, "Circumcise the foreskin of your hearts, and be no more stiffnecked;"† and again, "Circumcise yourselves to Jehovah," says the prophet; "and take away the foreskins of your hearts, ye men of Judah, and inhabitants of Jerusalem."‡ This circumcision of the heart, then, is a thing to be done by him who owns the heart. But how is a faithful and repentant sinner to do this? The answer is "do and be obedient," for says Peter to such as had obeyed, "Ye have purified your souls in the *obedience of the truth.*" Is it not obvious, then, that there is something to be done? Clearly so; and it is in the doing of that something that the doer circumcises his heart. The thing to be done has to do with blood, or it cannot be a circumcision. It is not blood-shedding by the knife, however; but the sprinkling of the shed blood of a circumcised man upon the heart. It is termed "the circumcision made without hands;" which is said to consist "in putting off the body of the sins of the flesh," casting it away as the heart's foreskin. But how can this body of sins be put off? The apostle tells us in these words, "Ye are circumcised by the circumcision of Christ." This is getting a little nearer to the point. But seeing that Christ is in heaven, how is a man upon earth to be circumcised by his circumcision? *In whom,* says Paul, "ye are circumcised, &c." Ah, then, it is obvious the believing, repentant sinner, must get *into* Christ, or "put him on;" so that being "*in him,*" he may be "*complete in him.*" If a man put on a garment, he is in that article of apparel; and he appears to the eye, not as a natural, but as an artificial man; so, if a believer in the covenant and testimonies of God put on Christ, he is in Christ; and appears in the eye of God as "covered with the robe of righteousness," in which he appears not as a natural man, but as Christ himself. Having the same faith and hope as Jesus had, being animated with a like

* Heb. x. 22, 23.

† Deut. x. 10.

‡ Jer. iv. 4.

spirit, and clothed with him as with a garment, he becomes another Christ in all but his personality; and hence he is called a *Christian*. The next point, then, to be ascertained is, how can a true believer of the gospel of the kingdom put on Christ? The apostle answers this query by saying, "As many of you as have been baptized into Christ have put on Christ." This is remarkably explicit. Then he says in another place, "Ye are circumcised by the circumcision of Christ; *having been buried with him* (suntaphentes auto) in baptism."* But how can baptism circumcise a man, or how can immersion sprinkle him? It cannot. If a man believe not the things of the covenant and the name of Jesus, it can do nothing for him. Immersion is just the act by which a believer of the gospel of the kingdom gets at that which can do everything for him. He believes unto righteousness, confesses unto salvation, and is baptized into the name, that *in* that name he may obtain righteousness or justification; and salvation, or remission of sins and eternal life.

To be "baptized for remission of sins," is for a true believer (not any man who may present himself under excitement, but) for an intelligent believer in the covenant, to be immersed into the name of Jesus for the remission of sins through that name—not through the act, but through the name. Now to put on that name, and to be in it, are the same as to put on Christ, and to be in him. When a believer presents himself for baptism into the name he has done all that is required of him, or that he can do in the matter of circumcision and sprinkling. The people under Moses did not sprinkle themselves. It was Moses who sprinkled them. It is so also with the believer. He cannot sprinkle himself, neither can the administrator of the ordinance. It is the function of the High Priest within the Veil, that is, of Christ, to report him to the Father, that he may sprinkle the heart of the new member of his son's household. How does he this? On the same principle that He justified his friend Abraham. Abraham believed God, and therefore it was counted to him for righteousness; so, in the act of putting on the name of Jesus does Jehovah count to the believer his faith in the covenant and in the blood of sprinkling for the remission of all past sins. Thus "in the obedience of the truth" is the believer sprinkled with the blood of the covenant, and circumcised with the circumcision of Christ.

Thus, as circumcision of the flesh was

the token of the covenant till it was made of force by the death of its representative testator; so, from and after that event, the putting on of Christ, and consequent putting off of the body of the sins of the flesh, is the token of the covenant in the hearts of all its children. The children of the covenant have the witness in themselves, God also bearing witness with them. They have peace of mind, not a false peace, but a peace that the world can neither give nor take away, founded upon intelligence, faith, and obedience. Jehovah's representative has said *believe the gospel and be baptized*; they have believed, and have been baptized; and therefore, having faith in God, their confidence is that through faith and patience they will inherit the promises. They have not put off their flesh, but they have put off the body of its sins, which before God is to them the token. He, however, who has with the heart believed unto righteousness, but has not obeyed, attains not to that righteousness for which he has believed; for the sprinkling of the heart unto purification is "in the obedience of the truth." Human wisdom, or foolishness rather, denies this. It maintains that heart-sprinkling is coetaneous with the truth heartily believed, not with the truth "obeyed from the heart." Were the Israelites sprinkled *in believing* in the book and the altar which had been sprinkled, or after they confessed? Were they sprinkled *in promising* to do and be obedient? No. The covenant was first delivered; the altar was then built; next the sacrifices were slain, and the book and altar sprinkled; afterwards the covenant was read to the people; they believed; confessed willingness to do and be obedient; and were then sprinkled by Moses, the representative of God. After the same order is the antitype. The New Covenant was first delivered; Jesus our altar manifested; he was then slain; in being sprinkled with his own blood, the New Covenant was also sprinkled or dedicated; it was afterwards spoken to the people; they believed; then confessed; and lastly put on the blood-sprinkled name, through which, as with scarlet wool and hyssop, God justified them from all things from which they could not be justified by the law of Moses. This is God's way of righteousness, from which he never departs since the resurrection of his Son. The type and antitype are as correspondent as the nature of things would admit; and the true believer who submits to the process is "purged with hyssop, and made clean; washed, and made whiter than snow."†

* Col. iii. 11, 12; Gal. iii. 27.

† Ps. xli. 7.

Here, then, we suppose, stands before us a man, be he Jew or be he Gentile matters not, he is a man who has been sprinkled by the ever living testator with the blood of his covenant or will; and by this constituted one of His heirs or legatees. Now, concerning such a man we ask, What is the legacy to him bequeathed? This question will admit of but one answer, and that is, The things promised in that covenant and its testimonies to Abraham and his Seed, which is Christ. But then, it may be inquired, How can a thousand other people be entitled to a legacy willed to these two? The explanation of that difficulty is that the covenant testimonies expound the word "*Seed*," as expressive of One Person indeed, but of that one also in a federative sense; just as if 144,000 individuals were regarded as one person, and he were called Christ: thus it is written, "If ye be Christ's (that is, by having put him on) then are ye *the Seed* of Abraham, and *heirs* according to the promise,"* or covenant. This is styled being "one in Christ Jesus." But this "One" is not restricted to a few thousands; it comprehends the whole Twelve Tribes, who are termed "the children of the covenant,"† or its Seed. But, it might be objected that the Twelve Tribes are not Christ's, having never put him on; and therefore, they cannot on this showing be Abraham's Seed in the covenant sense. True they are not Christ's yet; but when the testimonies we have produced are fulfilled; and the New Covenant is made with the House of Israel and the House of Judah, they will be both *Amnis* and *Ruhamah*; for "I will have mercy on them, and they shall be called the sons of the living God." Will they not be Christ's then? Clearly so.

To Abraham and the Christ were the promises made, says the apostle. To Abraham, as the federal father; and to Christ, his son, as the federal elder brother of the great family, or nation, was the inheritance bequeathed. The Will, however, was not to come into full force until "the dispensation of the fulness of the times appointed," which dispensation, or economy, will be introduced when "the times of the Gentiles shall be fulfilled." When this Administration exists as an accomplished fact, the united Jewish nation will be existent in the covenant-land, solely constituted of the Sons of Abraham, and brethren of Christ by nature and by faith. But the nation inherits only by faith, and not by virtue of the Mosaic law, or its natural descent. If by law and by nature, then all the generations of the

nation's dead would rise, and possess the land under Christ; but the inheritance being by faith, they only will possess it of the dead and the living, who believe the things of the covenant and are sprinkled by its blood.

Abraham, Christ, and the Twelve Tribes in the fulness-of-times dispensation, are the legatees under the will, which bequeathes to them *the Holy Land for an everlasting possession*. It says to Abraham and to Christ ye shall possess the land for ever. This was equivalent to saying, Ye shall live for ever; for without immortality they could not possess the land for ever. Hence this promise of the land is the promise of eternal life; so that if any one Jew or Gentile attain to immortality it will be as a legatee of this will, and of this only. Now the testimonies of the covenant show us that men become Christ's in two senses, —in a special, and in a general sense. Individuals, whether Jews or Gentiles, become Christ's in a special sense in believing the gospel of the covenant and being baptized before "*the door is shut*,"‡ the Twelve Tribes become his in a general or national sense when they are grafted into their own olive after the shutting of the door. When the door shuts it closes against all both Jews and Gentiles who would inherit the land for ever in a personal sense; that is, as deathless occupants of the land. While the Jewish nation in Abraham and in Christ is immortal, the generations of the nation, though of patriarchal life, are subject unto death until "*the end*"§ come. The eternal life, then, of the covenant is first *personal*, then *national*; and when the thousand years' dispensation is superseded by a still more perfect economy, it will be both *personal* and *national* to every dweller upon the earth.

But in all this, it may be objected, perhaps, "the Israelites are everything, and the Gentiles nothing." Well, this is somewhat mortifying to Gentiles, who have been accustomed to think everything of themselves, and contemptuously of the Jews! But remember what the Scripture saith to Gentiles, "Be not wise in your own conceit." God thinks more of the despised sons of Abraham than of all the world besides; for "they are beloved for the fathers' sakes," and his own Son was born a Jew. But his love to Israel, "whom He hath created for himself," flows from his love to that world, which will inhabit the earth for an eternity which begins when the thousand years of the covenant dispensation

* Gal. iii. 29. † Acts iii. 26.

‡ Matt. xxv. 10. § 1 Cor. xv. 24.

shall have passed away : a world, redeemed from Adam's race, in which all present distinctions, civil, ecclesiastical, and social, will be merged into the "all things new." "Salvation," recollect, "is of the Jews;" therefore it is through them that God will save the nations from all the evils that afflict them. Hence it is written, "Rejoice, O ye nations, with his people." And again, "God be merciful unto us (Israelites) and bless us; and cause his face to shine upon us"—for what reason? "That his way may be known upon earth, His saving health among all nations. O let the nations be glad and sing for joy; for thou, O God, shalt judge the people righteously, and govern the nations upon earth."*

But the blessings of the covenant are by no means confined to Israel; for the gospel of the covenant reads, "In thee, Abraham, and in thy Seed shall all the nations of the earth be blessed;"† and again, "A father, O Abraham, of many nations have I constituted thee."‡ This shows that the nations as well as Israel will be sons of Abraham, and consequently brethren of Christ their king; for even he is descended from a Gentile, that is, from Abram. From these promises is revealed the purpose of God, which is this, that from the beginning he has determined at a certain period of the world's history to organize a *confraternity of nations*, of which Israel's should be the First-Born, which of course would make the father of the Jewish nation the father of all the rest, and the king of Israel and his nobles, the king and princes of the earth. It is to the time, when this great work shall have been accomplished, that all those glowing predictions of the prophets concerning human affairs are to be referred; while all the evil denounced happens to the nations in the time antecedent to the era of blessedness. The nations will be Christ's when they are brought into federal relationship to Abraham after his resurrection from the dead. Gentile settlers may then inherit the land with the Jews, as it is written, "Ye shall divide the land by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall be, that in what tribe the stranger (or Gentile) sojourneth, there shall ye give him his inheritance, saith the Lord God."§ How different this to the settlement of the land under Joshua. Then the Gentile was to be exterminated from the country;|| but

under Christ, they will be entitled to all the rights and privileges of native born citizens.

This comes from their becoming sons of the covenant after the door is shut. This is something for the "pious" (if they escape the judgments coming upon the nations) who are so pure hearted, and so full of love to God and man, that they cannot believe it possible that there can exist any necessity for them to believe anything more than "the eternal sonship," and "trine deity," and "infinite satisfaction," of Jesus, whom they regard as especially theirs from all eternity! It is perfectly absurd to suppose that such pious souls as they need baptism in the name of the Lord Jesus that they may be sprinkled with the blood of the covenant! Very well; it remains with you to do as you please just now; but enter in at the door you cannot. You may cry "Lord, Lord open to us!" but it will avail you nothing. If you would attain to the honor and glory of the kingdom you must not only be pious, but faithful and obedient; if on the contrary you are content to "take your chance," and if living at the time, to become an emigrant to Palestine, and sojourn there, the new law will sanction the movement; but your eternal life, if you ever attain to it, is deferred for a thousand years!

It was in accordance with this element of the covenant that its gospel was preached to the Gentiles. If the covenant had related only to Israel, Abraham would not have been constituted a *father of nations*; and the gospel would have been announced only to the Jews. But, one may say, If the Israelites be the sole legatees of the will, why preach the gospel to them at all? Because as legatees of the new covenant they inherit on condition of not continuing in unbelief; and besides, as a kingdom is the subject of the will, the question naturally arose, *Who of Israel shall be the associates of the Christ in the government and eternal glory thereof?* To determine this the gospel was preached to them in the name of Jesus. This was the reason for preaching the gospel to the legatees. Then comes another question, Seeing that the nations are eligible to the blessings of the covenant in national association with Israel, are the nobles and governors of the Abrahamic World to be of the Jewish nation only; or will Gentiles be admitted to equality and fraternity with them as the immortal associates of the king? This was a mystery which for several years after the day of Pentecost no man, no not even the apostles, could solve. The prophets plainly

* Ps lxxvii. † Gen. xii. 3; xxii. 18. ‡ Gen. xvii. 5.
§ Ezek. xlvii. 22, 23.

|| Exod. xxiii. 33.

teach Jewish and Gentile national confraternity in the Age to Come; but the fellowship of believing men from all nations with believing Israelites in an everlasting possession of the power, glory, and honor of the kingdom to be set up on the covenant-land, through faith in it, and the name of its king, "was not made known unto the sons of men as it was revealed to the holy apostles and prophets by the Spirit" in the days of Paul.* The gospel of the kingdom, which for the first few years was preached only to Jews, was announced to the nations by Peter at Cornelius' house, and thenceforth to the present time, and hereafter until the door is shut at the appearing of Christ, for the purpose of taking out from among them a people for the Lord's name,† who shall become Jews by adoption, that they might inherit Jehovah's Israelitish Kingdom, and be associated with the "King of the Jews" in everlasting dominion over the dwellers upon earth. "The flesh profiteth nothing" in the kingdom of God. Although a Jewish kingdom, no man can inherit the things belonging to it, such as glory, honor, eternal life, might, majesty, power, dominion, &c., because he is born a Jew and circumcised in the flesh. Even a Jew must become a son of Abraham by faith, and circumcision of the heart, before he can inherit the kingdom; how much more necessary in the case of Gentiles, seeing they have no hereditary claim on Abraham at all.

These things being so, it is not difficult to define the position of Israel and the nations at the present time. Israel is in the Lo-Ammi and Lo-Ruhamah relation to God—they are not his people, nor have they yet obtained mercy. They believe that Moses, in whom they trust, is dead; hence they are dead likewise. His law is to them a dead letter and without Spirit, for they neither understand it, nor keep it, nor can they if they would. And for this reason, because they "continue not in all things written in the book of the law to do them," they are "cursed" of Moses; and have therefore not even a righteousness according to the law. They seek another Christ than Jesus, therefore at present he does nothing for them; as it is written, "Their sorrows shall be multiplied that hasten after another: their drink offerings of blood will I not offer, nor take up their names into my lips."‡ Concerning Israel, then, until they are grafted into their own olive, there is but one scriptural conclusion, and that is, that they are "dead in trespasses and in sins."

And what can we say of all other nations? "Jews and Gentiles are all under sin," says the apostle; "and all the world guilty before God."§ The nations at present without a single exception all belong to Satan, whose high priests are the chiefs of their hierarchies for the time being. "The power and glory of them belong to me," says he; "and to whomsoever I will I give it. If thou therefore wilt fall down before me, all shall be thine." The condition was an easy one to perform, and the offer quite liberal—Satanically so. But Jesus refused to accept them of him upon any terms; so the power and the glory of the nations belong to Satan unto this day, to keep them until a stronger than he appears to wrest them from his grasp. Aggregately they constitute Satan's kingdom, lying under sin, and awaiting unconsciously the punishment that is due. Until the vengeance falls upon them, and the judgment written is executed, they have no interest in Christ. The Pope, and the Commander of the Mohammedan faithful, and the Grand Llama, and the Brother of the Sun and Moon, and the Archbishop of Canterbury, *et id genus omne*, are their mediators with heaven; but who like themselves are without credit, reputation, or influence there. Not a single non-Jewish nation was ever constituted a holy nation, and peculiar people to God. The unsprinkled "pious" among them (unsprinkled by the blood of the covenant, I mean) are useful in antagonizing vice and tyranny by their benevolent schemes. For this the faithful may commend them, and be grateful to them too; for the Bible, though not understood by them, has been made a humanizing and civilizing agent in their hands; for without the Bible, earth would have been an orthodox hell in which the children of the covenant, if permitted to live, would have lived only to endure the malice and tortures of the foe. All Gentile institutions, then, religious and political, are from beneath, and consequently "earthly, sensual, and devilish." They serve for that sort of "order" which is the admiration of the governments and their peoples. A son of the covenant can have no sympathy with it, though he submits to it for the Lord's sake, so far as is compatible with his allegiance to the truth; being consoled with the assurance, that the time is at hand when it will be overthrown, and the kingdom of God set up instead thereof to the joy of Israel and the world.

EDITOR.

* Col. iii. 5. † Acts xiv. 14. ‡ Ps. xvi. 4.

§ Rom. iii. 9, 19.

Lecture on Prophecy.

[Substance of a Lecture delivered in Queen Street Hall, Edinburgh, in April last, by "Mr. Ridley Herschell," of London. Mr. H. is a son of Abraham, who ministers to a large congregation of converted Jews in London.]

SUBJECT.—THE JEW—HIS PAST AND FUTURE.

The lecturer was averse to giving out a text, but read a verse from Isaiah which embraced the whole lecture.—"*This people (Israel) have I formed for myself; they shall shew forth my praise*."—Isaiah xviii. 21. God sends a message to Israel by the prophet, and after comforting the people by a variety of promises, he gives a general declaration addressed to all the world, declaring that whithersoever his people should be carried, those reading their prophecies should read also their positive declaration,—"*this people have I formed for myself; they shall show forth my praise.*"

I. We shall look at one or two facts in the past history of Israel, showing how remarkably this declaration has been fulfilled even under most unlikely circumstances. Take the history of Israel during their Babylonish captivity. We find that after repeated messages sent to them they gave no heed. At length the appointed time came, and they were carried captive. Who could have supposed that during their captivity this declaration of God should still be accomplished. Such, however, was the fact. There had been a remarkable time of reformation in Israel before the captivity. Under the young and good king Josiah, the reformation went on to that extent, that the idolatrous altars were broken down, the high places of Baal were demolished, and a glorious passover celebrated, the like of which had not been kept from the days of Samuel. This act was a distinct declaration that their national existence was entirely owing to God's mercy. This reformation, however, seemed not to produce the desired effect; for in the course of a few years they were taken captive. But it was producing great effects, although to the outward eye it seemed a failure. It had been the nursery of Daniel, Shadrach, and Abed-nego, and thus a number of earnest men who were fitted to be in captivity, and were fitted to bear witness for God while they were captives, were produced. We find these captive Jews standing forth before the great and mighty monarch, with a dignity and authority, far surpassing that of the "head of gold," testifying that there

was none other God but Jehovah. In that land the record had to be inscribed, and facts relating to the wonder-working of God through his captive people, and predictions inspired by God, stretching forward to ages to come, which spoke of kingdom after kingdom that should rise and fall, and the kingdom of the Redeemer should be ultimately set up, though he himself should previously be cut off for the transgressions of the people. Thus in the kingdom of Babylon this very captivity was far from frustrating God's purposes, for even there His declaration by Isaiah was true,—"*they shall show forth my praise.*"

If we look at the last captivity of the Jews, we still find the purposes of God fully accomplished. This captivity did not come upon them suddenly. Look at the preparations which had been for a long time going on. Before the birth of our Saviour a Grecian kingdom had arisen and spread over the East, and the Greek language had become so much cultivated, that it was found necessary to translate the Jewish Bible into that language, and thus for nearly three centuries before the Christian era the Scriptures were carried into the West, with all their predictions concerning the rise and fall of kingdoms. All this was preparatory to a great event—the second captivity of Judah. At length came an announcement of the birth of John the Baptist. His public ministry told not only on the Jewish people; Roman soldiers, tax-gatherers, governors, &c. went to hear that extraordinary man, who was proclaiming that the kingdom of God was at hand. Then after this our Saviour sends forth his twelve apostles endowed with miraculous powers; afterwards the seventy; this, with his own public ministry, produced a great effect. The people received information, their minds were stirred up. After our Saviour's crucifixion and ascension, we find that on the day of Pentecost there were multitudes of Jews from every nation under heaven, who listened to the proclamation of the gospel, and that thousands were converted. This was only a preparatory work to the casting away of Israel as a nation, in order that the gospel might be preached among the Gentiles. It was necessary that the Jewish economy should be abolished—with its temple, altars, and priesthood, in order that justification might be proclaimed among the Gentiles fully and freely; because the Jews who believed still clung to these rites. So the prediction—"Every battle of the warrior is with confused noise and garments

rolled in blood, but this shall be with burning and fuel of fire"—and why?—"For unto us a child is born, unto us a son is given, and the government shall be on his shoulder." Again, the casting away of Israel was necessary, in order that the predictions concerning the ushering in of the new dispensation might be fully seen to be of God. For instance, when the Jews were scattered those of them who were converted preached the gospel everywhere, and their scattering was an evidence of the truth of inspiration. There was not at that time so many Bibles as there are now, and whosoever these Jews were scattered, they were like so many verses of Scripture, and the prediction—"I will scatter you among all nations"—was fulfilled. We find also that Israel was not scattered before there existed a remnant. When Isaiah was sent to tell the people their doom and downfall, (Is. vi.) the prophet knew it could not be final, and therefore asked, "Lord, how long?" Certain signs were given connected with their own land, and its desolation, to which was added, "But yet in it shall be a tenth, and it shall return and shall be eaten: as a teil-tree and as an oak whose substance is in them, when they shall cast their leaves: so the holy seed shall be the substance thereof." When sent to go down of the conduit of the upper pool to meet Ahaz in view of the place where the people had offered sacrifices to Moloch, he was told to take with him his son Shear-jashub—the *remnant shall return*. The very name of his child was to be a witness that the kingdom of Judah was to be put on a basis that could not be overthrown. See Isaiah vii. The same thing is intimated in chap. viii. The prophet stands forth representing the Messiah and his disciples—"Behold I and the children whom Jehovah has given me are for a sign and for wonders in Israel." While the destruction of Israel's nationality is intimated, the Shear-jashub is introduced. In Micah v. we have the same thing—the casting away of the people in connection with the remnant and the birth of the Messiah.

As regards their unbelieving state, this also is a literal accomplishment of God's purposes. In Hosea iii. it is predicted—"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, without idolatry and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David (*The Beloved*) their king, and shall fear the Lord and his

goodness in the latter days." Living in countries called "Christian" that have become idolatrous, this people have testified against the idolatry. Thus the Government of Spain thought it worth their while to persecute a few Jews, because they were a standing testimony against popish idolatry.

It is a remarkable circumstance in connection with their present condition, that they have assumed a position of influence and power among the nations that is wonderful. I may almost say miraculous. There is not a nation where they live without having gained such a position that governments think it necessary to show them favor. After the Revolution of 1848, the first thing that was manifested was to show favor to the Jews. Even in Italy and Austria this was the case. And why? This age is so peculiarly a metallic age that the worth of a man is estimated by the gold he possesses. In such an age nothing could so gain influence as the metallic condition of the Jews. Although few in number, they yet possess a power to govern the rulers of the earth by their loans and mercantile influence.

II. In contemplating the future of the Jews, we shall look at some of the predictions and the present position of the people in their own land. Let us look first at the prediction uttered concerning the most momentous event for which the world had been looking for 4000 years—the announcement of the birth of the Saviour. The angel Gabriel is sent to Nazareth, a town in Galilee, a degraded town that had sunk very low in civilization and religion—to a poor young woman, no doubt a simple-minded woman, who understood language only in its plain and natural sense. We find that the angel communicated to Mary three distinct predictions respecting the son she should bring forth. 1st, "He shall be great"—2nd, "He shall be called the Son of the Highest"—3rd, "The Lord God shall give 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. 32, 33. Notice then the child was *literally* born, so that the language, thus far, was not allegorical but literal. But who could have conceived when he was the babe of Bethlehem that the first prediction concerning him would be fulfilled—"He shall be great?" When he afterwards lived a private life of sorrow and suffering, who could have conceived that his greatness was to be such that the greatest potentates of the earth should call themselves by the name of this Jesus of Nazareth? Who could have supposed that

he should be called the Son of the Highest? If we had stood in Jerusalem and had seen the Sanhedrim arrayed in all their glorious majesty, and heard them with all solemnity, condemn him as a blasphemer because he said, "I am the Son of God," could we have supposed that after 1800 years, education should make so much progress that everywhere, though insincerely, friends and foes acknowledge him as a divine being? Even that papist system that makes the virgin immaculate has only power to do so from his divinity. Who could conceive that the greatest nations under heaven should recognise him as the Son of the Highest? Yet such is the case, and that literally, not figuratively. Now comes the third prediction. This has not been fulfilled, and forthwith we find out at once that we must adopt some very refined theological definition—the throne of David means the heart of man, the reign over the house of Jacob means his spiritual Israel. What must we come to if an angel does not mean what he says? Any honest tradesman would turn any one out of his place of business who said one thing and meant another. If an angel from heaven coming, not to a school of divinity students and philosophers, but to a simple Jewish maid, tells her she shall bear a son, and it is so; that he shall be great, and it is so, though not to the full extent; that he shall be called the Son of the Highest, and we find that it is so; and again, that he shall sit on the throne of David, and we are told it shall not be so; whether I can understand it or not, I am constrained to receive it in its plain meaning. And further, has not Mary been singled out as of the house of David? What could she know but that it was spoken in its simple, natural sense? And what could she conceive the house of Jacob to mean but the twelve tribes restored to Palestine, which is in exact accordance with the plain predictions of the prophets with which she was doubtless familiar?

Let us now look at some other passages in which will be seen the effect of Israel's restoration upon the nations. Psalm lxix. 35, 36, "For God will save Zion, and will build the cities of Judah; that they may dwell there and have it in possession." I refer to this passage because in this psalm, in the prediction of Israel's downfall, quoted by the apostle in Rom. xi. Again in Isaiah lx. 1, "Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee . . . And the Gentiles shall come to thy light, and kings to the brightness of thy rising." We have in this pas-

sage a distinct declaration, that the rising and shining of Israel is to be the glory of the Gentiles. Isaiah lxi. "The Spirit of the Lord God is upon me . . . And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." This passage was quoted partially by our Saviour, as referring to his preaching of the gospel to the poor; the *waste cities* must therefore refer to a date posterior to the time of Christ's preaching; their repair is hence manifestly yet future. The connection of this passage shows great blessing for the Gentiles. Jer. xxxiii. 7, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first . . . And it shall be to me a name of joy, a praise and an honor before all the nations (Gentiles) of the earth, which shall hear all the good that I do unto them." See also Jer. xxiii.; Isa. lxvi. 10; Ezek. xxxvi.; xxxvii.; Rom. xi.

I will now conclude with a brief statement as to the present position of Palestine and the Jews residing there. I was in Palestine in 1843, and again last year, and was much struck with the change which had taken place in the interval of eleven years. On my first visit the difficulty of access to them was very great, and as to making them understand anything about Christianity, it was almost impossible. And no wonder. They lived there with all the associations of their former nationality around them—every ruined heap before their eyes was a verse of the Bible; the very stones in the wall where they mourned were crying out, "Behold! this desolation is come upon you!" They came not to live but to die, thinking it a very great honor to be permitted to die in the city of their former solemnities. In these circumstances, the religion called Christian is presented to them as the grossest, vilest idolatry imaginable; the Greek church with all its pictures and devotees being rampant there. At the Easter period is enacted the strange lie of professing that fire comes down from heaven in the presence of the assembled pilgrims. Besides, a Jew in Jerusalem was not permitted to enter the church-yard for fear of being stoned to death. How could you suppose the Jews could look on abominations and cruelties like these with anything but condemnation and disgust. Tell them of the founder of such a religion, and what could be expected but abhorrence? However, through the residence of Protestants, and the establishment of places of mercy—

hospitals, where they are received with kindness, and treated with consideration and tenderness. They understand this; it is a language every where understood. In this way Christianity began to be expounded in the language of the heart, and eleven years after I found that I could speak to them; and they did not wonder when I told them of Christ and his religion. Another fact also struck me. This war no doubt interests them. They seem to feel that something is coming. Mohammedans know nothing of the matter. The only people that really prayed for success were the Jews; because they look upon the Russian Government as not only resembling the Egyptian tyranny, but surpassing it in cruelty to their own people.

Another remarkable feature in the condition of the country was the wasting of the Mohammedan influence throughout the whole of Syria and Palestine. Where there is any enterprise it is not among the Mohammedans. Their energy seems paralyzed, absolutely dried up and withering away.

Then, as to the land. It was an interesting sight when I went to see a little farm established near Jerusalem by the British consul, Mr. Phin, for the purpose of teaching the Jews agriculture. 123 Jews were at work, some of them aged men; one, a very learned Jewish Rabbi who knew six or seven languages, was employed with a little basket gathering a few stones. I look upon this farm as an interesting fact, not only because it showed their readiness to engage in agriculture in their own land, but also that the two overseers who superintended them in their work were both of them Protestant Jews, the Jews working under them with great submission. There is great increase of agriculture in the neighborhood of Jerusalem; olive-yards, vineyards, pomegranates, mulberry trees in great abundance, while eleven years ago all looked so desolate.

What is most remarkable all this was brought about by Russian money. The bishop of the Greek Church told me that for two or three years there was no gold seen in Jerusalem except Russian gold; so you see how much the Czar had his eye on the holy sepulchre. Russian influence was also manifest in the construction of a fine carriage-road leading to the convent of the Holy Cross about four or five miles off Jerusalem. This convent had been recently rebuilt in the style of a fortress. The reason of its being called the convent of the Holy Cross may serve as an illustration of what people will do when they once

depart from the truth. The priest took me down to the grotto and showed me a spot where he said the tree grew of which the cross was made. He then showed me a picture representing Lot carrying water from the Jordan to water the tree, and the devil who came to drink out the water.

As indicative of the great fertility of the soil, I may mention that Indian corn, in the course of six weeks after being sown, produces 2400 fold. An experiment instituted by the American consul at Beyrout, demonstrated the peculiar fitness of the soil for producing a fine quality of cotton. He had some cotton seed brought from the United States, and the produce and quality was such that the crop when sold in Liverpool brought one shilling per pound, although the cost of raising it was only 3½ pence per pound. Trade has also greatly increased recently, for while the annual exports from Jaffa a few years ago amounted to only £20,000, the exports last year amounted to a million and half sterling. Other signs of improvement might be noticed. I saw several hundred men employed in repairing the aqueducts in connection with Solomon's pools, the largest of the latter being from 400 to 500 feet in length, 300 in width, and 100 in depth. Zion, which on my former visit, presented the appearance of a sepulchre, was now quite changed, shops and bazaars being numerous and busy.*

From the Newark Daily Advertiser.

"Six Hundred Three Score and Six,"

Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred three score and six.—Rev. xiii. 18.

This remarkable passage of sacred Scripture has suggested a great variety of speculations. It attracted the notice of the learned and curious in the earliest ages of the Christian Church, and the Fathers have left on record the result of their conjectures respecting it. Modern commentators too have discussed it at great length and with greater ingenuity. But all these efforts have failed to arrive at certainty; and doubtless it will be veiled in more or less obscurity until this prophecy (of which it forms a part) shall have been turned into history.

It may not be uninteresting, however, nor altogether profitless, to review some of

* We are much obliged to some unknown friend for the *Truth Promoter* containing this lecture. It is quite interesting. We hope he will forward us more of the same sort falling in his way. Our readers as well as we will be much refreshed. Please send us Mr. Herschell's direction.—*Editor of the Herald.*

the opinions which have been advanced, and endeavor to ascertain the *probable* import of the passage. Upon examination the words present some peculiarities worthy of mention:

"*Here is wisdom. Let him that hath understanding;*"—this implies that the number can be counted, but not without the exercise of intelligent skill. This very statement shows that the passage is designedly enigmatical, which is a prominent feature of all prophecy; such portions of Scripture are explicit enough to interpret themselves unmistakably in the accomplishment of the predicted event, but not so explicitly that they may be clearly determined beforehand.

"*The number of the beast;*"—this phrase seems almost unintelligible to the ordinary reader, who is not conversant with the usages of antiquity. It refers to a custom which prevailed among the ancients, of designating their mythical deities and distinguished heroes by the sum of the numerical letters which occurred in their proper names: e. g., Mercury was represented by the number 1218, &c.

"*The number of the beast;*"—this therefore means "the number of the name (see v. 17) of the beast," which is "six hundred three score and six."

"*For it is the number of a man;*"—this clause determines that the term "beast" is only figurative. Others insist, however, that it means simply that it is a number which a man is able to compute. Others, that it is equivalent to saying that the beast is designated in a way that was perfectly familiar to the men of those times. The first seems preferable, though the three interpretations may be very easily combined.

Where shall we look for the Beast? Inquirers have turned their eyes in almost every possible direction; and some, in so doing, have been powerfully influenced by considerations of interest—have looked in directions where they most earnestly desired to find him, but which afforded them not the slightest probability of gratification.

A careful perusal of the Apocalypse will leave the candid reader little reason to doubt that the Beast stands in close relations to other portions of the Sacred Word, and figures largely in the *spiritual* affairs of the world; also, by comparing it with the prophecy of Daniel, that that ancient prophet had caught a glimpse of him (among three other beasts), in prophetic vision. Commentators have long since agreed that the "fourth beast," of which Daniel wrote, represented the Roman Em-

pire; and thither we look for the interpretation of our passage, bearing in mind that the political affairs of that kingdom have been wedded to the spiritual, and that the Pontiff sways the sceptre over both church and state. It is certainly remarkable how many names are here suggested (some referring to the church, some to the state, some to the Pope, and some to all), which suit the conditions of Rev. xiii. 18. A few will be adduced, with the numerical computations annexed to each, and brief explanatory remarks.

1. $\Lambda \ a \ \tau \ \epsilon \ \iota \ \nu \ o \ \varsigma$.

$$30+1+300+5+10+50+70+200=666.$$

This Greek adjective signifies "the Latin." Under each letter of the word is placed the number which it represents (according to the Greek mode of notation), and the sum of all is "six hundred, three score and six."

An objection may be raised to taking a word from an ancient language. But the propriety of so doing appears from the fact that the New Testament was written in Greek, the writer, therefore, *thought* in Greek, and we most naturally look for a Greek word to answer our present purpose.

Another objection has been raised by some, who would rob us of this example, against the orthography of the word. They insist that it should be Lat-i-nos instead of Lat-ei-nos. But we have only to meet them with a reference to Paul-ei-no, Anton-ei-nos, Sab-ei-nos, and hosts of other words which they have never found it to their interest to dispute.

The signification is peculiarly applicable to the Roman power; the head quarters of the hierarchy is at Rome, the old *Latin city*; the Pope is therefore the *Latin Man*; the *Church* is *Latin*, from beginning to end; its members read the Bible in Latin and pray in Latin; Mass is read in Latin, and in this language almost all the exercises of public worship are performed to this very day. And if we take into consideration the much more extended power of the Roman kingdom in the days of the the Apostle John, which was so great as to be called "the *Latin World*," we can see a remarkable propriety in his designating the "Beast" as *Latin*, if he was indeed predicting with reference to Papacy, as is most generally supposed.

2. $\text{H} \ \Lambda \ a \ \tau \ \iota \ \nu \ a \ +$

$$8+30+1+300+10+50+8+$$

$\beta \ a \ \sigma \ \iota \ \lambda \ \epsilon \ \iota \ a$.

$$2+1+200+10+30+5+10+1=666.$$

"*The Latin Kingdom.*" This phrase has also been suggested as a solution of our passage, and is altogether plausible in sentiment. Opponents object to it because the adjective is spelled with an *i* in the middle syllable instead of *ei*, for which we contended in No. 1. But as they disapproved of the *ei* there, they will of course be gratified with the simple *i* here; we insist that either may be used. It may be remarked that this solution is applicable to the Latin kingdom, spiritual or temporal, or both.

$$\begin{array}{r}
 3. \quad \text{I} \quad \tau \quad \alpha \quad \lambda \quad \iota \quad \kappa \quad \alpha + \\
 10+300+1+30+10+20+1+ \\
 \text{E} \quad \kappa \quad \kappa \quad \lambda \quad \eta \quad \sigma \quad \iota \quad \alpha. \\
 5+20+20+30+8+200+10+1=666.
 \end{array}$$

"*The Italian Church.*"—another solution which has been offered by some. And, although the final letter of the first word should properly be *Eta* instead of *Alpha*, it is nevertheless somewhat remarkable, when taken in connection with the others.

$$\begin{array}{r}
 4. \quad \text{A} \quad \pi \quad \sigma \quad \tau \quad \alpha \quad \tau \quad \eta \quad \varsigma. \\
 1+80+70+6+1+300+8+200=666
 \end{array}$$

"*The Apostate*" also lays a fair claim to being the "Beast," whose number John said was "six hundred three score and six." The numeric value of the letter Sigma is 200, and of Tau 300; but the Greeks combined and represented them by a distinct written character, which is still retained as the representative of the number *six*.

5. In Hebrew there are two words, both of which are translated by the English *Roman*, or the Latin *Romanus*, but differing in signification; the *former* denotes a Roman dwelling-place, and the *latter* one who occupies a Roman dwelling-place. But it is a very remarkable fact that each of these words, although varying from the other in orthography, exactly answers the conditions of our text, as may readily be seen. We give the names of the Hebrew letters and their numerical value.

Resh	200	Resh	200
Vav	6	Mem	40
Mem	40	Ayn	70
Yodh	10	Nun	50
Yodh	10	Vav	6
Tav	400	Shin	300
	666		666

6. One more solution: In the first verse of this chapter (Rev. 13.) we read that this "Beast" had upon its seven heads "the name of blasphemy," which means that it would not only take to itself high-sounding titles, but such as no man might wear without robbing God of his glory.

The Pope is guilty of the most blasphemous arrogance when he styles himself "*Vicarius Filii Dei*," (*Vicegerent of the Son of God*), which is engraven on his mitre, and is considered his most honorable appellation. The amount of the numbers represented by the numeral letters which occur in this name (as ascertained by the Roman system of notation) is as follows:

In VICARIUS.	In FILII.	In DEI.
V 5	I 1	D 500
I 1	L 50	I 1
C 100	I 1	
I 1	I 1	501
U* 5		53
		112
112	53	
	Total	666

These are a few of the solutions which have been received from various sources, all pointing towards Rome. A great number are rejected, as they seem altogether too fanciful, while those presented in this article bear striking marks of plausibility.

There are also many ingenious solutions on record which are to be rejected, because not at all consonant with the connection in which Rev. xiii. 18 stands; having been advanced either by Romanists, who are, of course, extremely anxious to avert the expectant gaze which this passage directs to them, or by civil monarchs, who were eager to read therein the destiny of opposing powers.

In conclusion, we grant as before that some degree of obscurity still shrouds our text, and are willing to wait for the fulfilment of the prediction to clear it. But it is most remarkable that the solutions which we have offered (although drawn from a variety of sources, ancient and modern, and embracing three different languages,) should not only so palpably agree in pointing to Rome and the Papacy; but also most positively tend to confirm the well grounded opinion which Biblical interpreters have long entertained with reference to this part of Revelation. In short, they seem but one step removed from actual demonstration; for, *if it can be proved that they are not "to the point,"* then the context at once becomes an unintelligible mass; and some prominent portions of Old Testament prophecy, with which it is undoubtedly most closely connected, are thrown into inexplicable confusion.

SCHWARZERDE.

Alicubi, N. J.

* U and V were originally represented by the same character.

Analecta Epistolaria.

ISRAEL'S HOPE AND THE POTTAWATOMIES.

Two letters have been sent to us from Utica, in this State, for our "Analecta" by a friend who spent the winter of '54-'5 in the Kansas Territory among the Indians and frontier settlers. The "Red Brother" of the great American family, who writes to Mr. Ryan, is named Jude W. Bourassa, and belongs to the Pottawatomie tribe. He is a man of consideration, both with the Reds and Whites in the region round about, being miller, farmer, government agent, and keeper of the Hebrew manuscript, which has been the property of the tribe time immemorial.

This manuscript is of great interest to the ethnologist. The Pottawatomies had two, one of which they lost in crossing a river. The canoe in which it was, upset, and the manuscript went to the bottom. The one in possession is preserved with religious veneration and care. It was sent to Washington city some time ago for translation, and was found to consist of portions of the Mosaic writings. The translation, we believe, is in the custody of Mr. Bourassa. How did this manuscript come into the possession of the Pottawatomies? Who can tell? Will Mr. Bourassa write to me and tell me all he knows about it, and concerning the traditions and customs of his tribe, supposed to be derived from the Hebrews? The information he can give would be highly interesting to the readers of the *Herald*.

Popery and Baptistism are the Gentilisms which principally distract the Indian mind in Mr. B.'s vicinity. Mr. Ryan tells us that the influence of their missionaries is considered by enlightened people there, as of a highly injurious nature. We should like to receive some account of this matter also from Mr. Bourassa, with certain facts in his experience illustrative thereof.

The following are extracts from the letters referred to, whose chirography is excellent, and far superior to nine-tenths of the writing current within the bounds of white civilization:

LETTER NO. I.

MR. RYAN:

DEAR FRIEND,—I would have written to you before this time, if it had not been that I was expecting a letter from you; but having received none, I have deter-

mined in my old head not to wait any longer for you to write to me.

I have heard from you through some one at Wau-baun-see, that you had got home safe and sound. I was really glad to hear that you had got back to your old establishment, and with the hope of doing well; and may the Almighty bless you and grant you a good living, &c.

Now, dear friend, one great object is the things pertaining to our souls. You know the good book you left with me; for that book one day I will certainly recompense you. You will recollect the book I allude to is from that great man,* John Thomas—*Elpis Israel*. You said that the same man published something monthly; and now I want to know where I can send for it. I want it if I have to pay double price for it. I must have it. I think it is called *The Herald of the Kingdom and Age to Come*. I must have it, and anything else, so it is from John Thomas; for I believe that his works are the best in the United States. I believe his interpretation of the Scripture is right; and none other will do for many of us here now. It is astonishing to see the effect it has on everybody that reads this book—*Elpis Israel*. Let me know where this man, John Thomas, is at present. Now, my friend, one thing will be hard here for us—that is, *How shall we be baptized?* We have no man here like that same Thomas that can perform baptism. Can you tell me what can be done in this case?

We are all well. Good crops here. Big fuss here about slave question, &c.

Your friend,

JUDE W. BOURASSA.

Pottawatomie, Kansas Territory,

Aug. 16, 1855.

LETTER NO. II.

DEAR FRIEND,—I have just received your letter, stating that you and your family are well. I am, dear sir, very glad that you are all blessed with good health; which is more than many of your friends in this country can boast of. It is sickly all over the Territory. Wau-baun-see is deserted. It is not doing anything. There is there only a small store. It has been an unusual year for sickness. Among the

* This phrase is expressive of the great value set upon the book by Mr. B. For our own part, we have no joy in present greatness, to which we make no pretension. Unenlightened by the grammatical and doctrinal import of the Bible, we are like all the great men of this world, a great sinner, a great ignoramus, and a great fool; a greatness from which mere human wisdom cannot redeem us.—EDITOR.

Pottawatomies there has been much. Some deaths, though not many. There will be no treaty between us and the government this year; but I hope we shall not pass another without one.

Now on another subject. I have received your letter, but nothing else. I am very anxious to receive something from John Thomas. Any of his works will satisfy me; for I believe he understands more than any person I ever knew. I believe I can learn some things from him that will lead me into the right path. Dear friend, I feel grateful for the books that you left with me, especially John Thomas' book, *Elpis Israel*. Oh, what a good book that is! How I felt relieved when I saw it! All the time before I did not know whether there was anybody that would agree with me or not. I was afraid (being that I did not agree with anybody around me) I was wrong. I was always uneasy until I saw you. Oh, how I loved you when you spoke about things that I believed! I prayed for God to enlighten me every day, and you were sent to do it. I will never forget you. I will always think of you and will pray for you at all times!

Dear sir, thank, thank the Almighty, that you have left this Territory. It was for your good. It saved your family from a great scourge. I am glad that it so happened that you had to leave us. It was for your good. Not that I did not like to see you; by no means. I wish you were with me every day. How happy I should feel! I feel as though I was lost at present. Nobody believes like us here. I have not the happiness of conversing about those things we used to.

We are well. My best respects to your beloved family. God bless you!

Your friend,

JUDE W. BOURASSA,
a Pottawatomie.

Lawrence City, Kansas Territory,
Nov. 1, 1855.

"WHO IS AUTHORIZED TO BAPTIZE?"

BROTHER THOMAS.—The *Herald* and *Anatolia* have been duly received. They have been diligently perused, and with much satisfaction; and it is matter of joy to know that the *Herald* is opening the eyes of some that had been blinded by the dogmas of the Gentiles; whose merchandize is of no real value, but just fit to make people bigoted and superstitious, and to perpetuate their ignorance.

There are three families in this place, which are constant readers of the *Herald*. The *Anatolia* received has been read by many, and admitted by all to be a book of books. I wish I had a dozen; I could find readers for them all.

I would take this opportunity of asking you a question or two in regard to baptism. If a man have learned the gospel, and is desirous to obey it, who, in this day of universal apostasy, is authorized to administer it? There are some inquirers here after the truth, some of whom have been immersed by the Baptists, and others by the Campbellites, but who are dissatisfied with their immersion upon the premises of those sects. I make the above inquiry that they may know to whom to apply for assistance in obeying the truth.

Another question is this. If a person believe in the gospel of the kingdom of the heavens set forth in the name of Jesus as the Christ, and was baptized by one who believes in the sky kingdom of the Gentiles, is that person baptized into Christ?

If the *Herald* be filled up for the next month, please to send me an answer to these inquiries by letter immediately, as we are desirous of obeying the gospel straightway. We should be pleased to have you come to this place to speak to the people upon the kingdom that is approaching. I think that seed might be sown here to advantage.

Yours, in hope of the promises,

WILLIAM MONROE.
Martville, Cayuga, N. Y.

DEAR SIR,—I should like to see this question scripturally answered, viz., *Who has authority to administer baptism?*

Yours respectfully,

PETER DEGEER.*
Queenville, C. W.

THE QUESTIONS ANSWERED.

IN reply to Messrs. Monroe and Degeer, who give expression to an inquiry which has troubled the minds of many, we would say, that any one who believes in the truth is authorized to proclaim it, and to assist others to obey it. Their commission is contained in these words of Jesus Christ, "*Let him that heareth say, Come!*" Here, *ὁ ακουων, ho akouon*, rendered "him that heareth," signifies also *him that understands*. Rev. i. 3; xxii. 17. Under this high authority, all the members of the Christian body in Jerusalem, when scattered abroad by persecution, went everywhere preaching the word. See Acts viii. 1-4. The

*Not waiting for a reply, the writer came to N. York City to be baptized—some 500 miles from Queenville.

apostles only remained in the city ; all the rest, men and women, elders, deacons, &c., turned preachers of what they understood ; they went forth everywhere saying, "Come!" To whom did they give this invitation? To him that thirsteth after righteousness ; as it is written, "Blessed are they that hunger and thirst after righteousness ; for they shall be filled." "If any man thirst, let him come unto me and drink;" and "Let him that is athirst, come." And to what shall he come? To a free participation of the water of life ; as it is also written, "Whosoever will, let him take the water of life freely."

But, what would be the use of inviting thirsty men to drink, if those inviting them were not authorized to give them to drink? When the invitation was accepted by the thirsty, and they came, the evangelizers of the truth assisted them to drink of *the fountain* of living water ; that is, to drink the blood of Jesus by introducing them into his name : for "His flesh is meat indeed, and his blood is drink indeed ;" so that, saith Jesus, "He that eateth my flesh and drinketh my blood, *dwelleth in me, and I in him.*" Introduction into Christ's name is a believer of the truth's baptism into him ; at which time, and by that act, the efficacy of his blood is communicated to his heart, or conscience, and he is said to drink of the fountain. Christ dwells in him by faith ; and he dwells in Christ by baptism and continuance in well doing, walking in him.

But, of the Jerusalem body scattered abroad, many, doubtless, came into condemnation by apostacy ; and others by blending the Mosaic law and gospel together, and so rendering the latter of none effect. These were the Judaizers. But, because of their misdeeds, it is not to be supposed either that the baptism of those they had previously immersed was invalidated ; or that the immersion of those who came to them in good faith, whom they afterwards baptized, was of no account. A saint's resurrection to life will not be nullified because he was buried by the wicked or unwise. Men can only answer for their own hearts before God, not for those of others.

The first and nineteenth centuries, however, are not exactly parallel in this matter. This is true. In the first, everything had a fair and scriptural beginning ; in the nineteenth, everything is in confusion and out of joint. We are now, therefore, placed in a situation to do the best we can, and not the best we would. In the case

at Martville, we should advise, that A. who believes immerse B who believes ; and that B then baptize A ; upon which either of them can immerse the rest.

The following things appear to us from the premises :

1. Every justified person, irrespective of office, is authorized to preach, and therefore to immerse.

2. If such an administrator be burned in the fire, his destruction does not affect his building, if its materials be precious stones.

3. If a clean person cannot be found to bury those who have died to sin through belief of the covenant, the best that can be done is to avail ourselves of the services of one ready to be cleansed.

4. If even such cannot be obtained, the next best thing to be done is, to procure the services of the most decent dead man *in sin* to bury the dead to sin.

In answer, therefore, to the second inquiry, we are of opinion, that the sky kingdom administrator's deficiencies do not at all invalidate a baptism ; provided that the subject of it be a believer in the unadulterated truth at the time, there occurs to us no objection to his having been truly baptized into Christ, and so being Abraham's seed, and an heir according to the promise.

EDITOR.

THINGS IN DETROIT.

DEAR SIR,—The situation of things in Detroit at this time is peculiar. There is no meeting where one can show forth the Lord's death in partaking of the supper of the Lord. Formerly there was a meeting of about a dozen to which myself and wife belonged, when we became believers in the glad tidings of the kingdom. At that time I went to the pastor of the "First Baptist Church," and related to him the change that had occurred in our views. There was another minister present, quite an old man. Elder Harcall told him that I had been attending a tent meeting, and that Bywater had perverted my mind in regard to future punishment. The old minister remarked that he had ordained Bywater, and was very sorry for it. He began then to ridicule the views of the Adventists ; and told of attending Millerite meetings, and of seeing Himes and another preacher quarrelling at a tent meeting. He said people would be looking for Christ to come just so long as the Jews would be looking for the same event. Granted : but what

had I to do with Millerism! He proceeded to question me in regard to my views of future punishment. "Now," said he, "I will give you a text. Let us see what you can do with it: '*And these shall go away into everlasting punishment.*' Now," said he, "the word 'everlasting' is the same word in the Greek as that translated *eternal* in other passages." Here was a puzzler for a novice, who had not possessed faith in Christ, according to any creed, over six months. I replied, however, that this text proved the "punishment" to be everlasting, but did not define what the punishment consisted in. I quoted 2 Thess. i. 9. "Stop, stop," said he; "explain this first!" "Well, then," I rejoined, "I understand the punishment of the wicked to be death; and that the text under consideration teaches that those rejected by Jesus at his appearing, should go away into eternal death. Upon this, he broke out into a "horse laugh," and exclaiming, "Why, they must everlastingly exist in order to be everlastingly punished!" I was silenced by the expression, but not convinced. My perceptive faculties, according to phrenology, are pretty large; but if what he said were a logical necessity, I could not discern it; so for the rest of the evening I held my peace, and allowed him to do the rest of the talking. "How much better," said he, "if you would meet with your brethren at the Baptist Church, and not be led away." So much for old, gray-headed Baptist ministers: they ridicule and jest with Bible truths in the mouths of the unlearned; and too often confounding them with their "philosophy and vain deceit after the tradition of men."

But, God be thanked, there are here and there one or more capable of lifting aside the veil, who regard not the silver and gold of the apostasy, nor what people think or say against the things they set forth from the Scriptures of truth. I can truly say, that I have received more light from your pen's point, than from all preachers and books together. I have *Lord on the Apocalypse*; five of Dr. Cumming's works; two of Keith's—in short, I have read all the writings I could get hold of on this "new-fangled notion," as a Baptist styled the appearing and kingdom of Jesus.

When our little meeting was scattered, I joined the Second Baptist Church here, under the Rev. James Inglis. About this time I became uneasy about my baptism; and conversed with him upon the subject. He seemed to think it unnecessary to be immersed again, after questioning me about my supposed "conversion." But I saw

the trouble. If he should deem it necessary for me, who had been immersed in ignorance of the glad tidings of the kingdom, to be immersed again, because I had subsequently to my immersion, become acquainted with the truth, what excuse would he have for not doing likewise? So we followed our own convictions, and myself and wife were immersed in Detroit river by our "lay brother," Donaldson, and never have we since regretted it. Mr. Inglis had gone to Hamilton, Canada West, when this occurred, and another was his successor in the pastorate. I had neglected to attend meeting for some time; for I could not approve myself in partaking of the Lord's Supper while convinced that I was not "in him."

For the cause herein exhibited, I was excluded from the Second Baptist Church. I have now no place where I can partake of the Bread and Wine. There is but one man, in this city of 40,000 people, that I know of, whose views harmonize with mine; and he goes to the Second Church to *commune*. He does not belong to it; but there is a general invitation every Lord's Day. I attend there, but retire at the end of the sermon.

I feel uneasy, but not discouraged. I hope your life will be spared until Christ's appearing. It seems as though a man who devotes his time and talents to the study of the word of God, as you have done, should be spared to witness the end. I have not written to flatter, but to encourage, and, as I think in my heart, so have I expressed myself.

Yours, in hope of inheriting the kingdom,

B. G. CHASE.

Detroit, Mich., Nov 10, 1855.

QUERY FROM TORONTO.

DEAR SIR,—Do you ever think of visiting Canada? Your work has "made its mark" in our colony. In a work recently published by the Rev. Mr. Lanton on the Second Advent, by request of the Montreal "Quarterly Meeting," to combat "Millerite" tendencies in that portion of Wesleydom, I noticed copious extracts from the "Coming Struggle," &c. &c.

I have been informed that we are to have the "celebrated Dr. Cumming" here this winter—at least the "Protestant Association" of Kingston has invited this stalwart champion of the dominant *ism* to lecture for them—he has consented to come out, and while

in Canada will doubtless pay a visit to the "Queen City."

Perhaps I may be not intruding if I tell you in brief how the leading Baptist minister in Canada came in possession of your *Herald*. It was in this wise. Having become quite tired of that fractional system of Christianity called Methodism, I had of late attended the Baptist church here, and while listening to the doctor's vigorous, stirring, lucid, and scriptural appeals in favor of a *literal* millennium with 'a visible king enthroned on earth' as opposed to the *dreamy* spiritualisms of the future of the other sects here—I was at a loss to understand how he reconciled these views with his belief in immortal soulism, intermediate heaven, &c. &c. I addressed a note to him, stating my views, my past state, enclosed the *Herald* and requested an interview. I received the following as answer, as well as two or three sermons intended for "my case" prior to his leaving:—

"My dear Sir,—Your note of the 10th inst. was duly received. I regret to say that I am unable to treat your request with that attention which Christian courtesy as well as the importance of the subject demands. You are perhaps aware that I leave the province on the 1st Oct. (two weeks hence), and I am, I can assure you, overwhelmed with duties to be attended to, otherwise I should have been most happy to have had as many interviews with you as you pleased. I have sifted the matter in question as closely as I am capable of sifting any matter, and I cannot avoid the conviction that the views advocated by Dr. Thomas are subversive of the teachings of the Spirit of God. From the clear and intelligent manner in which your note is written, I should think that however gratifying it might be to you and to me to exchange views on the subject referred to, you are just as capable, to say the least of it, as I am, of giving an opinion with God's word before your eyes. That the Spirit of all truth may guide you and bring you safely into the coming kingdom is the prayer of

"Your friend,

"JAMES PYPER.

I have lately been reading Whately's sermons on a "Future State," how painful to see so noble a mind enthralled unconsciously by false teachings. Could you send me his sermon on the "Second Death?" But I may weary you, and will therefore close abruptly.

I am, my dear Sir,

Very respectfully yours,

J. C.

Toronto, C. W.; Nov. 11, 1855.

✂ If Hades be merely the invisible and unseen, how can you account for Christ conveying, nay teaching, that in that state of mere nonentity there was *torment*? "In hades he lifted up his eyes, being in torment."

J. C.

TORMENT IN HADES.

The *Invisible Future*, or "Hades," is a state in which certain now dead will be bodily existing upon earth, holding such a relation, morally and geographically, towards each other as that represented in the parable of the Rich Man and Lazarus. The *hades* state, parabolically illustrated by Jesus, occupies the interval of time between the resurrection and the termination of the existence of the Gentile governments. This interval is "THE GREAT DAY OF GOD ALMIGHTY," during which a terrible war is waged between the Jews, aided as of old by Omnipotence, and the Powers of the Earth, for the dominion of the world. The calamities of this war are the torments of the *now* invisible, to which the Rich Man class of the first and nineteenth centuries (not to mention the other centuries) will be subjected. Then will "Jehovah show strength with his arm; and scatter the proud in the imagination of their hearts; and put down the mighty from their thrones, and exalt them of low degree; then will he fill the hungry with good things, and send the *rich* empty away;" for these in their preresurrectional lifetime received their good things, but are *now* tormented; that is, when Abraham and his *Lazzaroni* shall be comforted in the kingdom of God.

EDITOR.

DID JESUS EAT OF THE PASSOVER ON THE DAY OF THE CRUCIFIXION?

MY DEAR FRIEND AND BROTHER,—Do you remember talking with me in *Hali-fax* on the subject of the crucifixion as to the day of the week on which it occurred? An article in the current number of the *Herald* renews my recollection of an attentive reading of all the narratives which I made on my return home, and about which I intended at the time to write you, but a press of business prevented. The general notion is that the Christ was crucified on Friday, and that "the preparation" of which the narrators write, was the day before the Jewish Sabbath, or 7th day, and I notice that in *Elpis* you suppose that Jesus ate of the passover before his death that year. This could not be. Paul says, "Christ, our

passover, is sacrificed for us," and Moses says it must be slain on the 14th day of the first month, and John testifies that Christ fulfilled this law, for he says (chap. xix. 14), "And it was the *preparation of the passover* and about the sixth hour" when Pilate gave him up to be crucified. This is important, especially in argument with a Jew, to show him that "not one jot or tittle" failed to be accomplished in him. And besides, if not assured on this head, how know we that he was the Lamb of God. This, then, must have been on Thursday and not Friday, as Protestants all suppose, and Catholics too, for the two who were going to Emmaus on Sunday (the first day of the week) say "to-day is the *third day since* these things were done," if the *third day since* then it could not have been Friday, for that would have made Sunday only the second day "*since*," and then the sign of the prophet Jonah would not have found its accomplishment—three days and three nights—Thursday night, Friday night, Saturday (Sabbath) night. Thus Thursday makes all the predictions to have their fulfilment. If so, then the "last supper" *could not have been* "the fragments of the passover." In the first place, when supper was ended there should have been none—and secondly, the passover was not slain till the following day. A casual reader of any of the narratives, except that of John, would suppose that it was the passover of which Jesus and the apostles were eating, and more especially would it appear so from Luke. But still an attentive perusal, with a knowledge of the requirements of the law and the prophets in the case, will show that Christ, *our* passover, the Lamb of God, was sacrificed without the gate of the place where God had placed his name on the 14th day of the 1st month at even; and consequently could not have been alive to have eaten of the *Jewish* passover that year. Luke says he told the twelve that he earnestly desired to eat of it, but would not until it was fulfilled in the kingdom, and in his prayer to the Father, subsequently, he says, "Father, if thou be willing, remove this cup from me;" but when the angel strengthened him his resolution "to be offered" continued firm as when he told the twelve he would not eat. You will excuse my enlarging and enforcing this so much; but, as I said before, you have adopted the general supposition that Christ Jesus ate of the passover, in Elpis, in that year; and I should deem it a fatal position to be forced into by a Jew that "*our pasover*" was not legally sacrificed.

All around me here are fast asleep, and to what confusion will they awake when their houses are broken into and they spoiled of their goods! To be sure these writings of

yours awaken a sort of political curiosity; they want to see if Dr. Thomas's *predictions* (as they term your expositions) will "come out right" or not. Some of my *Granville Street* relations have ceased to correspond, because I will now and then force "*these things*" upon their attention. A certain sort of slavery (*moral* slavery) seems to be a concomitant of sin in the flesh, from this they will not let the *Truth* make them free—they actually prefer the bondage of the pulpit to the freedom of the gospel. But I fear I shall weary you, so wishing you health and success in your warfare, I am proud to write myself, Your affectionate brother,

CHARLES CREED.

Pugwash, Nova Scotia, June 12, 1854.

The Difficulty Removed.

The law did not require the passover to be killed on the evening of the 14th day of Nisan; but "*between the evenings*" of that day. The lamb was to be put up on the 10th day, and to be kept up "until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it (בֵּין הָעֶרְבִים *bain hā'erbām*), between the evenings."—Exod. xii. 6. The feast was also to be kept between the evenings. "Let the children of Israel keep the passover at his appointed season. On the 14th day of this month between the evenings ye shall keep it in his appointed season, &c."—Numb. ix. 2, 3. These evenings would be what we term Thursday and Friday evenings, between which was the fourteenth day of the month.

We have no doubt but Jesus did really eat the passover with his disciples. This appears from his sending Peter and John, saying, "Go, and prepare *us* the passover, that *we* may eat." Afterwards, being seated at the table, he said, "I have heartily desired to eat this passover with you before I suffer: for I say unto you, I will not *any more* (that is, after this eating) eat thereof, until it be fulfilled in the kingdom of God."

According to Mark, the disciples said, "Where wilt thou that we go and prepare that thou mayest eat the passover?" In reply he said, go to a certain place and say, "The master saith, where is the guest-chamber, where *I shall eat* the passover with my disciples?" Having made ready, "In the evening he cometh with the twelve, and as they sat and *did eat*, Jesus said," &c.

But, Jesus and "the whole assembly of the congregation of Israel," doubtless, did not eat it at the same hour. Mark says,

the passover was killed on the first day of unleavened bread; and this day began at even. Jesus and his companions ate the passover at the first evening; the Jews at the second, the intermediate day being their "preparation." Jesus was apprehended after eating at the first evening. During that night he was arrested, and taken before the High Priest, and upon false testimony judged worthy of death. On what we call Friday morning, they held a council, which sent him bound to Pilate. Having confessed to him that he was the King of the Jews, he was therefore condemned to be executed for treason against Tiberius Caesar. Sentence being passed, they crucified him at 9 A. M.—"the third hour." At 12 M., "the sixth hour," darkness overspread the land, and continued for three hours, or "till the ninth hour," or 3 P. M.; when the veil of the temple was rent, and the body of Jesus broken. And now when the second even was come, "because it was the preparation, that is the day before the sabbath," the body was taken down, for it was not lawful for it to remain there all night; as it is written, "If a man be put to death, and thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is the curse of God); that thy land be not defiled, which the Lord thy God giveth thee for an inheritance."—Deut. xxi. 21.

"And the evening and the morning were the first day." Thus the Bible reckons. From Thursday evening to Friday evening was the first day; from Friday evening to Saturday evening was the second day; and from Saturday evening to Sunday evening was the third entire day. The Jews reckoned this as three days. Jesus rose very early in the morning of the Day iii. as typified in Jonah. If the law had confined the eating of the passover to the second evening of the 14th, Jesus would not have eaten; but as it was to be eaten between two evenings, Jesus could both eat the passover, and be slain as such.

EDITOR.

NOTICE OF BOOKS.

DEBATE ON THE PUNISHMENT OF THE WICKED AND THE KINGDOM OF GOD; Its Character, Locality, and the Time of its Establishment: between Allan B. Magruder, of Charlottesville, Virginia, and Edward E. Orvis, of New London, Pennsylvania, held at Acquinton Church, King William County, Virginia, on the 11th, 12th, 13th, and 14th of June, 1855.

The above is a transcript of the title page of a work published by the reporter, P. Kean, and Ambrose White, a disciple of immortal-soul-skykingdomism Campbellized.

We judged it is published by them, because the copyright is secured in their names. We have not had time since receiving a copy from bro. Magruder and sending this number to the printer to read the "Debate;" and, as we are not disposed to do as the President of Bethany College did with *Elpis Israel*, give our opinion of the work before we read it, we shall now issue no judgment of its deserts, be they good, bad, or indifferent. We may say this, however, without committing ourselves, namely, that Mr. Allan B. Magruder, is a lawyer, practising in Virginia; and, what is very remarkable for the Zenas generation of this age, a diligent student of Moses and the prophets; and an unsalaried advocate of "the truth as it is in Jesus." Of course, such a man will have something to say when he speaks to the public, which, by those who are not students of the prophets as well as the apostles, will be deemed new, strange, and even absurd. When Paul preached in Athens he was mocked by those who were wise in their own conceit. Mr. Magruder and his brethren lay their account with no better treatment; neither are they disappointed; for they receive the same. Hence, we venture to say in advance, that if we do not find his opponent laughing at him, and at the same time countenance in his laughter-exciting efforts by the unreflecting, we shall doubt whether our brother altogether did his duty; for the truth is an object of ridicule to

"Laughter holding both his sides,"

when scripturally presented to any of the antichristian sects of Gentilism.

With Mr. Orvis we are personally unacquainted. We are informed, however, that he was a student of Bethany College, Va.; and a disciple of its President's traditions; which built up that institution, and are disseminated from it. That is, in common parlance, "a Campbellite." Besides this, he edits a paper for the propagation of the faith of Bethany; of which he is, or has been, a hired "Evangelist." From these antecedents and attributes the reader will know what to expect from Mr. Orvis' speech. We expect to find him harping upon the technical chords of the New Platonism of the schools, thrumming the old song about "Dives and Lazarus," the "Thief upon the Cross," and so on; but we shall see. Mr. Orvis, no doubt, did as well in the debate as any other that could have been selected to defend the particular Gentilism by which he and his brethren are enslaved. But at present we forbear. When we have read the book, we shall let the reader know whether our anticipations have been realized. In the

meantime, we publish what follows, which has been extracted from the *Richmond Whig*.

The following is the letter referred to in the above :

THE KING WILLIAM CONTROVERSY.—We publish this morning a letter from Mr. A. B. Magruder, explanatory of his position in the debate between himself and Mr. E. E. Orvis, which is to be published in a few days.

Our views of his argument in that controversy were offered rather as an index to the character of the work than a criticism. If in those we were incorrect, we can only plead a want of that thorough intimacy with the details of the debate which is only attainable by a close review of its contents. That, of course, was impossible in advance of its publication.

But the propositions themselves—more especially that referring to the non-existence at this time of the kingdom of God upon earth—might be said to imply in its mere recital enough of earthly pertinence and bearing to justify the conclusion at which we arrived with reference to the range of the debate. If we understand aright the relative positions of the debaters in this controversy, Mr. Magruder maintained the phase in the proposition presented above, while his opponent affirmed the existence of God's kingdom at present upon earth. The arguments must, therefore, be presumed to have had reference to the existence or non-existence at the *present* time of God's kingdom. In this view of the subject, it was not unreasonable that we should, in a doubtful manner, have represented the debate as relating properly to matters in the *present* and not the *future*.

We merely state these facts as a justification for the views which we presented a few days ago, in noticing the publication of the debate. Of course, Mr. Magruder's explanation is entirely satisfactory to us, and we cheerfully give place to it.

We beg to assure him that, in attributing the paternity of that doctrine to Dr. Thomas, we meant no disrespect for Dr. T. or himself. The designation was founded upon the similarity of his views to some ascribed to Dr. T., and was meant rather in an approximate sense than otherwise. We feel assured the debate, when published, will be read with a great deal of interest.

To the Editors of the *Whig*.

Gentlemen,—In your notice of the forthcoming *Debate* between Mr. Orvis and myself, you have inadvertently fallen into some errors which I ask leave to correct.

The discussion involved the destiny of the wicked and the kingdom of God. I affirmed the proposition that "the punishment of the wicked will end in the eternal extinction of their being," that is, as I argued, in their *everlasting destruction*, an expression equivalent to *eternal extinction*. In proof, I cited such familiar passages of Scripture as Psalm xlv., "The Lord preserveth them that love him, but all the wicked will he destroy," "Whose end is destruction." Phil. iii. ch. 19, "Who shall be punished with everlasting destruction from the presence of the Lord," &c.—2 Thess. 9.

The nature as well as the duration of this punishment was also considered. On this point, my opponent maintained the popular view that the wicked were doomed to *eternal conscious suffering*, misery, torment, &c., while I insisted that the Bible taught that they should be punished according to their deeds, which would end in their final *destruction*. The *Debate* embraced in its progress the constitution of man—the Bible doctrine of future life in opposition to the heathen dogma of the *immortality of the soul*, &c.

On the second topic—the *kingdom* of God ; its character, locality, and the time of its establishment were all canvassed. Mr. Orvis affirmed that it was *already* organized and established on earth—was synonymous with the *Church*, &c. This I denied, and maintained, on the contrary, that it was yet future, and would be established at the coming of Christ (the King) in person, and the resurrection of the righteous and the beginning of the *millennium*.

This I regarded as the introduction of a new and glorious epoch in the world's history—the age of "peace on earth and good will among men"—the *good time coming*, in which all nations are to be blessed—a tradition among men in all generations, as old as the race, and which is clearly foretold in the Bible. You perceive, thus, that the *Debate* did embrace a "reference to the state of things after the resurrection," both the *first* and the *second* resurrections ; for it must be borne in mind that the Bible teaches *two* resurrections. The *first*, that of the *righteous*, at the coming of Christ, and the beginning of the millennium ; the *second*, that of the *wicked*, at the end of the millennium and at the general judgment.

In conclusion, I readily persuade myself that you intended nothing reproachful in your allusion to "the *Thomasite* character of this doctrine." If, indeed, I took my "doctrine" from any man or recognized any individual as my leader in religion, I would as soon instal Dr. Thomas in the chair of theology as any other. But in truth, when

we attribute this "doctrine" to Dr. Thomas, we do him too much honor—honor which he makes haste to disclaim, for he knows as I do, it is not his, but God's "doctrine"—a discovery, I venture to hope, the candid public will make when they come to examine, in the forthcoming *Debate*, the mass of Bible testimony by which conclusions, so imposing in their consequences and so deeply interesting to mankind, are defended and proved.

Very respectfully,

A. B. MAGRUDER.

Charlottesville, Va., Oct. 12, 1855.

Criticism.

In relation to the phrase, "*hath translated us into the kingdom*"—Col. i. 13—I observe that the key to the difficulty is recognized by you in *Elpis Israel*, p. 208, London edition. The three verbs in verses 12 and 13, rendered "*hath made us meet*," "*hath delivered*," and "*hath translated*," in the common version, are made to appear as if they were in the perfect tense; whereas the fact is, that not one of them is in the perfect. They are all in the *aorist*, or indefinite tense; and may have a reference to past, present, or future time, which can only be determined by the subject treated of. The case referred to in *Elpis Israel* is clearly an illustration. The word rendered in the common version "*hath prepared*" is the *aorist*, and is indefinite as to time, and appears to require the future—he shall prepare, see Heb. xi. 16. The late Professor Stuart, of Andover, in the introduction of his *Commentary on the Apocalypse* speaking of the use of the *aorist* tense for the future, thus writes, page 197—"Nor is this use of the *aorist* strange. Homer, Plato, Euripides, Demosthenes, and others employ the *aorist* (and also the perfect) to designate with intensity the certainty of future events. Kühner has given abundance of examples to illustrate this, §443, 2. The *aorist* is even more intensive than the perfect for this purpose, inasmuch as it denotes completed action in distinction from continuance, which the perfect more appropriately attaches to itself as an adsignification. Virtually do we find the same use of the *aorist* in John xiii. 31; xv. 6, 8. Whatever difficulties may have existed among critics in times past with respect to such a usage, it would seem that there is now no more occasion for them."

Numerous instances might be selected from the New Testament of this usage. So much is this the case, that I always suspect the translation where the English perfect is used. I may give an instance or two which occur to me. 1 Thess. i. 10, "Jesus who delivered us from the wrath to come." This, as it

stands, carries absurdity on its face. But take Dr. MacKnight's rendering, in which the English *present* (which is indefinite) is employed, and all is plain—"Jesus who delivers us from the wrath which is to come." Again, Heb. xii. 22, "Ye are come to the heavenly Jerusalem, &c." This, as it stands, was not true;* but Dr. MacKnight, determining the time by the facts of the case, does not hesitate to employ the future in his translation, thus: "But ye shall come to mount Zion, and to the city of the living God, the heavenly Jerusalem, and to ten thousands of angels, &c." In Eph. ii. 5, 6, "Even when *we were dead* in trespasses and sins God *hath quickened* us together with Christ, and *hath raised* us up together, and made us sit together in heavenly places in Christ." Now the verbs, "*hath quickened*," "*hath raised*," and "*hath made us sit together*," are all in the same indefinite tense, and may be translated in the past, present, or future, to suit the facts in the case. And what are these? In what sense were Paul and the Ephesians quickened together with Christ? In what sense were they made to sit together in the heavenlies with Christ? Were the thrones promised to the apostles already erected? Mat. xix. 28. Had the time arrived when they who were asleep in Jesus would be brought *with him* from the dead? 1 Thess. iv. 14. I throw not. What then does the passage mean? I venture to suggest the following translation—"Even being dead by sins God shall quicken us together with Christ, and shall raise us up together, and make us sit together in the heavenlies with Christ Jesus."

To return to the passage in Colossians, I might ask, what are the facts in this case? Were Paul and the Colossians made meet for the inheritance? were they delivered from the power of darkness, or were they translated into the kingdom? If they were "made meet for the inheritance," how does that agree with Paul's declaration that "flesh and blood cannot inherit the Kingdom of God?"—1 Cor. xv. 50. If they were "delivered from the power of darkness," how does that harmonize with the fact that Paul had to wrestle with its rulers—Eph. vi. 12? The adoption of the plainly recognized principle found in the usage of an indefinite tense to denote past, present, or future time, appears to me to be the true solution of this hitherto supposed difficult passage. It might then be read as follows: "Giving thanks unto the Father, who maketh us meet to be partakers of the inheritance of the saints in light; who delivereth us from the power of darkness, and translateth us into the king-

*Not true as to time; but quite true as to faith: for "we walk by faith, and not by sight."—Editor.

dom of his dear Son." Or, to bring out the future more distinctly: "Giving thanks unto the Father, who shall make us meet for the inheritance of the saints in light; who shall deliver us from the power of darkness, and translate us into the kingdom of his dear Son."

That such may be our experience, as it is our hope, is the earnest wish of

Yours, in the Hope of Israel,

JAMES CAMERON.

Edinburgh, Scotland, March 18, 1853.

"The Benevolent Institutions of the Day."

"The idolatry of these societies exceeds all conception. Their supporters are for ever prophesying blessings from them, whilst even non-professing people, who are acute in their several ways, can perceive that a shaking of the nations is at hand. Idolaters of societies, and partakers of the good things proceeding from them, and the manufacturers of reports alone, are blinded by their vanity, and misleading the people. We say, that the Word of God prophesies judgments: they prophesy blessings: let the people consult their Bibles, and decide between us. As Michal, the worldly-minded daughter of Saul, mocked and laughed at David to whom she was so nearly related, when she saw him throw off his outermost garments, and exulting with great joy before the ark on its coming up to Jerusalem; so do worldly-minded professors of this day join with the openly profane, in mocking and laughing at those who are believers of the word, when they see them casting off all outward systems of expediency and policy, and exulting with great joy in the expectation of the speedy coming back of the Lord to Jerusalem. Michal was cursed with barrenness for her unholy levity; and neither shall they who imitate her in these days produce fruit unto God.

"So great is the idolatry of religious societies, that at a meeting of that institution, the Bible Society was styled 'the saviour of the world,' without exciting that disgust which ought to have followed such an ascription. At an anniversary in London, one of the speakers is reported to have said, that if he had done anything to oppose the proceedings of the Society, he should have considered that he was 'fighting against God.' Even men without any pretence to the light of revelation, can see that the idea of the perfectibility of man by such instrumentality is absurd. The Edinburgh Review remarks, 'The extraordinary fact of the stationary or degenerate condition of the two oldest and greatest families of mankind, those of Asia

and Africa, has always appeared to us a sad obstacle in the way of those who believe in the general progress of the race, and its constant advancement towards a state of perfection.' The downfall, and not the amelioration, of all the present framework of human society, is unavoidable and necessary; but the only answer we can get to such remarks from the votaries of 'the benevolent institutions of the day,' is, that they cry for about the space of 'two hours,' Great is Diana of the Ephesians!"—*Dial. on Prop.* p. 367, vol. 1.

Little but Hindrances from Men.

"Nothing is more painful than disappointment, and doubly so when it arises from quarters which we cannot help esteeming for some excellencies. This is a severe trial in the Christian's walk. He expects when he first enters upon it, that his brethren in one common hope will help him on his road; stimulate him when he is disposed to flag in his career; and comfort him when he is weary. But no; much intercourse with them will rather tend to relax his exertions, and to make him loiter by the way. As our great forerunner was "alone, and of the people there was none with him," so is our salvation a personal thing, an individual fight; and of the people there will be none with us. Expect little from men, be they saints or sinners, but hindrances. There are many who, in their vain endeavors to entice the world into the church, fail in that, whilst their conduct is the means of drawing back weak Christians into the world. Though Paul said at one time, "bring Mark, for he is profitable for the ministry," 2 Tim. iv. 11; he saw at another time that same Mark abandon him, and go not with him to the work, *Acts* xiii. 13; xv. 38. Though he found Demas ready at one time to join him as a brother in saluting the church at Colosse (ch. iv. 14), he experienced his subsequent desertion through *love of this present world*, 2 Tim. iv. 10, 11. When the Israelites were determined to reject the Lord, it was Aaron's hands which prepared the idol, *Exod.* xxxii. 4. The prophet who was sent to Ahab was not to be subdued by the power of the tyrant, nor seduced by the blandishments of the court; but he was ruined by a man of God. There is many a professor now, who would lay down his life for the name of the Lord Jesus, who nevertheless daily betrays him to please the "religious world;"

"Who treads the path that old Spinoza trod,
To man a coward, and a brave to God;"

—the religious world is the Capua of the soldiers of the Most High God."

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, 1856.

[Vol. VI. No. 2.

The Frog-Power Ascendant.

"It is becoming painful," says *The Leader*, "to visit any circle of intelligent men on the Continent. Questions are put which an Englishman knows not how to answer. Taunts are uttered which it is impossible to repel. But the experience is useful, for it teaches us to look at our own policy, from an external point of view. Allowing, for instance, that the sympathies of America are with Russia—why not? What is the law of sympathy? Americans may say that it is their *interest* to preserve friendly relations with Russia. England professes to be ashamed of America—England, which is dragged into every adventure suggested by a Buonaparte usurper, which sacrifices her laws, and the very spirit of her institutions, to his will, which represses the liberal populations of Europe, and forbids them to move. Which alliance were more natural—that of America with Russia, or that of England with the December dynasty? Whatever liberalism exists among us is powerless—has not the slightest influence on public policy—is contradicted and disowned by the governing classes. The French Emperor exerts more influence in Great Britain than the whole body of progressive politicians. *He is the inspirer, controller, leader.* THE WAR IS HIS (he brings the kings of the earth and of the whole habitable together for the war.—Ed. HER.), and the British army is his contingent. Great Britain has no longer a policy; *Turkey no longer an existence.* Constantinople is the Eastern Capital of the French Empire. The entire European side of the Bosphorus is in French military occupation. The lines at Gallipoli, fortified at the suggestion of an English engineer, constitute an impregnable and commanding French citadel. The English hold one acre of ground, containing barracks for about five

hundred men and horses, on the Pera side—their position is on the Asiatic shore. In the city, the police is French; the public buildings are French—above all, the *prestige* is exclusively French. So in Europe, particularly so in Russia, England has lost that which she was thought to prize above every possession, in the endeavor to perfect an alliance *which may prove an abyss.*"

Yea, verily, and it will prove an abyss—the presentment of *The Leader* almost breathes the inspiration of the prophetic word. What politician in 1852, when French policy began the agitation about the Holy Shrines of Jerusalem, would have believed, that it should be paramount in Constantinople in 1855, and that it should then be "a common joke" there, "that the next Sultan will be a Frenchman?" Yet such is the fact; and a *remarkable* fact it is—the Frog-Power is in the very Mouth of the Dragon, as he is also in the Mouth of the False Prophet. French military power is paramount in Rome and Constantinople. The "effluences" therefore proceeding thence cannot be otherwise than warlike and unclean.

The war was commenced in the interest of Turkey—to maintain the independence and integrity of the Turkish empire! But where is its independence? Gone where its "*integrity*" will soon follow it; and that is, to perdition. "Turkey," says *The Leader*, "no doubt is condemned to political dissolution. The present contest must accelerate that result. Already it is a common joke in Constantinople, that the next Sultan will be a Frenchman."

Here then is a situation being created which will prove fatal to the alliance between France and England, and change the character of the war. The Anglo-French desire to maintain the independence and integrity of Turkey was not from love of the

Turk, but from an anxiety to preserve the balance of power. This policy, however, is defeated by the very means adopted to effect it. If the political existence of Turkey be extinct, the balance is destroyed; and if the Frog-power be augmented, it is also gone. Turkey cannot stand alone. If evacuated by the Allies to-morrow, she would soon be swallowed up of her neighbors Austria and Russia. It is evident, therefore, that the present situation of affairs is that of the balance of power destroyed in the East by the successful operations of the Allies; and that the Frog-power is the only gainer by the war.

The Frog-power is the master of the situation. Every one can see this. But the future—what of that? It is the abyss. The Powers will not endure that the Frog-power rule the East. Its greatness will excite their envy, jealousy, and hatred. But not immediately. Its grandeur in Constantinople alone will not be the crisis of its career. Its policy in Rome must consummate the situation it is forming in the East. Providence placed its forces in that city in 1849 with reference to the culmination of its career. The French troops may be said to be providentially waiting in Rome until the Frog-power shall cross its meridian. They will not be voluntarily withdrawn from thence. They will hold the city until, like Sebastopol, it becomes too hot to hold them—until the papal powers in confederacy with Austria and Russia shall expel them from the blood-stained ruins of the Harlot, made desolate and naked by their fire—*Rev.* xvii. 16.

Reader, art thou awake, or like the world at large, asleep? Dost thou heed the voice from beyond the vasty deep which proclaims that "*Turkey has no longer an existence?*" That is, that its sovereignty is supplanted in its own capital by the French. Does this voice import nothing; does it impart no warning unto thee? Is it not a notable sign of the times, that a power which for several hundred years caused the domain of Antichrist to shake to its foundations, is politically eclipsed, and on the verge of dissolution? Has not "*the great river Euphrates,*" as an independent power, become "*dried up?*" While all the world, save Russia, were flattering the Turk on the success of his arms, and predicted for him a glorious issue from the strife, did we not in these pages urge upon you that the integrity and independence of the Ottoman power could not be maintained, though all the earth colleagueed in its behalf? You see then that our interpretation of the sure word of prophecy was not only with assurance, but it was correct. Have you considered why this loss of inde-

pendence was decreed—why its power was to evaporate? The Lord Jesus has informed you in the words following—"that the way of the kings of the East might be prepared;" that is, that a situation might be created for the manifestation of the saints or sons of God—Rom. viii. 19. When this situation, or "*way,*" shall be created or "*prepared,*" then he says, "*BEHOLD, I COME AS A THIEF!*" This, which *The Leader* styles, "*the French Emperor's war,*" or as we would call it, "*the Frog-power's war,*" is preparing the way. "*Great Britain has no policy.*" The policy which goes forth to Sardinia, Sweden, Spain, Austria, Prussia, Germany, &c., &c., to stir them up to war against Russia, is his. "*The Kings continue to visit Paris,*" says *The Leader*, "*and Sardinia has already left his own dominions, attended by his ministers, to take counsel at the capital of Napoleon.*" The King will come on to England, but he will only spend five days in this country. The real business of his journey, we are led to infer, will be commenced and completed in Paris; he will find in that city the Disposer of events, and will probably learn how far, though no farther, he may extend his frontiers southward. * * * Impatient as our (British) representatives in the Baltic may be to signalize themselves, they await the word of command from Paris; and the Parisian scheme, so far as we can judge it by the overt acts, embraces an immense field of operations, comprising, directly or indirectly, the Baltic, Sweden, Germany, and Switzerland. If forced to carry on the contest, Napoleon will be obliged to throw into it new forces, and he appears to be mustering his allies and supporters with great industry, and at present with great success." Nov. 24. The policy which prepares the way is manifestly his. He works successfully, and will continue so to do until he has excited a conflagration he cannot control. The fire will get away from him, and his own house will be consumed. But this will not put a stop to it. Europe in flames will be "*the abyss*" on fire which all the engines of the world, diplomatically worked, will not be able to extinguish. When this war, kindled by the Frog-power, shall have worked out its necessary and inevitable results, those results will be *the way prepared*. Then, O then comes a crash, such as this world has never known before, and such as will not be forgotten while immortality endures! The King of the Jews appears from heaven in Judea; he delivers Jerusalem and his land from the power of the Gentiles; and inaugurates a time of trouble such as has not hitherto been since the confusion of tongues—*Dan.* xii. 1.

Reader, art thou prepared for this catastrophe of the war? If you would be "*bless-*"

ed," *watch and keep your garments*. Be sure your garments are of the wedding type. A covering consisting of tradition put on by dipping is mere filthy rags. Believe the gospel of the kingdom the Samaritans believed, and *afterwards* do as they did (Acts viii. 12), and you will be clothed aright. You will not then be "naked;" but one of the wise virgins having their lamps trimmed, and ready to go forth and meet the bridegroom joyfully. Short of this, you are not prepared.

EDITOR.

The Italian Crisis.

ITALY has reached a new historical crisis. The Austrian oppressors, taking counsel of their fears, are fortifying the Italian provinces of their dominion, increasing the garrisons, even throwing up earthworks, and stationing huge armies at points whence they may descend to display the Austrian genius for massacre, and reërect the Radetzky galloWS. At least 150,000 men are under the command of that fierce veteran, who petitions his government for the license of martial law. Evidently, a struggle is at hand; and when it arrives, neither France nor England can remain indifferent spectators.

There are two principles in the field—Sardinian constitutionalism, represented by king Emmanuel; and Italian republicanism, represented by Mazzini. Enmity and jealousy divide them. The king persecutes the ultra-liberals; Mazzini denounces the king. In this lies the peril of Italian independence considered irrespective of a side-wind from France.

In view of this, an English journal says, "We may fairly put it to Italians of all shades of opinion, whether a national government upon any liberal basis, were not preferable to that ignominious subjection under which the flower of the Lombard youth are torn away as conscripts in an Austrian army. Is not "Italy for the Italians," better than "Italy for the Austrians," and for a score of despicable tyrants, who flourish by the disunion of the Italian people? The object of the patriots should be to restore the nation to independence, after which they may found such institutions as will best represent its genius, and enable it to hold a high position in Europe."

There is no doubt that Italian independence and social amelioration would be best promoted by the adoption of Piedmontese constitutionalism, under the guarantee of France and England against Austrian and Papal aggression. But then, "Italian Independence" is a mere fairy vision, sporting itself with the hopes of a Liberalism ever

deceiving and being deceived. So long as the Times of the Gentiles continue, Italy must groan under the yoke of the "despicable tyrants," whose system of misrule is represented by the Ten Horns, the Lion-mouth, and Name of Blasphemy, pertaining to the Beast of the Sea—Rev. xiii. 1, 2. We do not mean to say, that no conflict for independence will ensue attended with partial success. This is very probable; nay, almost necessary to establish the end. But we do say, that the success will be as little permanent as when the hopes of Italy were excited by Napoleon I. "Italy for the Austrians," "Italy for the Italians," "Italy for the French," are the faiths of the Austrians, Italians, and French, for which they have combated for ages. But they are all heresies. "Italy for the Saints" is the only true faith, which is forgotten by all, but the Saints themselves. But until "*the heritage of the nations*" is given to them by Jehovah's power (Ps. cxi. 6), "Italy for the Austrians" will triumph over all the rest. The French may overrun the country, and even drive the Austrians out, as they were driven out by Napoleon I., and in 1848; but reaction will come on. The French will lose all their acquisitions; and Austria, strengthened by Russia and Germany, will reduce Italy to a province of the Two Horned Beast of the Earth. Piedmontese constitutionalism, and Mazzini republicanism, will have breathed their last. Sardinia will be "plucked up by the roots." Its constitutionalism, its confiscation of ecclesiastical property, its freedom of the press, its aid of the Western Powers, its defiance of the Pope's excommunication, its hatred of Austria, &c., &c., which now make it dangerous and obnoxious to despotism in Italy; will then be punished by political extinction; and absorption of its territory into the dominion of "the Beast and the False Prophet." The loss of Italy will soon be followed by the confiscation of France. The mission of the Frog-power will have been completed. Russia, Austria, and Germany, will again give law to Europe from the French capital. The Napoleon empire will vanish; and France will again resume her normal position in the European system—a Toe of the Assyrian Image, and a Horn of the Fourth Beast.

The present condition of Italy is wretched in the extreme, and is thus set forth in the journal referred to: "Italy, half as large again as Great Britain, inhabited by twenty-four millions of a race as finely organized as any in the world, one in blood, one in language, one in the essentials of character, *but never yet one in policy*, is distributed into Seven States, of which Piedmont alone is comparatively free. Even there Radetzki

menaces the soil, and may at any time, while the choicest of the Sardinian troops are absent in the Crimea, push an army over the frontier. In the Lombardo-Venitrian territory, six or seven millions of Italians await a conflict with his semi-barbarous soldiers collected from Central and Eastern Europe. Six millions of the same race in Naples, are ruled by the regal lieutenantcy of Austria, whose tender mercies are cruel. In the Papal States two millions and a half submit to the unspeakable degradation of ecclesiastical government, and two thousand French soldiers guard the Holy Pope. Tuscany and the lesser states suffer under maladministration and bigotry, equally injurious to body and soul. The wealth of a fourth part of the land is drained into the Austrian exchequer to maintain Austrian functionaries and troops in Austrian uniform. Its youths are levied to serve on distant stations under alien generals. Its courts of justice are subject to Austrian control; its schools and colleges to Austrian superintendents; its writers to Austrian censorship; its journals, with the exception of one or two official gazettes, are suppressed; its very catechisms and grammars are tinctured to the Austrian taste; public assemblies of all kinds are prohibited; foreign sentinels patrol the streets; every man, woman, and child, is at the mercy of Austrian insolence.

Elsewhere, five or six states are absolutely governed by princes or grand-dukes, who in their turns are governed by Russia, Austria, or France. Only in Piedmont "can a man think, speak, or act as a being made in the image of God." Do not the friends of Italy recognize this picture? No doubt the King of Piedmont acts partly upon selfish, in other words, upon dynastic principles. But the Italians have in Piedmont a citadel which they have never before possessed—a state under the guarantee of England—and they will do well not to depreciate this advantage."

Never was Despotism more oppressive and desolating of human happiness than that in the Austrian and Papal provinces of Italy, and in the kingdom of Naples. This, however, is only a specimen of the abyss into which Europe is about to fall. When Russia and Austria, &c., shall have coalesced, European "liberty" will be dead and buried, never to arise again. The present condition of Italy will be that of Continental Europe at large; and the power ruling the situation, "Gog, of the land of the Magog, prince of Rosh, Meshech, and Tobl." Is not such a power most appropriately styled "the Devil and his Angels?" The elements of its diabolism exist in the now distinct tyrannies of Russia,

Austria, Naples, and the Papacy. But, combine them together into one political compact, and give them unity of action, and the unhappy nations of the old world will groan with "the torments of the damned." At this crisis, Europe is not only chained, but her chains are riveted. One policy will rule its destinies, and that will be the policy of iniquity, transgression, and sin. The HEAD OF THE SERPENT will be lord of the situation. For the time, the kingdoms of the world will be his; for their rulers will have "one mind; and shall give their power and strength unto the Beast. For God hath put it into their hearts to fulfil his will, and to agree, and give their kingdom to the Beast, until the words of God shall be fulfilled."—*Rev. xvii. 13, 17.*

When this shall have come to pass, the nations will be in the abyss, dwelling pre-eminently in the land of the shadow of death, where the light itself will be darkness. What other can be their situation when subject to such awful and cruel despotisms and superstitions as those already named? The kings and priests of Rome will educate and govern the nations under the Imperial Satan; and prepare them for the hardy enterprise of making war upon the Lamb (*Rev. xvii. 14*), who shall then have unfurled the banner of the kingdom upon the mountains of Israel. The reader may, perhaps, think this too gloomy a situation of affairs to be real in so enlightened an age as this. But he must remember that this century is only deemed enlightened by those who know not the truth, and consequently cannot see. In no country are science, literature, and the arts more advanced than in France and Italy; but what truly Christian intelligence have they diffused there? The knowledge of divine truth is as nothing in the most civilized and enlightened of the nations; nor will it be till "THE KING OF THE JEWS" is placed by Jehovah as an ensign upon His mountains, and shall shine gloriously into the regions of death.

It is a great mistake to suppose that the King of Israel will re-appear in Palestine in an enlightened period of the world. His appearing is at "the set time to favor Zion," and until that set time, she is to be trodden under foot of the nations. "When the Lord shall build up Zion, he shall appear in His glory," *Ps. cii. 16*. The building up of Jerusalem, and the appearing of the Lord, are events belonging to the same crisis. When, therefore, he appears in his glory, he arises upon Zion and has mercy upon her. He is, consequently, Zion's Light and glory in the midst of her. When, therefore, the prophet addresses Jerusalem and says,

Arise, shine; for thy light is come, and the glory of Jehovah hath risen upon thee" (Isai. lx. 1), he speaks of the appearing of the King of the Jews in the capital of his future dominion. Now mark the reason given for this glorious apocalypse; "For," continues the prophet, "behold the darkness shall cover the earth, and gross darkness the people; but Jehovah shall arise upon thee, and his glory shall be seen over thee." This is the Scriptural sentence pronounced upon what the nations boast of as the light of modern times. Their light is darkness to be felt, in which reign cruelty, injustice, and pious blasphemy, and fraud.

These fruits are the natural products of Italy, which began its historical career by carrying fire and sword into the homes of its neighbors, and consummated its lust of dominion by subjecting the nations to its antichristian imposture. God is righteous in all his ways, just and true in all his works. He has given Italy to foreigners, to tyrants, and to fools, in judgment for its idolatry; and the blood of his saints so copiously shed by Italians. His saints, being prevailed against, are no more—they sleep in safety till the great trumpet sounds to vengeance and to arms! The sons of their assassins, writhing under the heel of tyrants, groan in chains and slavery, calling upon heaven which regards them not. God rewards peoples as well as individuals according to their works. "Italy for the Italians" is a dream. They have forfeited it to the slain; who shall rise from the dead, and execute judgment upon their murderers, and subdue the country for themselves. In this really holy war, "a Lake of fire burning with brimstone," (Rev. xix. 20) will Italy then become. The Beast and False Prophet dominion will be destroyed there; and thus will God have avenged his own. The Beast being slain and his body consumed with the burning flame (Dan. vii. 2), the King of the Jews and his associates will govern the realm of Cæsar for themselves. Then will Italy for the first time be ruled in righteousness, and Italians be truly happy, united, enlightened, and sufficiently free.

EDITOR.

Analecta Epistolaria.

"IGNORANCE OF FOOLISH MEN."

"Such is the will of God, that with well-doing ye put to silence the ignorance of foolish men."

DEAR BROTHER.—Some four weeks ago I visited the Universalist House in this city to hear Thomas Jefferson Whitcombe, of Buffalo, N. Y., "On the identity and recognition of friends in the future world." His

text was *Phil. i. 23*. I was somewhat surprised, but nevertheless strengthened, to find that instead of sticking to his text, he labored to confute what he termed "the soul-chilling views" entertained by some on the mortality of the soul. His discourse was exceedingly uninteresting, and dark as the carnal mind unenlightened by the word of truth.

The Campbellites lately held their anniversary here. President Campbell, as he is now popularly known, with a number of his Evangelists, were in attendance, some of them continuing the meeting for a week. Dr. Silas E. Shepard, of N. Y. city; Messrs. Austin, of Baltimore; J. T. Walsh (or, as the President styled him, while a renegade from Bethanyism, with which he has since made his peace, "*Philosopher Welsh*"); R. S. Coleman, used up at Fine Creek; C. Bullard, S. Shelburn, and others, were in attendance. But with the exception of about two discourses from the President, Dr. Silas E. Shepard, a new man in these parts, was almost the sole spokesman. I heard him three times. I attended the first Lord's day night of their meeting. The house, which is ample, was filled. I got a seat at the extreme end. The President preceded Dr. Shepard with a long, and to me, inaudible prayer. The doctor then commenced by reading Matt. xix. and taking as his text the words of Jesus to his apostles, namely, "Verily I say unto you, That ye having followed me in THE REGENERATION, when the Son of Man shall be seated upon the throne of his glory, ye shall also be caused to sit upon TWELVE THRONES, ruling the Twelve Tribes of Israel." This text he parallelized with *Luke xxii. 30*—"Even I am covenanted for you, as my Father covenants for me a kingdom: that ye may eat and drink at my table in my kingdom, and be seated upon thrones, ruling the Twelve Tribes of Israel."

Now, although I was sorry to see a man like Dr. Shepard, apparently a man of learning, having a good-shaped head, a good voice, and fair reasoning powers, with tolerable aptness for teaching—although I was sorry to see such an one opposing the glad tidings of the kingdom: yet I was rejoiced to find that the truth is now being so much agitated and proclaimed, that he too thought it proper to dedicate the latter and greater part of his discourse to the work of combating the views we hold concerning the kingdom of God.

After having occupied some time in quite an interesting, and, doubtless, correct criticism upon the word "regeneration" in the text, and which he affirmed meant *change of government*, without any reference to *change*

of heart, as popularly understood—shameful to say, he left the straight path, and affirmed that it had its fulfilment on the Day of Pentecost when Jesus was crowned king, and his apostles were crowned kings, and “the regeneration,” or *change of government*, took place; and the ruling over the Twelve Tribes of Israel began!!! Among other things affirmed by this Northern Light of Campbellism was that David never had a literal and visible throne; that his throne was from Dan to Beersheba—his throne was his regal authority. He told us that David’s throne was *now* the Universe: also that the Ten Tribes were not lost on the Day of Pentecost (as some suppose) to the Apostles, no more than a man’s spectacles are lost when resting upon his nose! The apostles knew where they were; and that all the tribes were represented on that day. The saying that they “may eat and drink at my table in my kingdom” proved that the kingdom was possessed by persons in need of the loaves and fishes to sustain life; and was not therefore to be understood as referring to the future world, or to the immortal saints. Added to this he remarked, that John the Baptist, who, he affirmed very truly, was far greater than any Baptist of this day, taught that the kingdom was at hand; and, indeed, came to hand on the Day of Pentecost. On this, I observed to a gentleman near me, that according to the preacher’s theory the Baptists are in the kingdom of God: and that as the Bible says, “the least in that kingdom is greater than John the Baptist,” the least of the Campbellites and Baptists are greater than John!

I heard President Campbell follow Dr. Shepard on two occasions; once, he seemed to be trying to vindicate himself against what he styles “The slanders of Elder J. B. Jeter.” He is now, I should judge, but a poor specimen of what he has been. He looks quite old, and somewhat infirm. I really felt sorry to think that he should ignore “the Covenants of Promise.”

The meeting seemed to be quite a dull one, The Rev. R. E. Coleman, of Fine Creek celebrity, struggled hard to create excitement; but they were unable to succeed. They had no additions; so that on Campbellite principles there was “no good done.”

In Christian love I subscribe myself

Most affectionately yours,

In Hope of the Kingdom of God,

JOHN N. DAVIS.

Richmond, Virg., Dec. 9, 1855.

SATAN’S MINISTERS CONFOUNDED BY THE WORD.

MR. EDITOR.—The millennium will be introduced by the personal, literal, and visible advent of that same Jesus who went up into heaven and “shall so come in like manner”—*Acts* i. 11, and he “will build again the tabernacle of David which is fallen down”—*ch.* 15, 16; for “The Lord God shall give unto him the throne of his father David”—*Luke* i. 31; and “when he shall come in his glory and all the holy angels with him, THEN (not till then) shall he sit upon the throne of his glory”—*Mat.* 25, 31.

At his advent his dead saints shall rise—*1 Cor.* 15, 23, and *1 Thess.* 4, 16; but the rest of the dead will not live again until the end of the thousand years (*Rev.* 20, 5); but “Blessed and holy is he that hath part in the first resurrection: on such the second death shall have no power, but they shall be ministers of God and of Christ, and shall reign with him a thousand years”—*Rev.* 20, 6. The Spirit said by David, “The heavens and the earth shall be changed,” i. e. *re-generated* or renovated, *Psalms* 102; and Paul applies this work to Christ; therefore we are sure he will do the work, *Heb.* 2, 12.

He again says by Isaiah (*ch.* 65, 17–19), “I create new heavens and a new earth; and the voice of weeping shall be no more heard in Jerusalem.” Again he says by Peter (2 *Epis.* *ch.* 3): The present heavens and earth shall pass away with a great noise; but I promise you a new heaven and a new earth.

Again A. D. 96, he revealed to John that these “things shall come to pass hereafter,” *Rev.* 1, 19, and “shortly,” verse 1; and after this he gave John a miniature, or panoramic vision, of the “new heaven and new earth,” in which he shall sit upon his throne, and then “he that sat upon the throne said, Behold! I make all things new”—*Rev.* 21, 5; and to all these things Jesus alluded when he said before to his apostles, “In the regeneration, when the Son of man shall sit upon the throne of his glory, you also shall sit upon twelve thrones judging the twelve tribes of Israel”—*Mat.* 19, 28, as he had said before by David, “Thrones of the house of David”—*Psalms* 122, 5. Now if God be for us, who can be against us? Is not God greater than Satan and all his ministers? Yea, verily.

Is he a minister of God who says “Those who talk about the restoration of the tribes of Israel, had better talk about the restoration of their own lost senses?” No.

Ministers of Satan transform themselves into ministers of Christ, and humbug their

followers by telling them that "the regeneration and all the promises in *Mat.* 19, 28, were fulfilled on the day of Pentecost, more than 1800 years ago."

The Devil was a liar from the beginning, therefore his ministers are liars also : let the cap fit those to whom it belongs. President A. Campbell said in A. D. 1832, there are but two comings of the Lord mentioned in the holy scriptures ; the first was literal, personal, and visible, and it is past ; the second is yet future, and will be literal, personal, and visible to every eye, and not figurative nor symbolic. See "Family Test. Appendix" p. 97.

Now he being judge, the coming of the Son of man, *Mat.* 25, 31, has never yet taken place ; therefore the Son of man is not yet sitting upon his throne, *Mat.* 19, 28, and *Luke* 1, 31. Messrs. Campbell and Shepard told us at a late meeting in Richmond, Va., that "when the Son of man sits upon his throne, the regeneration also takes place, and the apostles also sit upon twelve thrones as promised in *Mat.* 19, 28. Now, Mr. Editor, I want you to guess from the above, what else Messrs. C. and S. told us at the aforesaid meeting. Please publish the above and your guess, and if you guess very wrong, I will correct you, not otherwise. The name of Mr. Campbell's periodical imports faith in the future and personal reign of Christ and the apostles a thousand years in Jerusalem ; for Mr. C. does not believe "The Mil. Harbinger" was *obsolete* on the Pentecost, nor that the millennium expired 800 years ago, or he would not now publish "The Harbinger" and subject himself to just ridicule. I wish you would notice these things and define Mr. C.'s position. Is he in a dilemma ? Excuse my real name, but I am—

OLD.

P. S. Your periodical may with propriety be called, The Mil. Har. and Herald of the Everlasting Kingdom.

OLD.

Richmond, Virg.

"THE REGENERATION."

THERE are three things to be approved by the faithful in the truth, which are good, better, and best. Opposition to the gospel of the kingdom is good, belief of it is better, and obedience to it, best. If men will not believe and obey it, the next best thing they can do for the truth, is to oppose it with all their might and main. This is good ; not for themselves indeed, but for the dissemination of the truth. Lucifer match paste is incendiary and destructive ; but left alone it is neither. Is it not so also with the truth ? Leave the truth alone ; bring it not forth

from its magazine ; let there be no agitation about it, and the truth will be as innocuous, as peaceable, and harmless, as a lamb—no one would be converted by it ; and no man's crotchets would be endangered nor disturbed. We rejoice, then, with our correspondent to hear that the adversaries of David's throne and kingdom are making war upon them in Richmond. We hope they will give them there and elsewhere no rest. Let them bring all their "men of learning," all their "good shaped heads" and "good voices," with all their holy tones and nasal twangs ; let them array all their "powers," tacts, and talents, against them—"The virgin, the daughter of Zion, despises them, and laughs them to scorn ; the daughter of Jerusalem shakes her head at them ;" and the merest stripling of David's house will hook their nostrils and bridle their lips, and turn them back whither they came—*Isai.* xxxvii. 22-29. Collision will cause the truth to shine with a brightness destructive of the enemy. Let him oppose, it is good ; their opposition is the rage of an infant against a rock ; the demonstration is attractive, proving they are troubled by what they cannot subdue. All the President and his congeners are good for at the present crisis is to call attention to the gospel by opposing it. They have proved themselves to be the reverse of "honest and good hearts ;" and as the truth was only designed for such, it is therefore not for them. Like Demas, they love the present world, whose approbation and good things they seek and obtain ; and with him they will vanish into perdition, unless they repent and turn from their wickedness, and be healed. The truth alone can bring them to this ; and against the truth they harden their hearts, and close their eyes. Surely, such a generation is now cursing !

In our correspondent's letter, we have given Dr. Shepard's text as we find it in the original. Abstractly *παλιγγενεσία*, rendered "regeneration" there, signifies a *producing again*—a meaning which implies that the thing or things so produced existed in some state previously to reproduction. In *Matt.* xix. the word is used in reference to thrones, tribes, glory, ruling and rulers ; which are the elements of a kingdom. It is therefore used there in a political sense, and implied when so used by "the King of the Jews," that those things did not then *organically* exist, but that they should be there-after reproduced. The kingdom of the twelve tribes had existed in the Holy Land, the only country where it can exist ; but when Jesus spoke the words, the Holy Land was a province of the Little Horn of the Goat—the power that afterwards destroyed Jeru-

salem and the Temple. From the days of John the Baptizer's proclamation to the time Dr. Shepard made void God's word by his traditions at Richmond, Jehovah and his king's land has continued to be a province of the Little Horn. "WE HAVE NO KING BUT CÆSAR," was the public avowal of a fact attested by all history to this day. Cæsar has been *de facto*; though not *de jure*, king of the Jews ever since. The Sultan is for the present the representative of the Goat's Little Horn. Could a kingdom be set up in the Palestinian province of his empire under a proclamation that M. Rothschild was king of the Jews, and not Abdul Medjid, against the Sultan's will enforced by the Pasha of Jerusalem? Neither could a kingdom be established there under the old Sultan Tiberius Cæsar, in the presence of his Pasha Pontius Pilate, under a proclamation that Jesus, and not Tiberius, was king of the Jews. Not only was Cæsar's pasha ready to suppress all such treasonable attempts, but the Jews themselves and their rulers, were determined to uphold the Gentile government against any movement in the name of the hated Nazarene. No, the kingdom of the Twelve Tribes did not exist when their *de jure*, but not *de facto*, king Jesus spoke the words: nor has it in any sense existed there since. To affirm the contrary is preposterous—sheer ignorance or stupidity, or both. President Campbell and his congeners might just as well affirm that the United States was set up in Great Britain, because the American Ambassador and his fellow-citizens met at the London Tavern to celebrate the Fourth of July!! It would require something more to set up the Union there, than to celebrate American Independence, and to hold meetings to preach its principles, and to make proselytes to universal liberty and equality. So long as Queen Victoria ruled the land, with the army and people on her side, there could be no setting up of Presidentialism without treason against her person and authority. A kingdom or republic is something more than an abstraction, or unorganized elements. Two hostile kingdoms cannot coexist in the same capital; much less possible is it for Cæsar and Messiah to reign together over Jerusalem; and to prate about the Apostles reigning in or over that city, where, at the will of Cæsar's vassals they were cast into prison, and finally expelled, is too absurd for serious confutation.

The throne of David, and the thrones of David's house, the Glory of Jehovah, the twelve tribes, and their twelve ruling princes, all existed in Jerusalem and the Holy Land in the days of David and Solomon; seeing then, that they did not exist when the greater

than Solomon was there, nor since, it follows that *reproduction* in relation to what Jesus and his Apostles were interested in, imports *the restoration* of those things to their appropriate place. This is what the apostles themselves understood was to be accomplished "in the regeneration;" for, after Jesus had been discoursing to them about the kingdom some forty days subsequent to his resurrection, they inquired of him, "*Wilt thou in this time restore the kingdom of Israel?*" This question shows that they did not consider that Israel possessed a, or the, kingdom; therefore, they wished to know if he would not then *re-produce* it. What does the President and his congeners do with this? How do they evade the force of it? O nothing more easy! "The apostles were ignorant, and did not know what they were talking about!" They had not studied at Bethany, or at some other equally orthodox school of Gentilism; and were, consequently, too carnal, too Jewish, in their notions of the kingdom? Then we must study Gentile theology to understand the words of Jesus and his apostles! Reader, is this your conviction? If it be, then burn your Bible, and cast the Herald into the bottomless abyss; you have no use for either.

In the re-production of the kingdom of the twelve tribes, the territory, the nation, and the capital, will all be the same—the Holy Land, the Twelve Tribes, and Jerusalem. The government will be monarchical "as in the days of old." This will not be changed. The persons by whom the government will be administered will be different. Instead of David, succeeded by Solomon, succeeded by Rehoboam; it will be "Jesus of Nazareth, the King of the Jews" succeeded by no one; and instead of the princes of David succeeded by the princes of Solomon, &c.; it will be the apostles and brethren of Jesus, the immortal princes of the house of Bethlehem, succeeded by none: for "THE KINGDOM SHALL NOT BE LEFT TO OTHER PEOPLE," as in former years—*Dan. ii. 44*. None, who have not previously been the subject of "a change of heart"—"*renewed by knowledge* after the image of God"—can have any part in that kingdom. This will exclude "the President and his evangelists;" for "they are alienated from the life of God through the ignorance that is in them;" but sincerely do we hope that they are not yet "past feeling." At present, they despise "the word of the kingdom;" and it is written, that "*Whoso despiseth the word shall be destroyed*"—*Prov. xiii. 13*. Without knowledge there is no righteousness—"Sanctify them through thy truth; thy word is truth." Ignorance of this truth is a barrier against sanctification by it. The truth must

be known to be believed; and without faith, or belief of the gospel of the kingdom, it is impossible to please God: and he that pleaseth not God is not righteous; and "the unrighteous shall not inherit the kingdom of God."

HEIRS AND SUBJECTS OF THE KINGDOM.

THE President and his congeners have not yet learned the difference between the *subjects* of a kingdom and the *heirs* of a kingdom. The latter are they who are to rule over the kingdom, and to possess the glory and honor of it forever; the former, the nation which is to obey their statutes and ordinances. Christians are not the subjects of the kingdom. They rank higher than this. They are to rule. They are joint heirs of all things promised to their Elder Brother—the Joseph of the family. If the President and his evangelists understood this, they would not prate about a kingdom being set up in Jerusalem on Pentecost. The apostles and their brethren were all joint heirs, and rulers of the kingdom elect. This is irrefutable; where then, were their subjects? Let them answer this if they can.

The *subjects* of the kingdom are the generations of the ages—those generations of the Twelve Tribes contemporary with the reign of Jesus on his father David's throne in Jerusalem: the *descendants* of the old clothes men of Chatham Street, New York, and of Rag Fair in London; and of the down-trodden and despised outcasts of Israel in all the Ghettos of Rome, Constantinople, and other sinks of Gentile abomination and iniquity. These outcasts, however degraded, are not lower in the social scale than the Egyptian bondsmen from whom sprang the generations that conquered Canaan, and were the terror and admiration of the Orient under David and Solomon. The first generation that shall be resettled in the Holy Land by Jesus will be brought into the righteousness prepared of God for its justification. "Their sins and iniquities will I remember no more," says Jehovah, and "they shall be all righteous"—a righteous nation, whose shepherds shall be after Jehovah's heart, and shall feed them with knowledge and understanding—*Jer.* iii. 15.

There was no "change of government" effected in Jerusalem on Pentecost. All the Jews that resided or sojourned in that city, whether Nazarenes or not, continued to obey the laws. The Roman government was not changed; and the municipal and the ecclesiastical customs were observed as usual, and for nearly forty years after. All that the

Christian Hebrews did was to *cease from seeking righteousness by works of law*. A Christian in Britain abstains from seeking salvation through state-church, or dissenting institutions; nevertheless, he pays tithes, and taxes, and is careful not to violate the law. It was so with the Pentecostian Christians—they continued to render unto Cæsar what belonged to him, and to God the things that were his.

The great event of the Day of Pentecost was, the proclamation for the first time of repentance and remission of sins in the name of Jesus as the Messiah, to all those who believed the gospel of the kingdom, and recognized his claims to its throne. All such were baptized, and became a society in Jerusalem; not a kingdom, but suffering tribulation in hope of receiving one.

THRONE.

"THRONE is used for that magnificent seat whereon sovereign princes usually sit to receive the homage of their subjects, or to give audience to ambassadors; where they appear with pomp and ceremony, and from whence they dispense justice." The Scripture describes the throne of Solomon as the finest and richest throne in the world. Thus it is written in 1 Kings x. 18; "Solomon made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind, and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps; there was not the like made in any kingdom."

This description shows that "throne" is a word representative of something occupying less space than "from Dan to Beersheba." It is true that "throne" is also put for sovereign power and dignity, it being the *symbol* of royalty and regal authority—"Only on the throne," said Pharaoh to Joseph, "will I be greater than thou." It is not pretended that Jesus is to sit upon the identical piece of palace furniture made by David's cabinet maker, or Solomon's goldsmith. Dr. Shepard is accustomed to amuse himself and his audience in this city with ill-timed levity about "David's wooden throne" as if we were such fools as to suppose that a wooden throne, once sat on by David, was the precise article to be restored for Jesus to sit upon! No; *θρονος*, *thrones*. from *θραω*, *thrao*, to sit, signifies an elevated seat with a footstool; and the city that contains such a seat occupied by a king, is also styled in Scripture a *throne*—the container being put for the

contained. Hence, as Zion and Jerusalem were the dwelling-place and seat of David and his dominion when he ruled the Twelve Tribes as king for Jehovah, they are styled "the throne of Jehovah," and "the throne of David"—Jer. iii. 16. To restore the throne of David, therefore, is to set up a royalty in the Holy Land with the regal authority located in Jerusalem. But this is not all. To constitute the throne of the monarchy, David's throne, the twelve tribes of Israel must be planted in the land, and the person occupying the throne must be a Son of David. A royalty in the Holy Land with British or French for the subjects, and a Gentile reigning over them on Mount Zion would not be David's throne, though the regal authority were seated in Jerusalem. It is the regal authority in David's house, executing judgment and justice in the Holy Land from Jerusalem, as its palatial residence, that is David's throne—the *regal authority enthroned, or seated there, and exercised by himself or a descendant*. We look for the reestablishment of such a throne as this in Jerusalem, when we speak of the restoration of David's throne; without regard to the cabinet or upholstery work of the material seat, be it of wood, ivory, or gold. The Messiah, as his father Solomon, will exercise his own wisdom and taste in the matter; it is enough for us to believe the testimony, which Dr. Shepard seeks to render null and void by a pulpit joke about old wooden thrones! But, there is no place like the pulpit for dry wit and foolish jesting.

RESTORATION OF THE TRIBES OF ISRAEL.

THE Doctor is right in saying that the Ten Tribes of Israel were not lost to the apostles. The apostles knew where they were when they addressed the 3000 on Pentecost. Every one else knows who believes the Bible, as well as they. "Jehovah was angry with Israel, and removed them out of his sight: there was none left *but the tribes of Judah only*"—2 Kings xviii. 18. "So was Israel carried away out of their own land to Assyria unto this day"—ver. 23: and "they were placed in Halah, and in Habor by the river of Gozan, and in the cities of the Medes"—ver. xvii. 6. "But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were

passed over. For through that country there was a great way to go, namely of a year and a half: and the same region is called Arzareth. Then dwelt they there until the latter time. And now when they shall begin to come, the Highest shall stay the springs of the stream again (*see Isaiah xi. 15, 16*) that they may go through"—2 Esdras xiii. 40—47.

Josephus also, who was contemporary with the Apostles, in his speech to the factions, persuading them to surrender to Titus, told them that it was useless to hold out, expecting succor from the Ten Tribes, as the Parthians lay between them and the Holy Land; who would not permit them to march through their country, if they desired so to do. The apostles knew that the Ten Tribes were in a far distant land beyond Parthia. But this is nothing to Dr. Shepard. He can have ten apostles sitting upon thrones in Jerusalem, ruling ten tribes of their nation in Arzareth (supposed to be Afghanistan) without having the least power to make their will known, or to enforce a simple decree!! But nothing is too hard for Gentile credulity—it can give credence to any absurdity; but for the testimony of God it has no faith.

We deny that the Apostles have yet ruled the Ten Tribes in any sense; but, with full assurance of faith and hope, we believe, that Messiah will bring them back to the Holy Land, and "settle them there after their old estates;" and that then, and not till then, will the apostles rule them according to the promise.

But Dr. Shepard, or one of his congeners, at the Richmond meeting, according to the testimony of our correspondent "*Old*," says, that "Those who talk about the Restoration of the Tribes of Israel, had better talk about the restoration of their own lost senses!" Of course, he that utters this does not believe in their restoration. It is therefore very certain that he does not believe the gospel of the kingdom; for no restoration no kingdom; and no kingdom no salvation for Jews nor Gentiles. Then we have lost our senses, and are new cases for that lunatic asylum, where the Jews placed Jesus (*Jno x. 20*) and Festus, the apostle Paul—*Acts xxvi. 24*. As we have said, we assuredly believe that all the tribes will be restored to the land covenanted to Abraham and his Seed; and that not a single straggler will be left behind. Now hear, oh ye pious infidels, so wise in your own conceit, what a madman of ancient times testifies concerning Israel's return:—

"Thus saith Jehovah Elohim; Behold I, even I, will both search my sheep, and seek

them out. As a shepherd seeketh out his flock on the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they be in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. . . . And I will bring that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment"—Ezek. xxxiv. 11.

"And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be to them for Elobim, and my servant David, a prince among them. . . . And they shall no more be a prey to the nations, neither bear the shame of the nations any more. . . . for I will take them from among the nations, and gather them out of all countries, and will 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 David, my servant, shall be king over them. . . . and shall be their prince FOREVER"—vers. 23, 24, 28, 29; xxxvi. 24; xxxvii. 22, 24, 25.

Any honest, unsophisticated mind, reading this can understand it. Such a one can see that it relates to Israel's future, and to that only; for the testimony declares, that Israelites shall no more be a prey to the nations, and bear these nations' reproaches and ill-treatment no more; but they do now endure them all, and are now a prey; therefore the word being true, it follows that the testimony concerns the future.

Yes, and not a single straggler shall be left in a foreign land, however indisposed he may now be to return to Palestine. Hear this, ye Gentiles, who make the word of God of none effect by your nonsensical traditions, what that glorious old "madman," as ye call those who believe his doctrine, says in regard to this:—

"And it shall come to pass," says Moses, "when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind

among all the nations whither I shall be thine Elohim hath driven thee, and shall return unto I shall be thy Elohim, and shall obey his voice according to all that I command you this day, thou and thy children with all thy heart: that then I shall be thine Elohim will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the people, whither I shall be thine Elohim hath scattered thee.

"If any of thine be driven out unto the outmost parts of heaven, from thence will I shall be thy Elohim gather thee, and from thence will he fetch thee; and I shall be thine Elohim will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers"—Deut. xxx. 1-5.

The doctrine of the restoration of the twelve tribes was also inculcated by the "Prophet like unto Moses," who said to his contemporaries what is equally applicable to ours, "If ye believe not Moses' writings how can ye believe my words?" In his prophecy on Mount Olivet, he said, "The Son of Man (the I shall be thine Elohim of Moses) shall send his messengers with a great sound of a trumpet, and they shall gather together his chosen (people) from the four winds, from the outmost heavens even to their extremities—Matt. xxiv. 31/

Such is the concurrent testimony of Ezekiel, Moses, Isaiah, Jesus, Paul, &c., all speaking by one and the same Spirit. Had they lost their senses? If we have lost ours in believing and looking for the accomplishment of what they wrote, then certainly they had lost theirs in predicting such improbabilities as the Gentiles regard them. Only think of it, reader, here are President Campbell, and his evangelists, a fair specimen of the blind leaders of the blind in general; here are they charging the Holy Spirit in effect with having lost his senses!! We know not how much nearer men can come in these times to the "sin against the Holy Spirit" than this. Happy, happy is he who believes the simple truth; yea, thrice happy is he who is stigmatized as a lunatic by such blind guides. "Christians!"—call them Christians and ministers of Christ, who deny the work the Father hath appointed Him to do! "To bring back Jacob to him: to raise up his tribes, and to restore the desolations of Israel: to establish the land, and cause to possess the desolate estates"—Isai. xl. ix. 5, 6, 8: deny this, and pretend to understand, believe, and teach the truth as it is taught in Christ Jesus! Preposterous—such teaching can only be tolerated and endorsed by those who exclude Moses and the prophets from their pulpits, and are taken captive of Satan at his will.

THE KINGDOM OF HEAVEN AT HAND.

DR. SHEPARD and his congeners teach, that in the words of our English Version attributed to John the Baptizer, namely, "*Repent, for the kingdom of heaven is at hand,*" be taught, that "the kingdom was at hand, and indeed come to hand." Now this is very lame for men like President Campbell and Dr. S. E. Shepard, who are engaged in preparing for the public an accurate translation of the scriptures—the one a translator, and the other a revising critic! They tell us the kingdom was set up on the day of Pentecost, and that it had come to hand seven years before, that is, when John began to preach. Now, we would like to know of these two associates in the same opinion, how they settle it between themselves, that the kingdom was come and not come at one and the same time? *If the kingdom had come to hand when John began to preach; and was not set up till the day of Pentecost, seven years after, where was the kingdom during that seven years?* By "kingdom" they understand "reign," according to the teaching of George Campbell of Aberdeen; but, will they just think for themselves, and tell us where the *reign* was that had "come to hand," but was not administered till after seven years?

Leaving them to their dilemma, we proceed to remark, that the translation of John the Baptizer's words into Greek by him who prepared the first version of Matthew in that tongue, *ἰς, ἡγγικε ἡ βασιλεία τῶν οὐρανῶν, engike he basileia ton ouranon*. It is well known, that the English version does not render this correctly. The French has it, "*Le royaume des cieux est proche*"—the kingdom of the heavens is near. The Spanish renders it, "*Se ha acercado el reino de los cielos*"—the kingdom of the heavens has acceded." In the Italian, "*Il regno de' cieli è vicino*"—"the kingdom of the heavens is near." And the German, "*Das himmelreich ist nahe herbey gekommen*"—"the heaven-kingdom is near by here to come."

None of these versions accurately express the meaning of the Greek. The difficulty in their case has been with the words *βασιλεία* and *ἡγγικε*. The former they have rendered *kingdom* in their several languages, as the nominative to the verb *ἡγγικε*; which they could not render according to its proper tense, which is the *perfect*, not being able to see in what sense John the Baptizer could say "*it has approached.*" If they had rightly comprehended *βασιλεία* the difficulty would have been removed; we shall therefore show

what we conceive to be its import, that we may escape from the entanglement.

Etymologically then, *basileia* is a substantive derived from the neuter plural of the adjective *βασιλειος*, which signifies *royal, regal*, or any thing pertaining to a *βασιλευς, basileus*, or king. In its radical sense, therefore, *basileia* signifies *what pertains to a king*. Hence, a *kingly territory*, regal authority, majesty, royalty, the title and honor of king, royal power or dignity, &c., may all be expressed by *basileia*. But, which of these senses are we to adopt in interpreting the words of John? That must be determined by the context. Now the context shows that John the Baptizer was alluding, not to the reign, nor to the territory, nor to the power; but to the person to whom the title and honor of king belonged—"THE LORD." The quotation from Isaiah which immediately follows proves this. Turn, reader, to Matt. iii. 1-3, and Isai. xl. 3. Matthew tells us that John came preaching in the wilderness of Judea, saying, "Repent ye, for the *basileia* of the heavens *engike.*" He then quotes Isaiah, showing that John and what he preached, were the fulfilment of one of his prophecies. "For this (John) is he," says Matthew, "who was spoken of by the prophet Isaiah, saying, 'The voice of one crying (or preaching) in the wilderness.' What did he preach? Matthew has told us; but what saith Isaiah? Hear him—"Prepare ye the way of JEHOVAH, make straight in the desert a highway for our *Elohim*," * * * and then adds, "the כבוד יהוה, *kevod yehowah*, the MAJESTY OF JEHOVAH, shall be revealed."

This "*Majesty of Jehovah*" was the *basileia ton ouranon*, John proclaimed as having approached. John was "Jehovah's messenger sent before the face of Jehovah's Majesty, to prepare the way of His Majesty before him."—Mark i. 2. "Thou, child," said Zacharias to John, "shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways." The messengers sent from Jerusalem to John asked him, "Why baptizest thou if thou be neither the Christ, Elijah, nor the Prophet?" John replied, "I baptize with water: but *there standeth one among you whom you know not*: He it is, who coming after me is preferred before me * * * for he was before me. And I knew him not: but that he (the Majesty of Jehovah) should be made manifest (or revealed) to Israel, therefore am I come baptizing in water."—John i. 25-31. "I knew him not: but he that sent me to baptize in water, the same said to me, upon whom thou shalt see the spirit descending and remaining on him, the same is he who baptizeth with the Holy Spirit. And I saw, and bare re-

cord that Jesus is the Son of God."—vs. 32-34.

From this testimony we learn

1. That the *kēvōd yēhōwāh* and the *basileia tōn ouranōn* are the same; and that they refer to a person;

2. That this Royal Person had come, and was living in the midst of his nation; but that neither John, nor any of his contemporaries, were able to identify him;

3. That John knew Jesus, because he was his cousin; but did not know that his cousin according to the flesh was the Majesty of Jehovah and Israel's Elohim;

4. That his Divine Majesty, the King of Israel, was to be revealed to Israel by a notable and unmistakable sign from heaven;

5- That this sign was the descent of the Spirit upon him in the form of a dove, and remaining;

6. That said sign rested upon Jesus, and with the voice accompanying it, proved him to be the Majesty of Jehovah; and,

7. That John's proclamation "the *Basileia* hath approached," was made during his *incognito*; that is, before his manifestation at his baptism.

In Mark the phrase *basileia tōn ouranōn* is converted into *basileia ton theon*, "kingdom of God." In his dissertation upon this phrase, Dr. George Campbell considers "the heavens" as a metonymy for "God," who is in scripture, sometimes by periphrasis, denominated *he that dwelleth in heaven*." In support of this, he quotes from Daniel, where it is written, "Thy kingdom shall be sure unto thee after that thou shalt have known that THE HEAVENS do rule." The prophet had said in the preceding verse, "seven times shall pass over thee, till thou knowest that THE MOST HIGH ruleth in the kingdom of men." Thus he who is denominated "the Most High" in one verse, is termed "the Heavens" in the following.

I have no objection to this view of the matter, *βασιλεία* standing for "Majesty;" and *των ουρανων* of the Heavens, for "of Jehovah." The verb *γγικε* should be rendered with its appropriate sign of the perfect, and then the sentence will be complete—"The Majesty of the Heavens," or "THE MAJESTY OF JEHOVAH HAS APPROACHED."

In his preaching, John made this the reason why those who heard him should "repent."—"Repent ye;" said he, "because His Divine Majesty is in the midst of you; and about to be revealed through my baptism." This was a very cogent and intelligible reason why they should prepare themselves by righteousness. The King of Israel, who was

then about speedily to appear from the water of the Jordan, was a king who would "fulfil all righteousness;" it was therefore fitting that at his manifestation he should find a people having the knowledge of salvation by the remission of their sins, whom he could recognize as his associates. This people he found in John's disciples, from whom he selected his apostles; because, unlike the Pharisees and Lawyers, they honored God in yielding obedience to the proclamation of John.—*Luke vii. 29, 30.*

Let us not be misunderstood. We give the foregoing exegesis as applicable to the words of John the Baptizer, of Jesus, and of his apostles, in their proclamation of repentance; and not as an interpretation of *ἡ βασιλεία των ουρανων* wherever they occur. *Basileia* has more significations than one; but which of its several is to be used in a particular place must be determined by the context.

But here we must dismiss the subject for the present, in hope that our Campbellite and other sectarian friends will be able to discern the truth of the matter; and in so doing be delivered from their embarrassing speculations about a kingdom being at hand at a time when no such intimation was ever given; but on the contrary the very opposite was diligently enforced. Jesus spoke a parable to discourage so untimely an expectation. *Luke xix. 11. No kingdom till his return.*

EDITOR.

ADDENDUM.—In 1832, or earlier, President Campbell published in his "*Extra on Remission of Sins*" these words—"Josephus, the Jew, called the return of Israel to their own land and institution, "THE REGENERATION," or "*παλιγγενεσία, palingenesia*." Josephus was right; and as he wrote after the day of Pentecost, he did not consider the tribes in any sense returned, though, as Dr. Shepard assumes, all of them might have been represented there that day.

THE GOSPEL IN THE CAPITAL OF THE UNION.

DEAR BROTHER.—Since I wrote to you last we have had an addition to our "little flock," directly from the Methodist quarter of Babylon; and as far as I can judge, he is quite an acquisition. As soon as he desired to put on the name of Jesus, we wrote to Baltimore, giving brother Lemmon an invitation to come and speak to the people at the water. He accepted the Macedonian call, and spoke at the shore of the Potomac for about an hour.

There was another who used to meet with us from the Baptist section of the Great

City. He had some idea of the truth ; but when we spoke of the importance of obeying, as well as of believing the truth, he very soon became tired of us, took wings and caged with the "Campbellites," whose "easy virtue" is more congenial to the laxity of his theology.

You will be aware, I presume, that Dr. Barclay has returned to Washington. He was sent to Palestine to convert the Jews to Campbellism ; which, if he did anything, was all that he could do. I had a conversation with him lately, and find that he does not understand the Gospel. Since his return here, I received an invitation to attend a Bible-class meeting usually held on Sunday mornings. The first morning I was there, the doctor was presiding. They read 1 Jno. ii, with the seventh verse for their more especial consideration. One of the doctor's brethren wanted to know what the "word" was that was spoken from the beginning. "The old commandment is the word which ye have heard from the beginning." The doctor was very liberal ; more so, I believe, than he will be again. He invited all who were not connected with him to ask questions, or participate with them in searching the scriptures. They talked a good deal about "love." I took an opportunity of striking in here, and of pressing upon their attention the real question before them, requiring an answer. I urged that an answer to this question was important ; inasmuch as the love of God cannot be perfected in us, if this word did not abide in us. I then quoted the fifth and twenty-fourth verses, showing them, that if that word did not abide in them, they did not abide in the Father, nor in the Son. I was prepared to show them from the Law and the Testimony, that this "word" was synonymous with "the gospel." After giving this explanation of the word from the scriptures, and finding that I was not opposed, I ventured to ask them *what the gospel was* ? They had no perch to fly to but 1 Cor. xv. 1-4. The breastwork thrown up here was soon weakened, by referring them to what Paul did preach, and to what the Corinthians had received. At this point, one of the elders perceiving where we were drifting ; or rather, where the truth was going to land them, arose, and wanted to know our motive for introducing such a subject as this ? Alas, what a sample of the reformation of "this reformation !" After he had done spitting out his venom, I told them our motives ; and on this occasion took an opportunity to bring the truth before them as forcibly as I was able ; and you may depend upon it, I did not fail to show them their position. After I had finished, I was very kindly taken by the hand by a middle-aged

gentleman, who among other things inquired, if I had any of your publications ? I have since lent him *Elpis Israel*, and a copy of the *Herald*. I hear that the Campbellites express their fears that this gentleman is lost to them. He desires to purchase *Elpis Israel*, but I had to inform him, that they were all sold.

They could not get this subject disposed of. At length, one of them arose, and made a pretty long speech ; and you may easily guess what the matter thereof was like, from the fact of his setting the congregation a laughing at him. He affirmed that Christ's kingdom was established ; and that he was prepared to prove it. It was agreed, that he should take the affirmative, and we the negative of that proposition.

Next Sunday, brother Jacobs showed them from the New Testament, that the kingdom of God was still a matter of hope. He spoke about an hour ; and when he quoted Acts i. 6, "*Wilt thou at this time restore again the kingdom to Israel ?*" Dr. Barclay interrupted him by exclaiming, "*Oh, that is a Jewish kingdom !*" I took a note of this, as I had to speak after brother Jacobs.

I divided what I had to say into four propositions, and had my proofs alongside of each. The propositions were :

1. The scriptures only speak of two Kingdoms ; the one, the Kingdom of God, and the other, the Kingdom of Men ;
2. The Kingdom of God at one time existed ; but now exists nowhere ;
3. The hope of the restoration of this kingdom again to Israel under a better covenant, is the only hope set before us in the gospel ; and,
4. The gospel preached on the day of Pentecost was the Hope of Israel in the name of Jesus.

After I had shown them what the Hope of Israel was, I contrasted their hope with it ; and illustrated its etheriality by quoting the following words from one of their "Spiritual Songs," wherein is found much of their divinity in rhyme :

"With thee we reign, with thee we rise ;
And kingdoms gain beyond the skies !"

These lines stirred up Dr. Barclay's inwards. He interrupted me, and said that we were not discussing "kingdoms beyond the skies." He affirmed that they did not believe in such kingdoms : in short, he got ashamed of his own faith, which stands out so notably in their own rhymes.

Next first day, they have to affirm that the kingdom is established. If spared till the examination of this subject is over, I will let you know how it ends.

Dear brother, I do feel glad that I have been spared to hear the sound of the gospel. It is truly the power of God to the salvation of every one that believes it. It is the pearl of great price. I would like you to write to me; but I can hardly expect it, as you have so much writing to compose. I am sorry when I hear of brethren not walking in the truth. May the result of the waywardness of some in New York we have known, be a warning to us; and stimulate us to stand fast in the faith once delivered to the saints.

In the love of the truth, I remain, yours,

ALEXANDER CAMPBELL.

Washington City, D. C., Dec. 22., 1855.

THE GOSPEL OF THE KINGDOM DENOUNCED AS BLASPHEMY BY THE EX-CAMPBELLITE MISSION- ARY TO JERUSALEM.

BRO. THOMAS:—I am writing in a hurry. Yesterday we listened to an oration from the Campbellites, to prove the kingdom of God to be now existing on the earth, in reply to Bro. A. Campbell's discourse the Sunday previous, proving the kingdom existed no where at present, &c., as he has informed you in his letter. A man by the name of Dickerson began and simply proved there was a kingdom; when one of their members arose and informed him that he had not produced one "Thus saith the Lord," to prove the kingdom was set up on Pentecost; he further said that his faith in the kingdom being set up on Pentecost had been shaken; and that Bro. Dickerson had failed to restore it, he therefore wished Doctor Barclay to give his testimony for the kingdom being set up on next Lord's Day.

Dr. Barclay consented; but stated that *there should be no more arguments in the church on that subject; and that the name of Jesus was blasphemed by those who preached the personal reign of Christ upon the Throne of David over the Jews, (restored), and the nations in virtue of the Covenants of Promise made to Abraham and David, and brought into force by his resurrection from the dead.* Dickerson also remarked, that it was awful for a man to think of Christ coming to this earth to reign personally on David's Throne, over the wicked nations; and to cut them in pieces with swords! But of all the nonsense I ever heard from lawyers and divines this surpassed all. Bro. Stewart, one whom we have lately taken from the M. E. church, was present, and said such language disgusted him, and he was glad he had escaped such ignorance. I suppose we shall have the Campbellite kingdom proved next Lord's day, but we want the testimony. Bro. Lemmon was

in Washington and spoke at the water when Bro. Stewart was immersed.

I shall write again soon, and give you further particulars of our Campbellite friends. I remain Yours in the One Hope,

RICHARD A. BOARMAN.

Washington, D. C., Dec. 24, 1855.

A LIBERAL WISH.

DEAR SIR:—I am well pleased with the *Herald of the Kingdom and Age to Come*. I believe all you say on that subject. Will you please send me word whether or not you will come to Illinois next summer; and if so, will you come to Adams Co.? If I were able I would send you two hundred instead of two dollars for the Herald.

I remain yours in hope of being planted in the likeness of Christ's death, that I may be with Him in the Age to Come.

G. W. ROBINS.

Camp Point, Adams, Ill., Dec. 22, 1855.

~~DEAR~~ A visit to Illinois is not impossible at the time specified; but more than this I cannot say just now.

A WORD IN SEASON FROM THE FALLS OF GENESEE.

DEAR FRIEND:—I have been a constant reader of your Herald of the Kingdom for a number of years, and I do cheerfully and gratefully say, it is free from the contaminating thoughts of sophistry, its monthly advent is hailed propitiously by me, and some of my friends also. Its lucid, clear and exegetical, deductions of the word of life, increase in me, more and more, a profound reverence for the word of God; and the great and glorious purposes he has revealed to the children of men. So the more light shines on my mind the more I feel infinitely indebted to God who gave it.

Your two last articles on the "*Mystery of the Covenant of the Holy Land*" promised to Abraham, and sealed by the blood of Jesus Christ, his great seed, is truly good and instructive. I think I hear my Father say as he has said of Israel, "This people have I formed for myself, they shall show forth my praise."—*Isai. xliii. 21.*

The prominence you give in the Herald to the "Gospel of the Kingdom and the name of Jesus Christ," I appreciate; and it meets my most hearty approbation, and most assuredly would I consider my faith defective, and coming short of the faith of the Gospel, were I ignorant of the Gospel preached to Abraham, which was none other than that

which is set forth in all the Prophets, by our Lord himself, and by all his Apostles, even the Gospel of the Kingdom. And as assuredly would I consider my "obedience" in immersion invalid and defective, had I not had that glorious Gospel of the Kingdom of Jesus Christ, shining with intelligence and delight on my mind, and in the full exercise of my definable and intelligible faith, on that day when you, dear friend, was an eye-witness of my going into the water, and putting on the name of Jesus Christ. I say whatever may have been my former "faith" and "obedience" in the sincere honesty and integrity of my heart, and however much tolerated of God in my ignorance, but with the light of the Gospel of the kingdom of God and the name of Jesus Christ, as it now pours its genial rays into, and upon my mind: were I to neglect, or be unwilling to yield obedience to that Gospel of which Messiah, the King anointed said, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned:"—I again say, were I to refuse that obedience in demurring to be baptized into that Gospel, my own conscience would condemn me, and I think our Lord Jesus likewise.

Herein I think, speak and write freely and independently, not forgetting courteousness, so far as circumstances will allow; for there is a time when forbearance ceases to be a virtue, but even then courtesy is becoming in us.

I admire your free, untrammelled, independent mind, and manner of giving expression to the word of God, aside from the theological bias and platonic philosophizings of the day; which have for many centuries rested like an incubus or night-mare on the public mind, to the grievous perversion of the pure and unadulterated word of the living God, which alone giveth life.

Your "*Elpis Israel*" I have had nearly from its first publication; at first reading, I admired its profoundness, and feel thankful for the light it has thrown, and continues to throw on my mind, on many Bible subjects; not that its interpretations could or should mould my mind, except as I perceive truth in them; for I think I have learned from experience to "cease from man whose breath is in his nostrils." In saying this I am not arguing for the right of private judgment; neither do I mean to be understood as claiming a right to say to you, or any other man, my judgment is as good as yours; but I do mean to say to every man, that you, nor I, can have any right to think we honor God by our faith, whilst our intelligent judgment and conscience are not going along with the things believed. I may be bowing to it, but

I am conscious I am not believing it; for "with the heart man believeth unto righteousness." Some few things in the *Elpis Israel*, in the exercise of my reasoning faculties, my mind does not consent to as yet, but I do not want to be understood as saying you are wrong or in error, by no means; but the probability is rather I do not perceive them in the light you do by not understanding them. God's word is truth; this I do believe. Yet some things may be taught in it as yet I may not see righteousness in; if so, I am conscious then I do not understand their meaning; for if I did I consequently would see righteousness in it.

"*ANATOLIA*" I have perused with care and elaborate study, and am much instructed by the able and masterly manner you have pursued the developments of the kingdom of men, (particularly since Jehovah gave the kingdoms of this world whosoever the children of men dwell into the hands of the King of Babylon—as in Jer. 27, and Dan. 2,—and has never yet recalled that grant), progressing on its course from the root and stump of the tree through all the grandeur of the prophetic symbols, so beautifully portrayed by the unerring pen of inspiration on the prophetic chart.

You have, to my mind, accurately kept in juxtaposition the Little Horn with Eyes and Mouth, and the Little Horn of the Goat; their fraternity is apparent, manifestly so; and that the little Horn of the Goat will yet represent the power of the whole dominion under one chief, I can have no doubt of. I have examined *Anatolia* very carefully, with various historical authors before me, to satisfy myself of your accuracy; for I cannot believe anything without indisputable evidence, and I am free to say your historical facts I have found correct, so far as my reading extends.

Of a long time I have disciplined my mind not to yield to the *ipse dixit* of men, although clothed in "ministerial dignity," however much I revere and honor the divinely instituted office of "the ministry;" but that does not make the men officiating in that capacity inspired, more than you or me. Of course some things in *Anatolia* are yet presumptive evidence, and we must wait for future developments for their verification.

Meanwhile let us be as little children in simplicity, but men in understanding; still learning from the "lively oracles" what the mind and will of the Lord is; closely observing the signs and developments of the times; knowing that the coming of our Messiah draweth nigh, and that we are nearing the time when "the kingdoms of this world will become the kingdoms of our Lord, and of his

anointed."—Rev. xi. 15; Ps. cii. 22. Till then let us watch and pray; ever "presenting our bodies a living sacrifice, holy and acceptable to our God, which is our reasonable service." That we may be found doing this, is the prayer of your brother in waiting for the coming and kingdom of our Lord Jesus Christ.

JAMES McMILLAN.

Rochester, Dec. 28, 1855.

Immersion apart from the "One Faith," no Baptism.

MY DEAR FRIEND:—I will now endeavor to state what I believe the scriptures teach on the subject of Baptism. But in order to meet more particularly what I suppose your difficulties are in regard to it, another question must be answered, which is *What is the Gospel?* Because you will say at once that the belief of the gospel is necessary previous to immersion, and that any person who is immersed while ignorant of the gospel is no more benefitted by it than an infant who is sprinkled. Here we agree. Well then, the point of difference must be on what constitutes the gospel, and this is *the point* at issue; once arrive at the scriptural solution of that all-important and vital question, and all difficulties in regard to what is called re-immersion will vanish as darkness before the light.

There are *two sets of views* extant in what is called "The Christian World" in answer to this question. The first, and almost universally received views, is something like the following—"The gospel is the good news of salvation by Jesus Christ," giving it summarily in one sentence. Analysed it is this—the belief of the facts touching the death, burial and resurrection of Jesus. The souls of those who believe these facts and live a consistent life will at death be separated from their bodies and carried to heaven beyond the skies, where Jesus sits at the right hand of the Father: that their bodies return to dust and at the resurrection these souls and bodies are re-united, then judged and taken away again back to heaven, according to which theology the poet sings,

"With thee we'll reign, with thee we'll rise
And kingdoms gain beyond the skies."

The wicked on the other hand at death have their souls separated from their bodies, sent down to hell there to be tormented till the resurrection when they are re-united with their bodies, judged and sent back to endure endless torments for ever and ever. This is the general view of the gospel in which you and I were instructed from our earliest infancy. The *other view* is this. The gospel is the good news or glad tidings concerning

the establishment of the kingdom of God in the land of Palestine, over which Jesus of Nazareth, who once appeared in our world as a sufferer, died, was buried and raised again the third day and is now ascended to the right hand of the Majesty in the Heavens, will, at his return in power and great glory, reign as "*King of the Jews*," sitting upon the throne of His Father David, associating with Him the saints, who will then be raised from the dead, and those who are living changed, who will reign with Him as Kings and Priests in his Kingdom over the restored 12 tribes of Israel and the Gentile nations; which shall all become the kingdoms of Jehovah and of His Christ. Now here are two opposite and distinct statements of the gospel. Can you say that they are alike? or that both can be right? I think you who are accustomed to think philosophically will with an unbiased judgment answer, "No." Truth is a unit, harmonizing in all its parts, and no two truths can be antagonistic; but here are two theories laid down, both claiming to be "gospel," and yet the one nullifying the other; if the former be "the gospel" which was preached to Abraham, of which Moses and the Prophets wrote and spoke and Jesus and his apostles proclaimed for the acceptance of mankind, then the latter must be spurious and fabulous. If the latter be "The gospel" then indeed must the former fall to the ground, and be reckoned among those traditions by which, Jesus said, the Pharisees of old "made void the law of God." Now, I will not here stop to prove by testimony and argument which of these is "The Gospel," as my object is now to show the position of those holding these theories in connection with Baptism. I will therefore assume that which I am also prepared to prove, viz.: that the latter of these is "The Gospel, and the only gospel, which was preached to all nations for the obedience of faith." In using the term, "The Gospel," in the following part of this letter I use it in this sense. Taking my stand here then, I will ask the following questions, "What was that Jesus commanded his Apostles to go into all the world to preach?" Ans. The Gospel.—Having preached that gospel, what is next affirmed? Ans. He that believeth (the gospel) and is baptized shall be saved; and he that believeth not shall be condemned.—Did baptism in any instance precede the belief of the gospel, or did the belief of any thing substituted for the gospel and passing current for it, entitle the individual to Baptism? Ans. Baptism in no instance preceded belief; and no theory, however sincerely believed, or dearly cherished, can be put in place of the gospel.

In relation to my own case, I asked my-

self these questions — Did I, when immersed fifteen years ago, believe the gospel? I did not know what the gospel was. I understood nothing about the kingdom of God, which is the subject matter of the gospel, supposing that it was now in existence in the world, and called the "Kingdom of grace," and when I died my disembodied soul would be conducted beyond the skies to the "Kingdom of glory." This being only human tradition, teaching me to look for things which God has never promised, and which consequently I never could possess, however sincerely believed, did my immersion avail anything? I answer, no. It was not the "obedience of faith" enjoined in the word; for my faith being defective, the immersion which followed that faith was defective also; and as Paul says, "There is one Lord, one faith and one baptism, my faith and my immersion were both alike worthless."

So that if an individual believing any theory, and being immersed, afterwards comes to understand and believe the gospel, he must of necessity be immersed again, for the reason that belief of the gospel, and not a substitute for it, precedes baptism according to the law and command of Christ.

I think then you will perceive, that we are but consistent in demanding that those who come to the understanding and belief of the gospel, whatever they may have believed before for gospel, and though they may have been immersed, should be immersed again, that they may be the subjects of the "One baptism," which can only result from their having embraced and holding on to the "One Faith," and "One Hope of the Calling."

Yours Faithfully,

CHARLES HALYBURTON.

New York City, 1855.

Every Thing Asserted, Nothing Proved.

DEAR BROTHER THOMAS :—I hope this will find you and yours in health and entered on a year that will abound in blessings to you.

Mr. Campbell of Bethany, was here with us a fortnight; I heard him once.—He appears to have made no progress in the knowledge of the Bible. He still dwells on the old themes, the coronation of Christ, and setting up of the Kingdom on the day of pentecost;—that Christ was, the ruler of the Universe, and that the father had vacated his throne in his favor. I did not hear him state all this, but I have it from good authority that he did so assert. It is wonderful, how boldly he asserts and how little he attempts to prove. The effect of time is very apparent on him physically.

I cordially congratulate you, my dear Brother, for the very able manner in which

you have contended for the Truth in the Herald during the past year; if much good does not result from it the fault will not be yours. I believe the Herald is doing good, and trust therefore, that the circulation will be greater this year than ever. I want you to send me fifteen copies for this year, for which I herewith enclose you a check.

Yours most truly.

WM. P. LEMMON.

Baltimore, Md., Jan. 8, 1856.

☞ Loud and positive assertion is the the only resource left to President Campbell. He has no testimony to establish his theories; which are therefore nothing more than the fancy sketches of a lively imagination romancing in the flowery fictions of the schools.

Without doubt Jesus was "crowned with glory and honor" after his ascension, in the sense of being "exalted to the right hand of God, and made both Lord and Christ," for Paul and Peter so declare; but it is also true, as testified by Paul, that "all things are not yet put under him." The Twelve Tribes are some of these things; and we see them at this day as rebellious as they were, or even more so, than when he wrote his letter to the Hebrews. But David says of them, "they shall be willing in the day of his Son and Lord's power." This then, is not the day of his power, for his people Israel is not willing to submit to him: therefore the kingdom was not set up on Pentecost, nor since; but remains to be established: for when his kingdom exists, where that is, there will his power be.

We thank our beloved brother for his kind wishes, and liberal support; and trust that the seed sown with his generous coöperation will shoot forth and ripen to the honor of the truth, and our mutual advantage in the kingdom of God.

EDITOR.

A GOOD REASON FOR SUBSCRIBING.

DEAR SIR :—Herewith I forward you the amount of the subscription to your periodical. I send it at my earliest convenience, esteeming the Herald to be a paper containing the most wheat, and freest from chaff of any periodical of my acquaintance. You will therefore please send it as before to my address, and so oblige

Yours truly

M. P. CHAPLIN.

Wooster, Kosciusko, Ind.,

Jan. 1, 1856.

☞ It is customary with authors and publishers of books to advertize the "Opinions of the Press" (those only, however, which are favorable to their interests) to induce the public to purchase without knowing their

contents. The books commended cost "the Press nothing; are superficially scanned, and oftentimes not read at all, except where the authors are the reviewers of their own works, or a reviewer is paid to read and commend the book through thick and thin! If books were to depend for their sale upon the opinions of the public consequent on reading them, and thereby creating in them a desire to possess them for reference or a second reading, few would be sold. It is the "opinions of the press," not the opinions of the public, that sell them, and fill the coffers of "the trade;" while their lean authors get leaner on the glorifications of the press, and the pittance eked out to them by the speculators, whose ambition is not to instruct the people, but to publish *what will pay*.

But *truth*, especially *God's truth*, is a commodity unsought for by the world. It is an article in no-demand; and publishers being of the world, will not undertake to create a demand for it, except upon terms most hazardous, and often ruinous to the author. If the latter will work for nothing, and find himself, and be responsible for all loss, they will publish for him, procure him favorable "opinions of the press," and relieve him of all the profits by an extortionate commission." Our friend, Mr. Robertson, in settling with the printer and publisher of *Anatolia* in London, says, "I have strongly remonstrated with them against their charges; but so exceedingly fraudulent is shop-keeping generally, now carried on in this modern Babylon under the guise of "competition in trade," that few, if any, shop-keepers care to undertake any transaction which does not realize to them a profit of from fifty to one hundred per cent.

Because *the truth will not pay* we have for our works "no opinions of the press" to advertize, commending their purchase to the liberality of a "discerning public." We have to be content, therefore, with the slower process (but more creditable and satisfactory) of leaving them to make their own impressions, and to work their own way. The unpurchased opinion of independent and thankful readers is a more reliable commendation of a work than reviews and opinions of the press. Occasionally we present the former in our "*Analecta*," as in the note before us: besides that our subscribers like to know the opinions of one another concerning the ideas they contribute to disseminate from one side of the earth to the other, we think they must be gratified in perusing the testimony that meets them from time to time, evincing that the works they enable us to issue are a power that enlightens and turns to God's righteousness, because they are *the truth*.—

EDITOR.

The Punishment of the Wicked.

IN regard to the "punishment of the wicked," very little is correctly known of what the scriptures really teach upon the subject. The opinion of the populace formed for them by the clergy, is based upon the assumption, *that the thing to be punished is an immortal soul*. All words, therefore, found by them in the Bible used in connection with punishment, are, of necessity, perverted from their ordinary signification. "The wages of sin is death," and "the soul that sinneth it shall die." These are the words of the Holy Spirit, which reveal to the unsophisticated mind, *that souls are mortal, and doomed to death if they labor in the service of sin*. Nothing more than this can be extracted from them. But, if they are thrown into the theological retort of the Gentiles, and a little of their "philosophy" be cast in with them, their combined distillation will result in a very different product. The "soul," say they, "is a particle of the Deity's substance; immaterial, and therefore immortal." This is their philosophy, which Paul cautions the Colossians against—an assumption, without a shadow of proof beyond the illusion of mesmeric psychology. If the victims of this delusion read the words of God, those words seem to reveal to them the very opposite. I say *seem to reveal*; not that they really do; it is the false assumption with which their brains are preoccupied that gives an interpretation to the words which does not appear to a mind unspoiled by Gentilism. They interpret the words of the Holy Spirit upon heathen principles. Thus read, the texts quoted affirm, *that souls, being immortal, are doomed to endless dying, if they labor in the service of sin*. Death, destruction, corruption, punishment, perish, &c., affirmed of "soul," if said "soul" be declared to be immortal, or deathless, must signify dying, destroying, corrupting, punishing, perishing, &c., processes, which in the nature of things, can never be consummated. How a thing can be said to be *dying* which never attains to the consummation called *death*; or "punished" which is eternally in a state of unconsummated punishment; is an enigma which scripture and reason abandon to those who, being well practiced in straining out gnats, and swallowing whole herds of camels, have but to shut their eyes and open their mouths, and implicitly ingulph whatever comes redolent of "Mystery!" The old minister referred to in bro. Chase's letter in our last number, appears to have been of this very sagacious generation. He assumed that the "these" were immortal; and from this assumption very naturally inferred that the "everlasting punishment" they were

commanded to go away to, was an everlasting existence in a penal state. But the "these" being mortal, what then? A "horse laugh" is a resounding answer to so inconvenient a question! To have given this the only solution of which it is susceptible would have been confounding. The sophist would rather speculate on the word "everlasting" than be pinned down to the proof of his assertion, that *soul is essentially immortal*. This is the first thing for eternal tormentists to do; the next is, to prove that the words of scripture are to be taken in a sense contrary to what is usual. When they have accomplished this, we may burn the Bible as a provoking, pestilent, and incomprehensible book; which is, in truth, the low standard to which the clergy have reduced it by their sophisms and unintelligible jargon, in the estimation of thinking men unenlightened in the truth. Everlasting punishment does not imply everlasting existence; it only implies that whatever the punishment may be, the party punished will never be delivered. *The punishment is post-resurrectional, torment by pestilence, famine, pauperism, war, sufferings, &c., "ending in death."* This is the punishment of the *αιων*, whose judgments break in pieces the governments of the nations and their armies, styled by the Lord our King in the aggregate, "the Devil and his emissaries," into whose territories the resurrected "unjust" are commanded to go away or "depart," that they there may participate in the dire calamities of the crisis. In these they will be ingulphed; and, as Paul says, "destroyed." *Israel and the Saints will punish the Devil, his angels, and the resurrected unjust.* This is a statement which few of this generation can understand: but they who know what the kingdom of God is, and how it is to be set up, will be at no loss. We can only affirm it now. Study the words, "judgment was given to the Saints," and more will be seen in it than at first sight appears. From this judicial punishment there is no redemption; its calamities terminate in death from which there is no deliverance. The subjects of this interminable death—a death which does not end in resurrection to life—are punished with an everlasting punishment, or *everlasting extinction of being*. EDITOR.

Messiah's Birth-day.

DR. KENNEDY observes that the most remarkable events in the New Testament occurred on days memorable also, and no doubt therefore typical under the Mosaic dispensation; and he says, "It deserves our attention, that whenever the modern Jews celebrate their Feast of Tabernacles, which they never fail to do every year in its ap-

pointed season, they at the same time celebrate not only the birth-day of the world, but of the promised Messiah too; for the Messiah was born on the first day of the Feast of Tabernacles, and was circumcised on the eighth, or great day of the same." Again, he says, in another place, and upon another set of astronomical calculations, that, "It is undeniably certain that our Lord rose from the dead on the morrow after the 15th of Nisan;" the day on which the wave-offering of the First-fruits was made. On this day, the Lord Jesus *Adonai Yehowah*, arose, and became the first-fruits from the dead of the sleeping saints, as saith the apostle in 1 Cor. xv.

"The Church" Infidel.

"The faith of 'the church,' says a sectarian writer on prophecy, 'is so low, as to be almost extinct. Knowledge of the doctrines of salvation, which the extension of general information has caused to be acquired with facility, is mistaken for faith in the word of God; and a very large portion of the Bible is as completely disbelieved, or perverted, or twisted into nothing by the majority of professing religious people, as it is by avowed infidels. From this state of practical infidelity which pervades the religious world, nothing can rouse and save the people but calling their attention to the things which the word of God reveals to be coming on the earth. Mr. Joseph Wolff declared to me, and desired me to make it everywhere known, that in conversing with one of the principal managers of the Church Missionary Society respecting the preaching of the gospel in Persia, he was told by him that the gospel ought not to be preached there, because it was dangerous for men to believe it; and that Russia ought to carry nominal Christianity into Persia, first of all before the Persians were instructed in vital Christianity. Now this opinion is diametrically opposed to the precept, and example of the Word of God; and contrary to all experience, as it is notorious that vital Christianity is much more reviled in nominally Christian countries than it is in other parts of the world. Yet this is the doctrine of too many of the chief supporters of Missionary Societies."—*Dral. on Proph.* p. 358.

There is no reason why we should reject the testimony of sectarians against themselves; especially when that testimony is confirmed by universal experience. We know that the above is true, and have therefore, affirmed the same without reservation. What, however, very much surprises us is that writers making such statements can still continue to regard such infidel professors as christians. EDITOR.

In whom does Jehovah Delight?

If the answer to this question were to be deduced from that which is highly esteemed among men, it would be unintelligible to a mind unsophisticated by their traditions. The papist would say, that the delight of Jehovah is most certainly in "His Holiness," the Vicegerent of Jesus Christ, enthroned upon the Seven Hills; and in all devoted to his sacred and pontifical majesty. But to this the Greek would decidedly object. He would say that Jehovah could have no delight in the chief of an image-worshipping faction, that "forbids to marry;" and, according to the testimony of Gregory I. "has the pride and character of Antichrist" in assuming the "Blasphemous Name" of *Universal Bishop*. He would claim that the patriarch of Constantinople, or of late years, that the champion of the Orthodox Faith, the Czar of all the Russias, the mortal foe of the pagan Turk, the oppressor of the apostolic church, and defiler of the Holy Places in Jerusalem, with all the faithful of his communion, were they in whom Jehovah delighted above all the earth! Here is an issue joined at once between Greek and Latin; one, however, which all protestants agree cannot be sustained in favor of either party; both of whom are equally condemned as reprobate by the word of God.

A man instructed by this word will not object to this judgment of the protestant upon the worshippers of the dragon and the beast; but what will he say to the protestant implication, that because they are reprobate—because Jehovah has no delight in those that delight in popes and patriarchs, Greek papas and Latin priests—therefore he delights in "the names and denominations," the sects and parties, of anti-Greek-and-Latin religionism! Does hatred of the one necessitate delight in the other? A man may protest against murder, adultery, and theft, with very virtuous indignation, having no inclination for these crimes; nevertheless he may be given to COVETOUSNESS, or the *heaping up of this world's riches*, which equally excludes him from the kingdom of God.* The reader will therefore perceive that a zealous protest against flagrant evil may be highly characteristic of a man, or party; while sin in another form may be highly approved, and even made the basis of respectability in church and world. What sin is more practically respectable and approved by protestants than covetousness? The most pious of them are the most "diligent in business" to make money to spend upon their lusts; so much so that what they call "the world" is unable to surpass them. Their

very benevolence is ostentation, and gratefully odorous to their pride of life. But in what are they rich towards God? "In subscribing liberally towards the erection of magnificent churches!" "*God dwelleth not in temples made with hands, neither is he worshipped by men's hands.*" Are they rich towards God in giving largely to "the clergy?" The clergy are not God's, but Satan's. They are the ministers of those temples, where he positively declares he does not dwell; and their ministrations never disturb that covetousness which excludes from the kingdom of God. How can they be God's when he turns his back upon their holy places; and will not accept them for his abode? And if not his, whose can they be but his adversaries; and "he that is not with me," says Jesus, "is against me!" Are they rich towards God in sending his gospel to the heathen? Alas! they know not that gospel, how then can they send it? Their zeal is the spirit of adventure and romance; a zeal without knowledge, that compasses the world for a proselyte, who when "converted" is ignorant of the first principles of the oracles of God:—"their fear is taught by the precepts of men."

But, it may be asked, if Jehovah delights neither in Latins, Protestants, nor Greeks, who in "Christendom" remain for his delight? "His temple and altar, and them that worship thereat;"† but in the court-occupants without that temple he has no delight; for they trample his holy community under foot. The worshippers at His altar are themselves the temple in which He dwells; and the only temple he has upon the earth. Paul, in addressing those that worship God in spirit and in truth, saith, "Ye are the temple of the living God; as God hath said, 'I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'" Jehovah delights in those sons and daughters "who walk uprightly, and work righteousness, and speak truth with their heart: *who backbite not with their tongue*, nor do evil to their associates, nor take up reproach against their neighbors: in whose eyes a vile person is contemned; but who honor them who fear Jehovah: who swear to their own evil, and change not; who put not out their money to usury, nor take a bribe against the innocent. They who do these things shall abide in Jehovah's habitation, and dwell in his Holy Hill."

* Ephes. v. 5; Luke xii. 13—21.

† Rev xi. 1.

But alas, how much cause is there of deep regret on account of some who pretend to the divine relation of sons and daughters of the Lord Almighty, because of their violation of these things! Our personal experience of the fact on the part of persons making specious claims to apostolicity of faith and hope, we are mortified in bearing witness, is but too abundant. We know practically something of Paul's experience in Galatia, where, he says, that, notwithstanding the infirmity of his flesh, some received him as a messenger of God, speaking loudly of the blessedness they had been introduced to by his instrumentality; so that, continues he, if it had been possible, they would have plucked out their own eyes, and have given them to him! But what a change has come over some of them by the time of his writing his letter to them! They had been so estranged from him by troublesome pretenders to superior sanctity, that he had to ask them, "Am I become your enemy because I tell you the truth? and to declare that he stood in doubt of them. This unhappy condition of things was produced by backbiting with the tongue, not speaking truth with the heart, and taking up reproaches. Speaking of these evil tongues, he says, "I would that they were even cut off who trouble you." They professed great zeal concerning a certain constitution, which placed them in opposition to him who brought them to what understanding of the truth (which appears to have been little, or superficial, enough) they had acquired. They were opposed to that constitution of things he had introduced among them. They wanted something more gratifying to the flesh, which would exalt them to place and power, and either exclude the apostles from the Galatians, or subject him to their Diotrophic control. Speaking of these perverse men, he says, "They zealously affect you, but not well; yea, they would exclude you, that ye might earnestly desire them." This restraining of the Galatians from the apostle could only be the result of backbiting, hypocrisy, and calumny. The doctrine he taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order; and to the edification, or building up of the body of Christ in its most holy faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display. Unmindful, therefore, of their obligation to the apostle, they resorted to the usual policy of the mean and superficial, and strove to depreciate him that they might exalt and popularize themselves. But the apostle saw through their

pretended zeal, whose fruit was only evil, and that continually. They preached to them liberty, while they were themselves the slaves of sin; and made themselves felt in all their doings by the contentions they caused between their brethren, and their much-ado about trifles; while they disregarded the honor and interests of the truth.

Such characters are not likely long to impose themselves undetected upon an enlightened community honestly devoted to the truth. No fountain pours forth at the same mouth sweet water and bitter. What matters their profession of faith in the gospel of the Kingdom, if that faith do not develop "righteousness, and peace, and joy in the Holy Spirit?" Will the wordy prayers of some, or the pharisaism, and the gnat-straining of others, atone for that world of iniquity that flames forth from their fiery tongues? "They whet their tongue like a sword, and bow their arrows, even bitter words; that they may shoot in secret places at the blameless." Against such ambushes the honest have no defence but their integrity, and uniform consistency in the right. Compare such with the backbiters, and it will always be found that the latter are only conspicuous when there is evil occurrent. Mark them well, and you will find them "treacherous, heady, devils (*diaboloi*), incontinent, fierce, enemies of good men; and among them silly women laden with sins, led away with divers lusts." Follow them into their daily walk, and you will find them on the best of terms with the world, which is emphatically the enemy of God. They crucify the Lord afresh by the contempt their unchristian conduct brings upon the truth. They profess to know God, but in their works they deny him; so that by reason of their pernicious ways the way of truth is evil spoken of. Where the table of the Lord is there you find them not; but where the enemy of his truth encamps, there you find them striving to make themselves agreeable! Is the truth they pretend has made them free, contending amid discouragement to maintain a position in the enemy's camp? Do you find them, like Aaron and Hur, upstaying Moses' hands against Amalek, occupying a position where they can respond, "Amen?" Illiterate, and but little practised in the art of thinking correctly; their time, too, almost wholly absorbed in earning their daily bread; with but small ability to dig out for themselves the deep things of God; do you find them adding to their newly begotten faith, knowledge for its increase, where alone, upon the principles they have professed, it can be obtained? Do you not rather find them frequenting the conventicles of Satan where neither can be heard; or places where the soil is so unproductive,

that, if the incorruptible seed may have sprouted, it has not strength enough to enable it to attain the stature of a perfect plant? Can such professors be believed when they say they love the truth; seeing that they wander off to conventicles where the truth hath no place; or to places where it is so little understood that it cannot be scripturally stated, illustrated and proved? Ask them why they act thus treacherously? You will find from their gnat-straining excuses a real cause they endeavor to conceal. They will pretend that they were sick, or that they were too far off from the meeting,—but, it is useless to particularize, their pretences are countless as they are crotchety and shallow; and such as people make for not doing a thing they have no mind for. Their self-love has been wounded; their petty ambition controlled; their looseness of manners discountenanced; their business prosperity endangered; their popularity jeopardized; their respectability imperilled; their worldly repute hazarded—in short, their adorable self, to which they are habituated to burn incense in ministering to the lusts thereof, is too much crucified by the testimony of God faithfully expounded; and therefore they flee from it under divers pretences, into the by-ways of the surrounding wilderness. There in the dark recesses of the earth, the voice of truth reaches them not. Their consciences there obtain a searing which gives them rest. They are gone; and you see their faces no more at the table of the Lord, having sold themselves to self and its natural perverseness.

Doth then Jehovah delight in such as these? In people who lay not hold heartily upon his truth, but are ever ready to embarrass it? If that truth were committed to their fostering care, what would become of it? It would perish miserably, and vanish from the earth! From such professors may we be defended, and effectually delivered by the coming of the Lord. EDITOR.

The Roman Populace.

THE Roman populace, ever turbulent, ever fickle and sanguinary, have preserved their traditional character unimpaired from the earliest dawn of their history to the present time. "Rome of the Popes," wanting a strong civil government, was more licentious than the Rome of the Republic or of the Emperors. St. Bernard, writing in the twelfth century to an exiled Pope, describes the Romans in terms which will apply to them at this day. After remarking their notorious perverseness for centuries, he says: "They are a people unused to peace, fond of tumults, intractable, and remorseless, not

knowing how to obey unless they can no longer oppose resistance." The contest between the Emperor Leo, called the Isaurian, and the Italian clergy, at the opening of the eighth century, severed the bonds which feebly bound Rome to the Eastern Empire. From that time, when the temporal power of the Popes began to take form and consistency, until the final consolidation of the Papal States, some four centuries later (1278), anarchy, war, and bloodshed prevailed at Rome almost without intermission. The chair of St. Peter was repeatedly contested by armed force, many Popes died violent deaths, and many were deposed and driven into exile. We select some of the most remarkable instances:—In the year 767, the Governor of Passi, on the death of Paul I., compelled the bishops to consecrate and elect his brother Constantine, a layman, to the papal chair: next year Constantine was torn to pieces by the populace, and many of his adherents perished with him. Leo III. was assaulted in the year 799 by a band of armed men, headed by two Roman chiefs, who stabbed him in several places and attempted to pull out his eyes and cut out his tongue; the Pope was with difficulty rescued. Many civil contests succeeded, and in 867, Lambert, Duke of Spoleta, sacked the city of Rome, as a retaliation for the election of Adrian II. Thirty years later, Stephen VII., who had disinterred the body of his predecessor, Formosus, was seized by the revolted Romans, thrown into a dungeon and strangled. Leo V. was deposed in 902, two months after his election, by his chaplain, Christopher, who was in his turn deposed, two years later, by another faction. John X. died in a dungeon, and it was said that he was smothered. His successor, Leo VI., is also said to have been murdered. From 963 to 965 there was a civil war for the papal chair. Tranquillity was restored, and maintained for a few years by the power of the Emperor Otho I., but on his death, in 973, fresh disturbances broke out. Benedict VI. was seized and strangled by the partisans of Francone, a cardinal, who then caused himself to be elected Pope, as Boniface VIII. He was expelled by Otho II., and Benedict VII. was elected, and was succeeded by John XIV. But on the death of the Emperor, in 983, Francone returned, again usurped the papal chair, and put John XIV. to death. At the close of the tenth century there were fresh contests for the papal chair. Gregory V. was expelled by a revolt, and one John, Bishop of Piacenza, was put in his place. Otho III., then Emperor of the West, marched on Rome with an army, 998, bringing Gregory with him. The treacherous Romans, in alarm, seized

John, the Pope of their own creation, pulled out his eyes, cut off his nose and tongue, and threw him into a dungeon. Gregory ordered the unfortunate man to be ignominiously dragged through the whole city. In 1012, and again in 1038, the election to the popedom was disputed, and caused the usual disorders. In 1047 there were three rival Popes, but a council deposed them all. On the death of Stephen IX., in 1058, fresh disturbances broke out. The troublous period which followed was marked by the pontificate of Gregory VII., which we pass over, as we are not writing a history of the popedom. The next Pope who died in exile was Paschal II., who expired (1118) as he was leading a hostile army against Rome. Paschal's successor, Gelasius II., was not approved of by the partisans of the Emperor, and we are told that one Cencio Frangipane broke upon the gates of the Lateran, seized the Pope-elect, an old man, kicked him, and took him prisoner to his own house. The people rose and released the Pope; but the Emperor, Henry V., approached with a military force, and the Pope fled to Gaeta, taking the same route as was recently followed by Pius IX. Gelasius took refuge in France, and an anti-Pope was elected at the instance of the Emperor. The schism which followed, and belongs to church history, lasted twenty years. In 1143 an insurrection broke out in Rome, and a republic was established in defiance of the Pope's authority. Eugenius III. carried on a long contest with the republican senate, in the course of which he several times departed from Rome, and returned on conditions. Nicholas Breakspear, an Englishman, was elected Pope in 1154, and took the name of Adrian IV. He endeavored to bring his rebellious subjects to obedience by withdrawing from Rome and placing the city under an interdict. He died at Anagni, having resided very little at Rome during his pontificate. The republic was finally subdued (1179), after a long civil war, by Pope Alexander III., whose death followed quickly on his success. In 1278 the authority of the Pope over the Roman States was fully established and recognized by the Emperor, and from that time we find in the history of the popedom, with enough of civil strife, none of the sanguinary atrocities sketched above.

From 1305 to 1366, the Popes resided at Avignon, to the great grief of the Romans, who frequently prayed for their return. During this period the well-known insurrection of Rienzi broke out. It commenced in 1347, and history, romance, and poetry have united to impress the rise and fall of the enthusiast on the world's memory. The circumstances of his life are most interest-

ing, and his character remains one of the riddles of history; he was elevated by raising the people against their nobles, who administered the government, and he was massacred by the populace, when he endeavored to bring them back to order with the strong hand. On the death of Rienzi, the power of the Popes was restored, and in 1367 Urban V. came to Rome from Avignon.

From this period to the accession of Nicholas V. the history of the popedom is but a record of schism and civil war. Nicholas died in 1455, after having firmly established the hierarchical form of government, which continued until the accession of Pius IX. The government and succession of the Popes proceeded from this period without interruption or war until the breaking out of the French Revolution. The occupation of Rome by the French republican armies, the captivity of Pius VII., and Bonaparte's treaty with the church are within living memory.

The contest which the Roman Radicals waged against Pius IX. was no more than a renewal of the struggles commenced in the twelfth century, for the establishment of a civil government independent of the Pope's authority. It terminated as the former had done; the transfer of the holy see to any other city would deprive Rome of her importance, and gravely affect her material interests. The consternation caused by the flight of the Pope was great amongst the Romans. Hitherto Pius IX. has not shown much resolution, and resembles Pope Eugenius III., above mentioned, who spent his life in negotiating with his Republicans.—*Selected.*

THE WICKED.

"The righteous shall be recompensed in the earth: much more the wicked and the sinner."—*Prov. xi. 31.*

"The wicked shall not inhabit the earth."—*Ibid. x. 30.*

"The Lord hath made the wicked for the day of evil."—*Ib. xvi. 4.*

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—*Ib. xxi. 16.*

"The lamp of the wicked shall be put out."—*Ib. xxiv. 20.*

"The dead know not any thing."—*Ecc. ix. 5.*

"Upon the wicked Jehovah shall rain burning coals, fire, and brimstone, and a flaming tempest; this shall be the portion of their cup."—*Ps. ix. 6.*

"The wicked shall perish; into smoke shall they consume away."—*Ps. xxxvii. 20.*

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 Museovites in Asia; Jehovah's Invincibles; and the Destiny of the British Empire.

THAT system of interpretation must be the true one which, in the working, brings out correct results. We have said that the Russian power is "the King of the North" of the "latter days;" and that this king is "the Assyrian" of Isaiah in terminal manifestation; and that both the king of the north of Daniel, and the Assyrian, being the same power, are the one "Gog" of Ezekiel, the "Prince of the Roshians, Moscovites, and Tobolskians." This being regarded as settled, it is easy to know the preadventual destiny of all the kingdoms and nationalities of Europe and Asia in relation to that subtle and aggressive power. But, on the other hand, if the mind be not correctly informed of the import of Isaiah, Daniel, and Ezekiel's designations of the powers of the latter day, nothing can be understood aright; and its interpretation will be as confused and contradictory as Millerism and its kindred fallacies.

In the beginning of the gigantic war which has now retired into winter quarters, Persia made some suspicious movements of her troops towards her western frontier, which were then interpreted as a disposition to extend her dominion at the expense of Turkey. We called the attention of our readers to this at the time, and showed, that whatever present appearances might be, the prophets revealed the truth, that *ultimately Persia would be reduced to vassalage under the protectorate of the Russian power.*

Soon after our article appeared it was announced that the Persians had been quieted, and that British influence had acquired supremacy in the counsels of the Shah. This did not alter our conviction. British vigi-

lance went to sleep; but our faith was unabated; as it is at this time, in the ultimate triumph of Russia; and the establishment of her imperial protectorate over all the Babylonish habitable.

Providence doth all things well; and the proverb is wholly true, that man proposes much; but the disposal thereof is of God. This is remarkably well illustrated in the policy of the powers, and the conduct of the present war. Russia evidently proposed at an early period to make a descent upon Constantinople with her fleet, as she had done upon Sinope, from the harbour of Sevastopol; and doubtless also from Nicolaieff, and other ports of the Euxine. *She will do it yet*; for Russia being the "king of the north," it is written of that power, "He shall come against him (who divides the Holy Land for gain) like a whirlwind, with chariots, and with horsemen, and with many ships." Dan. 11 : 39, 40. Hence, "*the third point*" can never be established as the law of the Black Sea in the sense at present contended for by England and France. Russia will recover her present disasters there; and "*with many ships*" transport her hosts "into the countries" of her neighbours, "and overflow and pass over," or conquer them.

Russia, however, has been too hasty in the affair. *She proposed* to do the work before the time appointed of God had come. Her policy was to seize upon Turkey; and from thence to extend her dominion over the far East. This seemed to be her "manifest destiny." But, had she accomplished this enterprise, the purpose proposed of God would have been delayed, or entirely defeated. Russia in Constantinople direct from Nicolaieff and Sevastopol, would have left official and dynastic Continental Europe independent; and, in that case, all the nations

of Daniel's Four Beasts could not have been led on under One Chief Power against Jerusalem, the Holy City. Dynastic Europe must be brought under the chieftaincy of one imperial power, whose policy shall be able to move the nations to the accomplishment of its will. The purpose of Russia had, therefore, to be diverted; and its efforts turned in another direction. This has been the providential mission of France and England from their entrance into the strife. Unassisted by them, Turkey had succeeded in stopping the Russian advance at Silistria; the siege of which was raised by the Muscovites from apprehension of an attack upon their right flank by the combined forces of the Turks and their new confederates. Relieved of serious alarm from this quarter, and guaranteed against a surprise by a sudden return of the Russians by the Austrian occupation of the Principalities, the Allied army sailed from Varna in search of adventures and the picturesque. Its voyage upon the Euxine was in all the pomp of naval magnificence and power. They bore away towards the north-east, steaming and sailing for the unknown. They knew there was such a place as Sevastopol; but how to reach it from the shore, or how to enter it when reached, they knew as little as they were prepared. Providence sent them to Sevastopol to occupy their time, and the attention of their governments; and to hold Russia in check in the Euxine; but *to leave her at liberty to work successfully where it was necessary for her to begin.*

The Allied army had little or no purpose beyond doing something against Russia, that they might not be laughed at by civilians on their return for having simply "marched up the hill, and down again." It is doubtful if the Allies have a purpose even now; if they have, it is certain, if we may judge from what they fail to do, they cannot define it. In France, the voice of the people, (who are considered too much of the ape species to be allowed to talk on politics,) is stifled by the tyrant who rules them. He does not allow them to ask inconvenient questions on state affairs; but, in England, where talking without being much attended to is the people's privilege, the questioning of the government is incessant as to the object of the war. But nothing definite can be extracted from them. Their present policy is to fight in summer and diplomatize in winter, in hope of something turning up that may be called a settlement.

Such a blank prosecution of war must be taken as proof that they are acting blindly in the hand of God; and are the mere tools by which he is working out his own pur-

pose, which he has revealed to his servants in the Word. They have expended blood and treasure in flowing streams, by which they have worked themselves into a situation where they can do nothing. Their army is in a trap, hemmed in by impregnable barriers, which they acknowledge they cannot surmount. Their camp is open seaward, where there is no enemy; but on the land side the passes are all sealed, and they find no access. The commander of the French troops has communicated to his Emperor his conviction that nothing can be done against the Russians from the Allied position as a basis of military operations. Winter and the endurance of the Russians has brought them to a stand—a situation from which the wisdom of a council of war is appealed to for deliverance. This council meets in Paris under the presidency of the Frog Power. The British Government sends to it men celebrated for nothing but their position. The fact is, it is only blunderers and noodle-minded people that the nature of the case demands. Intelligent, far-seeing, spirited, and independent men, are not the instruments fitted for the times. If you wish costermonger panniers to be hawked from door to door, they must compress the flanks of donkeys, not chafe the sides of fiery and nobler steeds. An aimless policy demands the instrumentality of fools, who succumb with long-eared submission to the impulse that goads them last. The cap and bells are triumphant in Europe; and the fool's paradise is complete.

While they have been battering down walls and earthworks, and destroying provisions for the expulsion of the Muscovites from Sevastopol, which they have only partially effected, Russia has been sagaciously consolidating and enlarging her power in Asia. Her success there ought to alarm England, and to arouse her to independent and energetic action. Our words in 1847 were, "In the coming conflict, Persia will march under the Russian standard;" and, while England has been wasting her energies upon the Crimea, Russia has established the first connection necessary to that important result, *in reducing Persia to commercial dependency upon her by the capture of Kars.*

"Persia" is enumerated by Ezekiel as one of Gog's retainers; also "Khush, and Togarmah of the north quarters, and all his bands." Let the reader turn to the map of Asia, and he will find a region there lying east, north, south, and south-west of the Caspian Sea, called Tartaria, or Central Asia, Persia, and Mesopotamia. All the peoples of this territory are to confederate with

Russia, and to march under her standard against Jerusalem. It is evident, therefore, that events must develop themselves in that part of the world, to which Ezekiel refers in the names quoted, calculated to enlist the inhabitants in the cause of Russia against its enemies. The fall of Kars, and the annexation of Herat, "the Key of India," to Persia, has defined its position to the mighty Autocrat, as the Czar is regarded by Persia, and Togarmah of the north. The commercial effect of the capture of Kars by the Russians is thus described by the *London News*, Dec. 27 :

"The Russians, in possession of Kars, may fearlessly scatter their Cossacks and other light troops of plunderers over the whole district over which Erzeroum is the capital. They are thus absolute masters of the great highway by which the trade of Europe finds its way overland from Trebizond to Persia and the countries of Central Asia which lie beyond it.

"The products and manufactures of Europe and its colonies, which the inhabitants of the regions we have indicated have hitherto obtained almost exclusively by the route from Trebizond through Erzeroum, they must now seek to procure through other channels. In this state of affairs they will naturally turn to Russia. Russia can procure these manufactures and products across her land frontier from Prussia or Austria, convey them by her immense system of inland water-carriage to the Volga, and ship them across the Caspian to Persia.

"Russia was beginning to suffer from the stoppage of her commerce, and the consequent drying up of the supplies required to enable her to carry on the war. The capture of Kars enables her to stop the current of European commerce through Turkey to Central Asia, and compel the stream to flow across her own territories ; thus partially neutralizing the pressure her own trade was beginning to feel, and enabling her to protract the war. This is not all. Persia is thus placed at the mercy of Russia for the far greater part of her supplies of European goods. Persia is at no time unwilling to pick a quarrel with Turkey.

"The Shiites of Persia and the Sunnites of Turkey hate each other with a hatred not exceeded by that with which the Orangemen and Romanists of Ireland hate each other. Wars have been waged for long centuries between Persia and Turkey, for the possession of the rich lands watered by the Tigris and Euphrates. Not only is Persia placed in a condition of mercantile dependence on Russia by the fall of Kars ; she will be led by that event to indulge in dreams of

extending her frontier in the direction of Bagdad, by the aid of Russia and at the expense of Turkey.

"The policy of the Western Powers in concentrating all their attention upon the Crimea, and neglecting the operations of Russia on the Armenian and Georgian frontier of Turkey, can only be paralleled by that of policemen, who are so intent upon driving a gang of burglars out of a house by the front door and pursuing them, that they allow the confederates of the plunderers to enter unobserved by the back door, and continue the pillage. The Allies have cleared the Turkish territory of the Russian invaders in Wallachia, and they have been so busy in devising means to prevent their reoccupying these provinces or making a descent upon Constantinople, that they have paid no attention to the occupation of Turkish Armenia, and the threatened irruptions into Turkish Mesopotamia.

"The blame of this egregious blunder rests equally upon all the Allies ; the shame of it presses with disproportionate weight on the English."

Her success in Asia Minor is evidently a great gain to Russia ; and, while the Allies are being amused on the Baltic, she can, without serious hindrance, improve her advantages in the East, and conquer for herself the name conferred upon her by Isaiah of "THE ASSYRIAN."

The following remarks from the *London Times*, Jan. 3, 1856, will afford the reader a pretty correct view of the political position of Persia at the present crisis :—

"Herat has been taken by the Persians. The name of the city which lies on the road from the Caspian to the Indus, has been for many years familiar to Indian politicians. Lying on the north eastern frontier of Persia, its Sultan, though independent, must always be influenced by his more powerful neighbor. The fate of this city would be nothing to us, if we believed that Persia itself was a Power free and unconstrained. But the situation of the second great Mahomedan monarchy must give disquiet even to the most sanguine politician. The religious feud which divides the Persians from the Turks on the one side, and from the Affghans and the Indian Mahomedans on the other, is well known. It is also notorious that the Persian monarchy is feeble and corrupt even beyond the usual degradation of the East. Russia has understood how to turn to account both the prejudices and the venality of the Persian Court. Although Persia has had many wars with her powerful neighbor, and has been plundered of more than one province, yet the Shah looks to St. Petersburg not only with fear, but

with a kind of *clinging attachment*. The increase of the Russian naval force on the Caspian was contested by Persia in days gone by, but such resolution is no more. The efforts which Russia is now making for defense of her Transcaucasian provinces are, we doubt not, aided by the Court of Teheran to the full limits of its power. Astrabad, on the Persian coast, has long been a Russian station, and may be considered almost a possession of the Czar. All the Persian trading vessels will be used to carry shell and powder from Astrachan to Baku. The recent fall of Kars will, no doubt, increase the power and reputation of the Czar in Central Asia. Situated near the Persian frontier and on the line of the caravans, its name is well known throughout a vast region, which will now forget whatever it had heard of the fall of Sevastopol. This is the moment we hear of a successful attack on a bulwark of our empire by a potentate who obeys only the instigations of our enemy. Now, *there is no need of hasty action under the influence of unfounded alarm*. A march from the Volga to the Indus was looked upon as a dream by sensible men long before this war began, and the results of the present contest have dispelled any fears that were based on the supposed greatness of Russian resources, and the power of that empire for foreign conquest. It is, perhaps, rather a fortunate coincidence which draws the attention of the British people to Persian subserviency and intrigue when all the relations between Russia and the civilized world are *in a state of transition*. The Shah has emerged from the neutrality which he affected, he has committed an act which, justly or not, the Czar looks on as a benefit to himself and a blow to British domination; but it may prove that, in choosing this moment of action, the Czar and his vassal have greatly erred.

"We have, if we wish it, an opportunity of dealing shortly with this ignorant and vacillating state. We may, while the general question of the East is debated by Europe, *fix for ourselves the future relations of Central Asia*, and put an end to even the wildest hopes of Russian ambition or continental ill will. Persia has now shown herself to be actively the instrument of a Power unfriendly to us. It is therefore within our just rights to interfere with moderation of tone, but determination of purpose. It has, perhaps, been a misfortune that hitherto Persia has been treated with rather too directly by the British Cabinet. The concerns of Central Asia have been dependant on the Foreign office, whose chiefs and agents are little acquainted with Eastern notions, and are only indirectly in correspondence with

the government which wields the largest and readiest force. It seems to us that British diplomacy in Persia should be directed rather from Calcutta than from London. The territory of the Shah belongs politically to the same territory as Afghanistan, or Punjab before the conquest. The Persian knows only two great Potentates—Russia and the Governor-General. In any case, however, it is to the Indian government that we must look should the remonstrances of our representative require support. The Governor-General wields a power which as yet has never been fully tested. The armies of the three Presidencies are reckoned by hundreds of thousands of men. The port of Bombay is within a fortnight's sail of the Persian shores. Means of sea transport exist sufficient for the rapid conveyance of troops by a nation which has absolute command of the Eastern waters. In a short time Bushire might be occupied by a force which would at least cause Persia to pause. It is certainly the case that the southern provinces which border on the Gulf are of little value, and are hardly regarded by the Persian Court. Bushire is separated from Teheran by a difficult country, thinly inhabited by a race which the Persian sovereign and his nobles disdain. Were Russia able to give any assistance to her vassal, we believe that something more than the occupation of Bushire would be necessary to give weight to our representations. But, as things are, it is probable that any sign of power and determination on our part would be sufficient to make the Court of Teheran relapse into at least the semblance of neutrality, and to make substantial reparation by restoring "the gate of India" to an independent sovereign. The present Sultan of Herat is said to be a drunkard and a coward, and it would be advisable that so important a charge should be committed to abler hands. If not strong enough to stand alone, it might be annexed to the Afghan dominion by a treaty to which England should be a contracting Power. It would be well that, now an occasion has arisen, *the whole question of Central Asia should be considered and discussed*. We have gone to war to insure the peace of the world by the integrity of the Ottoman State, there can be no harm that we should also demand that the domination of the Czar should cease to be extended at the expense of Persia, and even of the Central Asiatic despotisms. They deserve little at our hands, and it is not for their sakes that we interfere, but for the sake of general peace and the principle of resistance to lawless power. We trust soon to see the earnest remonstrances of the British Minister supported by the full authority of the

new Governor-General of India, and by the whole of that military organization of which the world has heard so much."

There are several points in these remarks of the London *Times* worthy of our particular consideration as students of prophecy in connection with the current history of the times. One is the suggestion to the British Government, (all of whose members read *The Times*, as well as those of the Russian and its kindred despotisms,) that "*there is no need of hasty action.*" The Czar himself would, no doubt, have suggested the same thing. Give him time at this crisis to mature his policy in Persia and Central Asia, and the Assyrian Lion and Medo-Persian Bear under his supremacy, will have become strong and too firmly established, for "*Sheba and Dedan, and the Merchants of Tars'ish, and the young lions thereof* (Ezek. xxxviii. 13) to "fix for themselves the future relations of Central Asia." There is no power on the earth that can prevent "the domination of the Czar" from being "extended at the expense of Persia," Turkish Armenia, and Mesopotamia," and the Central Asiatic despotisms." Gog's *suzerainé* extends over them all. The Hindoo and Moslem myriads of the three Presidencies of British India, as we have shown in *Elpis Israel*, may descend upon Persia from its Galph, and spread themselves by hundreds of thousands over Egypt and Moab, and Ammon, and Edom, and Syria, from the Red Sea; but the effort will be then "*too late.*" All Greek and Latin Continental Europe will be then subject to his supremacy. The gold, the silver, the brass, the iron, and the clay—*Daniel's Four Beasts against Britain and her Governor-General of India*—will be too strong for the "hundreds of thousands of men" the wealth of the Tyrian Queen can stir up against him. Persia and Central Asia will certainly come under the domination of the Clay Power; but brittle as it will doubtless be, no power can break it to pieces till the King of the Jews reappears from heaven; and then he will shatter the Assyrian Image into fragments, and grind these to powder by his *Invincibles*.

"A march from the Volga to the Indus" is regarded as a dream by all sensible men, according to *The Times*. The world's sensible men, however, are not the oracles of God. His truth is itself a dream to them; so that "the man whose eyes are open" need not trouble himself with their opinions. We refer to it here as a traditional idea afloat in the minds of men, which is not without its influence upon British policy in the East. It is a vague apprehension, that the Russian Autocrat might repeat the enterprize of

Alexander the Great of Macedon; whose warriors crossed the Indus, and campaigned against Porus in the Punjab, which now belongs to England; that creates "*alarm*" in Britain, when they contemplate the possible domination of Russia over Persia and Central Asia. Alexander has proved, that the "*march,*" with a comparatively small army, from Macedon to the Indus, which is further than from the Volga, is not impossible. But then, he had not to contend with Hindostanees *officered by British*. True; but if the skill of these officers be of no higher order than that displayed by Lords Raglan and Lucan, the Royal Duke of Cambridge, and General Simpson, before Sevastopol, "the hundreds of thousands of men," however brave, would prove but "*armies of lions led by donkeys,*"—the lions would perish like heroes, and the donkeys return home "*on leave*" to look after "*private affairs of great urgency,*"—the fate of the first army despatched by Britain on parade in the trenches before Sevastopol!

There is nothing dreamy or impossible in the case. If it were in the purpose of Jehovah to overthrow the British power in India by a Russo-Persian invasion of Hindostan, the march would be easily accomplished. Russia and Persia could concentrate "*Togarmah of the north quarters,*" and all his bands," with their own disposable forces, without impediment at Herat; which is said to be the key that opens the door into India, and recently seized by Persia. With the Affghans as allies, they could easily advance to the Indus. The Hindoos, under General Elphinstone, penetrated Affghania as enemies; surely Russia and her allies could cross it as friends. But, though it is likely, the idea of "*a march to the Indus*" will be conceived by Gog when he has accomplished his work in Europe; and he may even set his troops in motion; nevertheless, he will not be able to reach it. When he begins his march for that ulterior region, he marches to his own destruction at Jerusalem. At that crisis, the Holy Land being in the hands of anti-Russians as at this time, he must expel his enemy from that country and Egypt, before he advance towards the Indus; otherwise he would leave the enemy in the rear, who might then separate him from his supplies, cut off his retreat, and perhaps capture his whole army, as it is desired to do with his forces in the Crimea. His road to India, therefore, leads him by Jerusalem. Alexander of Macedon found it necessary to visit this city to secure it, before he proceeded to India. The Autocrat must do the same. Heir of the dominion of Tiberius, than whom the Jews averred they had "*no other king,*" ambition, superstition,

and the lust of power insatiable, will lead him to wrest Jerusalem, the Capital of his Orthodoxy, from the infidels. At the head of the hosts of all the nations of the Babylonish Habitable, then, he encamps against Jerusalem, besieges, and takes the city; and therein enthroned, issues thence his mandates to his hosts, as *the Lord's anointed*.*

But here his presumption and impiety are stayed. Antichrist in possession of Jerusalem, is the god of this world, or, as the Muscovites style him, the "Lord of living mankind," in his highest glory. He is then *ὁ ἀνομοῦς*, the Lawless One, or Power (2 Thess. ii. 8,) as "*a blossom*," (Isai. xviii. 5,) flowering before the harvest, and ere the grapes of the earth have ripened to the full, (Rev. xiv. 18;) but before he can attain to the limit, where, like another Alexander, he might "weep because he had no more worlds to conquer," the Lord shall cut him off, thrusting in his sickle, and reaping him as sprigs, and "take away, and cut down the branches." Thus, his march to the Indus is arrested; he is "*turned back*" with the Lord's hooks in his jaws (Ezek. xxxviii. 4; xxxix. 2;) Jerusalem and her land are delivered; and *British India remains intact*.

The Sennacherib-like consummation of the Antocrat's career sets aside the Muscovite domination over Persia and Central Asia. It is not, however, replaced by the supremacy of Britain; but by the sovereignty of the heaven-descended King of Israel—the Bethlehem-born Ruler of the Jews—*Mic. v. 2*; and conqueror of the Assyrian *Isai. xxx. 31*; *xxxi. 31. 4, 5, 8*. Speaking of this event, Micah saith concerning him, "Now shall he be great unto the ends of the earth. And he shall be the peace when the Assyrian shall come into our land; and when he shall tread in our fortresses then shall we raise against him seven shepherds, and eight anointed men. And they shall lay waste 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 frontiers."

What the names of these fifteen personages may be who are to conduct the military operations of the Jews against the entrances into the land of Nimrod cannot be stated with certainty. They will rise up among the Jews; for saith Micah, "*We will raise them against the Assyrian when he treadeth in our fortresses*." "Shepherds" is used in Scripture for the *rulers of nations*, who are supposed to take care of the people as shep-

herds do their flocks. Jehovah says concerning Israel, "My flock was scattered, and became a prey, because there was no shepherd"—*Ezek. xxxiv. 5, 8*. This is their condition at this day, and will continue to be till the crisis of the Assyrian's fall. But concerning them at that time it is written, "I will set up shepherds over them who shall feed (or rule) them; and *they shall fear no more, nor be destroyed* neither shall they be lacking, saith Jehovah"—*Jer. xxiii. 4*. They will be powerful shepherds that can remove all cause of fear from the Jews. Now of these we know that the Chief Shepherd is "*the Shepherd, the Stone of Israel*," after the type of Joseph—*Gen. xlix. 24*; which stone is Jehovah's shepherd and associate, who was to be smitten by the sword—*Zech. xiii. 7*; *Matt. xxvi. 31*. This shepherd associated with Jehovah is named *David*; because he is *beloved*, and descended from David according to the flesh." Thus, it is written, "I will set up one shepherd over Israel, and he shall feed (or rule) them; my servant David shall feed them, and he shall be their shepherd . . . and a Prince among them . . . and king over them . . . for ever"—*Ezek. xxxiv. 23, 24*; *xxxvii. 24, 25*. Of this Associate of Jehovah, and Ruler in Israel, Micah says, he should be born in Bethlehem Ephrathah; smitten with a rod upon the cheek; stand, and feed in the Majesty of the Name of Jehovah his God; and deliver Israel from the Assyrian—*chap. v. 1–6*. Jesus, the great Nazarene of Israel, was born there, and smitten on the cheek—*Matt. xxvi. 67*; which is an earnest that the rest of the prophecy will be as literally fulfilled in him.

Jesus, then, is one of the fifteen; *who are his fourteen associates*? Twelve of them, we would answer, are those to whom he said, "Ye shall sit upon twelve thrones judging (ruling or feeding as shepherds) the twelve tribes of Israel, when the Son of Man (the chief shepherd) shall sit on the throne of his glory in the regeneration"—*Matt. xix. 28*. Paul and John the Baptist, it is probable, may be the other two. Here are altogether fifteen shepherds of Israel, who will certainly not be "idle shepherds" at a time when the Holy Land to the entrances into Nimrodia has to be delivered from the armies of the Assyrian.

When judgment under the whole heaven is given into the hands of the saints, (Dan. viii. 22,) these fifteen pre-eminent personages will not be exempted. Fourteen of them are doubtless of those "who follow the Lamb whithersoever he goeth" (*Rev. xiv. 4*;) and as he contends with the Assyrian to expel him from Canaan and the entrances of the

* This is the title by which the Czar is designated by Behutoff in his proclamation to the Mingrelians, urging them to exterminating war against the Turks.

land of Nimrod, they will also be skilful and zealous co-operators with him in the war—*Rev. xix. 14.* They co-operated with him in preaching the gospel of the kingdom ; why should they not also be his special co-workers in “ beating off the enemy from the Euphrates unto the Nile of Egypt ;” that their brethren of the stock of Abraham, “ ready to perish in the land of Assyria, and outcasts in the land of Egypt” may go and bow themselves down before Jehovah in the holy mount in Jerusalem” *Isai. xxvii. 12, 13 ;* in other words, that the kingdom may be “ set up,” and “ restored again to Israel” in their land ? The dominion of the Assyrian Lion, and the Medo-Persian Bear, in the East has to be taken away, as well as that of the Four-Headed Leopard of the West—*Dan. vii. 12.* And this the great Captains of Jehovah's Invincibles are to do. Judgment is given to them for that purpose. “ They shall fly (as birds of prey) upon the border of the Philistines towards the West (the Leopard) and together spoil the sons of the East (the Lion and Bear) ; they shall lay their hands upon Edom and Moab ; and the sons of Ammon shall obey them”—*Isai. xi. 14.* In this oracle it is revealed, that “ the Ensign” unfurled before the nations shall be borne on to the conquest of Armenia, Mesopotamia, Assyria, Media, Persia, Central Asia, and Western Asia, by which the independence of the Holy Land shall be established and secured ; and that those who are found in possession of Edom, Moab, and Ammon at this crisis, “ the Merchants of Tarshish,” or Anglo-Indians, shall acknowledge their supremacy, and yield obedience to their sway—“ The coasts shall trust in me ; but the ships of Tarshish foremost, to bring thy sons, O Zion, from far, their silver and their gold with them, unto the Name of Jehovah their Elohim, even to the Holy One of Israel”—*Isai. xx. 9.* The apostle Peter, who at the time did not know “ the times and the seasons,” when he saw the enemy about to arrest his beloved master, whom he recognized as the true and rightful heir of David's throne, thought that the hour had arrived to unsheathe the sword, and to do battle in his cause. He was especially impressed with this idea, as not long before Jesus had said, “ He that hath no sword let him sell his garment, and buy one.” But, he did not understand that possession of the sword by their little band at that dark hour of trial, was only *emblematical of their mission in the far-off future.* The time had not then come for their contest with the Lion, the Bear, and the Leopard, for the taking away of their dominion. Not being the day of Christ's power, the Jews were not willing to serve under

his banner (*Ps. cx. 3 ;*) and although the Lord could have summoned to his assistance more than twelve legions of angelic troops, how then could the Scriptures be fulfilled which have decreed an entirely different solution of the Eastern Question ? The time was not then come for the servants of Christ to draw the sword, and for a bow of steel to be broken in his hands ; if it had, they would have fought that he should not have been delivered to the Jews, to be crucified by the Roman executive—*Joh. xvii. 36.* No ; Peter, who, we believe, will be one of Micah's heroic and invincible fifteen, was too hasty in his conclusion. The gospel-kingdom did not belong to the days of his apostleship. His function, then, was to preach it ; not to set it up. The kingdom in the hands of the saints was designed for the destruction of the world's present organization, as represented in the papacy and kingdoms that sustain it. These had no existence in the days of *Tiberus Cæsar, Emperor of Rome, and King of the Jews*, in fact. Not being, therefore, intended for that era, the sword was not drawn against Cæsar, and Jesus, standing in Jerusalem at his bar, said therefore, “ My kingdom is not now from this place”—*εντενθεν.*

We perceive, then, from the Scriptures, the present and future destiny of Persia, the entrances of the land of Nimrod, Central Asia, and British India. Presently, all these, except the last, succumb to the domination of the Czarine power, until it is broken by the Bethlehem born Judge of Israel. Between the present time and that event, its domination over Asia will be contested by the British power, which will not be able to overthrow it ; and which, at the crisis of its fall, will be found in possession of Edom, Moab, and Ammon, countries of Jehovah's land. The Anglo-Indians will make their submission to the King from heaven ; place their fleets at his disposal ; and be received into favor. By this means, the kingdom which comes to the daughter of Jerusalem (*Mic. iv. 8*) becomes the greatest maritime power in the world (*Isai. lx. 5 ;*) and the British empire becomes Christ's. In the mean time, the land of Israel is cleared of its enemies by the Jewish army under the command of Micah's invincible fifteen, who “ take away the dominion” of three of Daniel's beasts ; and, in so doing, reduce the nations thereof from the Euphrates to India, the hundred and twenty-seven provinces of the ancient Persian Assyria, under the government of Israel's king. Then will there be a highway out of Egypt to Assyria, and the Assyrian shall come, into Egypt, and the Egyptian into Assyria and the Egyptians shall serve with the Assy-

rians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land ; whom Jehovah of armies shall bless, saying, Blessed be Egypt *my people*, and Assyria the work of my hands, and Israel *my inheritance*”—*Isai. xix. 23-25.*

Who would not live in that glorious day, and, endued with immortality, share in the honor and renown, the riches and power, of so great a kingdom ; whose sovereign Lord shall rule all nations in the Majesty of Jehovah's Name ? Then believe its gospel, and obey—accept its invitation, and demean yourself as becomes the calling ; and endless life and glory, O Reader ! shall be yours.

EDITOR.

Feb. 1, 1856.

Analecta Epistolaria.

RULES OF INTERPRETATION.

DEAR BROTHER—Since my arrival in this place I have had the pleasure of meeting with the brethren every Lord's day, and also on Wednesday evenings, at the house of brother Robert Harper. Two persons have been baptized by us since I came, by the help of Elpis Israel.

In our Wednesday evening meetings we have the prophecies of Isaiah for consideration. We have gone through the “*Burdens*” recorded in the forepart of his book ; such as, the Burdens of Moab, of Babylon, of Damascus, of Egypt, and of the Desert of the Sea, ending with the Valley of Vision.

We have labored to find the true meaning of these “*Burdens*” by the following rules :

1. The nations contemporary with Judah, in their doings towards her, did not fulfil, but occasioned the making up of, these burdens for the time of the end ; and

2. That, in the time of the end, nations would arise, that would occupy the countries of those ancient nations ; and by their dealings with Judah, and Judah's land, fulfil these burdens to the very letter.

The result is, that the prophets have come to us the most interesting newsmen in the world ; and we have felt that we were going too fast for the times in which we live. I have, therefore, thought it prudent to consult your judgment concerning our speculations.

Take, for example, the Burden of Egypt. It has appeared to us that, in “the time of the end,” there would arise an imperial power, the manifestations of which would be southward and westward of Judea, exciting the indignation and hostility of another im-

perial power, lying northward and eastward of Israel's land. The south-westward power occupying the land of Egypt, and controlling the whole of the Mediterranean trade, is denominated Pharaoh, and the Prince of Tyrus.

We were asked what power in our day is the anti-type in its manifestations to the old Egyptian ? We said, the French Imperiality ; which, in its career, would finally assume the Pharaoh form ; and, like Necho of old, fall by the hand of the Nebuchadnezzar-Assyrian Image, the fierce king of the north, “Gog of the land of the Magog, Prince of Rosh, Meshech, and Tubal”—who will then concentrate on himself all that has preceded him in his line.

If such be a true reading of the Burden of Egypt, Napoleonism will occupy the world's attention to a greater extent than it has ever yet done. We had just finished our speculations on the Burden of Egypt when your piece on Sevastopol in the November Herald came to hand, confirming us very much in our ideas of French Imperialism.

I remain your brother in the Hope of Israel,

HUGH SHARP.

Milwaukee, Wisc., Dec. 6, 1855.

BROTHER THOMAS—A short time since brother H. Sharp wrote to you informing you of our mode of conducting our meetings for edification in the investigation of the Word. He also informed you of the result of our readings of the prophecies of Isaiah, specially regarding the two great antagonistic powers of “the Latter Days,” namely, the Assyrian and Egyptian ; and the relation they will sustain to Israel : in regard also to what power will become the Assyrian or Gogue power, and the probable causes that will develop it. Also, what power may become the Egyptian power, and the probable causes that will develop it. The partial return of Judah to her own land under the protection of the latter power, and their prosperity while living in “unwalled villages,” feeling themselves safe under the protection of said power. Likewise the curse and folly of Judah in trusting in this power for help—*Isa. xxx. and xxxi.*—the confusion of this power by the Assyrian ; while it (the Egyptian) is proposing to assist Judah ; and the final overthrow of the Assyrian when he shall fall by the sword, not of a mighty man, and the sword not of a mean man shall devour him ; but he shall flee from the sword, or for fear of the sword, &c., &c — *xxx. 8.*

Now, as the scenes about to be opened in the latter days are of the deepest interest to

the Heirs of the Kingdom, and desiring to be classed with "the wise," we would take it as a kindness could you find time to present a few thoughts on these subjects in the Herald.

Your brother in the "One Hope,"

ROBERT HARPER.

Milwaukee, Wisc., Jan. 21, 1856.

The Anglo-Indian Moab, Protector of the Jews against the Assyrian, and Occupant of Egypt in the Latter Days.

The letters of our two esteemed correspondents, brethren Harper and Sharpe, afford us unfeigned pleasure and satisfaction. They are, comparatively speaking, but new men in the school of Christ; nevertheless, being diligent students of the Word, by which they are "taught of God," their profiting appears unto all.

The rules stated in bro. Sharp's letter are doubtless correct. His first rule says truly, that the powers contemporary with Judah did not fulfil completely the burdens concerning them. Take the "*Burden of Moab*" for instance. In the days of the prophets, Moab, or the power existing on the territory called Moab, was hostile to Israel; and when disaster overtook the tribes of Israel, Moab rejoiced at it, "skipping (like a three year old heifer) for joy"—*Jer.* xlviii. 27, 34. Referring to this, Jehovah by the prophet saith, "I have heard the reproach of Moab, and the reviling of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith Jehovah of armies, the Elohim of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, the breeding of nettles and salt-pits, and a desolation מְרִיבָה וּמֶלַח al-ōlām, to the age: the residue of my people shall spoil them, and the remnant of גּוֹי, *goi*, my nation shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of Jehovah of armies. Jehovah will be terrible unto them; for he will famish all the gods (*elohim*) of the earth; and they shall bow down to him, every one from his country, all the coasts of the nations"—*Zeph.* ii. 8-11.

Moab, whose "branches are extended, and gone over the sea" (*Isai.* xvi. 8), was a proud monarchy (*verse* 6; and *Jer.* xlviii. 29), hostile and arrogant towards Israel, and a worshipper of Chemosh. Their *elohim*, or king, nobles, magistrates, and priests, were denounced, and sentenced to become famished gods. The judgments predicted have been accomplished in part. The effect of them

has continued to the present time; and, according to the prophecy, will continue "*to the age*." The power no longer exists there, and its country is a place of nettles, salt-pits, and a desolation.

But the burden testifies that "the residue of Jehovah's people shall spoil them, and the remnant of his nation shall possess them"—"They shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them"—*Isai.* xi. 14. It is evident, however, from the history of Israel since these words were spoken, that this part of the burden has not been accomplished. The Jews have never since spoiled and possessed the Moabites; but have been themselves the spoiled of other powers. Hence, the first of bro. Sharp's rules of interpretation is sustained by the prediction and facts in the case of Judah and Moab—Moab's history, past and present, fulfils not the burden: its full accomplishment is deficient. We may, therefore, conclude with him, that it became an occasion for a prophecy concerning a power that shall exist on the same territory, and through which the burden shall be completely filled up. Is this conclusion scriptural? If it be, then his second rule is established.

"The people of Chemosh are perished;" therefore, as a race and a power, Moab doth not exist; so that if Judah were now actually in Judea the Jews could not "spoil them." What preliminary is therefore necessary to the fulfilment of this part of the prophecy? Obviously, the only answer is that given in *Jer.* xlviii. 47: "*I will bring again the captivity of Moab in the latter days*, saith Jehovah." As the people of Chemosh, or the racial descendants of Moab, son of Lot, son of Haran, son of Terah, the father of Abraham, are perished by sword and captivity so as to be no more distinguishable in the earth; the bringing again of Moab's captivity must have reference to the *resuscitation of a power* where they formerly dwelt. This, then, is a phenomenon in the political world to be expected in the latter day, or pre-adventual "time of the end." The sentence of banishment is to be removed, and the country east of the Dead Sea, even Moab and Ammon, are to become the seat of a power destined to play an important part in the local arrangements of God respecting Palestine.

It may be well here to remind the reader that, before the Assyrian Image is broken by the Stone which the builders of Judah refused, the land lying between the Euphrates, the Persian Gulph, the Red Sea, the Nile, and the Mediterranean, will be oppressed by two powers in the latter days—the one, that of Edom, Moab, and Ammon;

the other, the Assyrian, with whom are the sons of Esau. The latter is a confederacy, which hates the Jews; the former a power occupying those districts, friendly to them, and affording them protection. These two powers in the latter days stand face to face in the Holy Land, contending for supremacy over it. If left to themselves to fight it out, the probability is that the Moabitish power would be again expelled from the country. But we know from the Bible that affairs will take a different turn. The latter days are pregnant with wonderful and unexpected results. Gog is brought *against* the land of Israel in the latter days—*Ezek.* xxxviii. 8, 16; which implies, especially as the army which he brings against it is mighty, that he has there a powerful enemy to encounter. In the time of the end, the king of the north shall enter into the glorious land—*Dan.* xi. 41. The "time of the end" and the "latter days" are the same period: and Gog and the king of the north are the one power, which is symbolized by Nebuchadnezzar's Image—the Assyrian: for in his dream he saw it broken "in the latter days;" an event which, Isaiah informs us, is to take place on the mountains of Israel—"I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off Israel, and his burden depart from off their shoulders, saith Jehovah of armies"—xiv. 25.

Now, as it is testified by Daniel, that "Edom and Moab, and the chief of the sons of Ammon, shall escape out of his hand," it is evident that a power at that time is entrenched in these countries that it fails to expel; so that the Assyrian can no more lead Moab into captivity.

The reader will therefore suppose, for the sake of illustration, that the Holy Land in the south and east is now occupied by a power called Moab. At this time, then, he is to expect the accomplishment of all those things spoken by the prophets concerning Moab and Ammon, which were not fulfilled in ancient times. Hear then, what the Spirit saith to Moab:—"Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler"—*Isai.* xvi. 3, 4. Here Moab is addressed no longer as an enemy to Judah, but as a protector, defending Jehovah's outcasts by its power from the oppression of the spoiler. Who are these "outcasts," and who is he that seeks to spoil them? In a previous chapter the prophet styles them "the outcasts of Israel;" and in another

place, "the outcasts in the land of Egypt"—*Isai.* xi. 13; xxvii. 13: these are they whom Jehovah cast out of his sight, when he delivered them into the hand of the Assyrian—2 Kings xvii. 18-20. The Assyrian was then the spoiler, and the same territorial power under its latter day dynasty; that is, under Gog, the king of the north, will seek to spoil them, and again appropriate their land as a province of his dominions. For before he sets his myriads in motion, he is represented by the Spirit as saying, "I will go up to the land of unwallled 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"—*Ezek.* xxxviii. 11, 12. This is the "spoiler," "extortioner," and "oppressor," of Jehovah's outcasts in the latter day; from whom Moab will afford them refuge and protection.

Now let us advance another step, and suppose that a multitude of Jewish refugees have escaped from Egypt, Judea, &c., to Moab; and, under the protection of that power, which is as "the shadow of night in the midst of noonday," they are waiting in hope, as the Hungarians, Poles, and Italians, are now doing in regard to the spoilers and oppressors of their respective countries. *What next?* In this their extremity their cry is, "Our bones are dried, and our hope is lost: we are cut off from our parts"—*Ezek.* xxxvii. 11. But, while thus despairing, the glorious news arrives from the seat of war—"The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land"—*Isai.* xvi. 4. This is consequent upon the "turning back" of Gog, or the breaking of the Assyrian Image upon the mountains of Israel by the Stone—the Bethlehem-born Judge of Israel.

Here, then, is Moab, the pre-adventual protector of the Jews: *whence arises this new Moabitish power?* We answer that, as "her plants went over the sea, extending to the sea of Jazer," it is from thence Moab may be said to reappear in the land—from beyond sea; consequently a maritime power is Moab when revived. Now, let it be noted that the latter half of *Isai.* xvi. 4 is parallel with xvii. 14. Both these texts relate to the fate of the same spoiler. Chap. xviii. 1, 2, 7, is a proclamation to the protecting Moab in its *transmarine* position. "Hol land shadowing wide with wings, extending from beyond to rivers of Khush: that sendeth by sea whirling things, even on vessels of fleetness (swift paddle-wheeled ships), upon the waters. Go ye swift messengers for a nation scattered and peeled, for a people terrible from this and onward; a nation

meeted out and trodden down, whose land the rivers have spoiled * * * And bring them as a present to Jehovah of armies, to the place of His Name, the Mount Zion."

Now, this maritime power can be no other than Tarshish; for its mission is the same. "Surely, the coasts shall trust in me, and the ships of Turkish foremost (in the front, before any other power) to bring thy sons from far, O Zion, their silver and their gold with them, unto the Name of Jehovah thine Elohim, even to the Holy One of Israel, because he hath glorified thee"—*Isai. lx. 9*. From these and other considerations we conclude that the power within the limits of the Holy Land, which in the latter days, and previous to the advent of the King of Israel, extends the shield of its protection over the Jews against their spoiler, is that of "*Sheba and Dedan, the merchants of Tarshish, and the young lions thereof*," which, planting itself on Edom, Moab, and Ammon, is the latter day return of the last two from captivity, which are then prepared for the manifestation of all demanded by the burdens, and not anciently fulfilled.

The last point we shall direct attention to, in connection with the burden of Moab yet unfulfilled, is that the next thing on record demanding the world's regard after the extinction of the spoiling power in the Holy Land, is THE SETTING UP OF THE KINGDOM OF GOD; or, in other words, the "*re-rotation of the kingdom again to Israel*," when "the residue of Jehovah's people shall spoil Moab, and the remnant of his nation shall possess them." The establishment of the kingdom is thus announced in "The Burden of Moab:"—"In mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness." This teaches that the throne is established when the Judge of Israel sits upon it in the tabernacle of David. It is evident, therefore, that the throne does not now exist; because the tabernacle of David is not in being. Hence, *no tabernacle no throne*. The tabernacle did not exist in the apostles' days, therefore the throne of David did not exist then; nor can they until the Bethlehem-born Judge of Israel descend from heaven to deliver his outcasts, protected by Moab, and his land, from the extortionate, despoiling, and oppressing, Assyrian—*Mic. 1-6*. Neither tabernacle nor throne, we repeat, existed during the mission and life-time of the apostles. This is evident from their own testimony and consent. See Acts xv., where Peter testifies that, on going to the house of Cornelius, God began a work by him, which James styles, "*taking out of the Gentiles a*

people for his name." This work has been going on ever since, and is not yet quite finished. The eleventh hour of the day is reached, or very nearly so; after which no laborers are hired, the day's work being accomplished, and the time of the evening settlement arrived—*Mat. xx. 1*. After designating the work which Peter had begun, James proceeded to say that this taking a people for God's Name from other nations than Israel, was in agreement with the scope of the prophets, from whose writings he quoted the words found in *Amos ix. 11, 12*, and recorded, with a slight variation, in verses 16, 17. What Peter had done with *individuals*, God would do with *whole nations*, which should become his people—*Isai. xix. 25; Zech. ii. 11*. But, referring to the termination of the individual work began by Peter, James continued his discourse, and, quoting from Amos, said, "After this I WILL RETURN, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." From this, it is clear, that David's tabernacle is not rebuilt, nor its ruins set up, until the Builder returns—"whose builder and maker is Jehovah our Elohim, the Holy One of Israel"—*Jesus in the Greek—Heb. xi. 10; Ps. cii. 16*. Has Jesus returned according to the promise in Acts. i. 11? Has he drank of the fruit of the vine of Palestine new with his apostles in his Father's kingdom?—*Matt. xxvi. 29*. There is but one answer to these questions, and that is an unqualified and emphatic "*No!*" As, then, the apostles and prophets teach that the Lord—*Adon Jehovah our Elohim*—returns to build, there is but one conclusion from the premises, and that is, that the tabernacle or kingdom of David had no existence in the days of Jesus and his apostles, does not exist now, and will not exist until the burden of Moab be accomplished to the full.

Now, as to Egypt, she is to be healed, but smitten before. In the days of Alexander of Macedon, who built Alexandria, she succeeded to the commercial and maritime inheritance of Tyre. Egypt was hostile to the first, second, and third beasts of Daniel; but in its warfare against them, had at length to succumb to their supremacy. This was true also in regard to the fourth beast; when, as the Little Horn, it began to show itself in "the pleasant land" on the Assyro-Macedonian Horn of the Goat—*Dan. viii*. In the horn's extension southwards, Egypt was absorbed into the body of the beast. Now the time is at hand, when the Fourth Beast of Daniel is to stand out conspicuously before the world, as the representative of an Imperial System of Nations vitalized by one policy, and under one

head—"THE EIGHTH, which goeth into perdition," even Gog, the Prince of Rosh—*Rev.* xvii. 11; *Ezek.* xxxviii. 2. But, before ruin shall seize the ruthless king, it is the mission of the Fourth Beast, with the brazen-clawed feet, to stamp the residue therewith—*Dan.* vii. 7, 19. The nails of brass indicate that the characteristic element of the stamping feet, or latter-day power, will be Greek. The iron teeth, or Latin element, in the Sixth Head, "devoured and break in pieces" in former times; they answered their purpose, and it remains now for the Feet to use their Grecian, or "Orthodox," claws. Every one knows what power claims to be *the Holy and only Orthodox* one of all "the powers that be." It regards Austria and the Papacy as heterodox—a schism from the true faith, which is that of the Greek Church. It is the mission of this church—the church militant of Russia—as the rending element of the stamping power, to subdue "*the residue*" of the Babylonish Habitable—the Mohammedan residue and its allies to a certain point.

In the performance of this latter-day mission of the Fourth Beast, Mohammedo-Protestant Egypt must come under its feet. Egypt is no part of the Pedal System of Nations, as may be seen by consulting Ezekiel's catalogue of peoples to whom Gog becomes *mishmar*, or Protector. Persia, Khush, and Phut, are under his standard; but not Mizraim, or Egypt. Egypt is possessed by Gog's enemy. I do not consider that that enemy at that time will be the Napoleon power. The mission of "Napoleonism," which is to create such a situation in Europe as will favor the manifestation of the Brazen-Clawed Feet of the Fourth Beast, will by that time have been fully accomplished; and France, "the Tenth of the great city"—*Rev.* xi. 13—as one of "*the bands of Gomer*," will march under the standard of the King of the North to do battle against its present ally, "perfidious Albion," in the land of Egypt. Regal France is a *Toe* of the Assyrian Image, and a *Horn* of the Fourth Beast. But at present regal France is superseded by *imperial*, or, more properly, by an *uncrowned Napoleonized military democracy*. Such an excrescence upon the political system of the Fourth Beast, or Babylonish Habitable, cannot co-exist with the standing of the Assyrian upon the mountains of Israel. The Frogs must disappear; and France must resume her regality; which, being a form of government exceedingly distasteful to the French, will require the protection of Gog to defend it from a repetition of the disasters of 1793, 1830, and 1848. Pharaoh lost his

throne in Egypt; Napoleon must lose his in France.

The Libyans and Khusistans being at the steps of the king of the north, Egypt will be open to invasion from the direction of Algiers, Tripoli, &c. I believe that the power possessing Ammon, Moab, and Edom, will also plant itself in Egypt. This power commanding the Red and Mediterranean seas, Gog's movements must be by land. This necessitates the expulsion of the Indo-Moabitish power from Egypt. This land lies between the Roman Africa and Palestine. It is therefore on the route to Jerusalem. Now, all the peoples of the Romano-Babylonish habitable are to be brought together to battle against that city under Gog. But if Egypt be not wrested from the Indo-Moabites, the peoples of the Roman Africa cannot get there. Hence it is decreed that "The king of the north shall stretch forth his hand upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt"—*Dan.* xi. 42, 43. When Egypt falls, or the Anglo-Indian Moabites are expelled from the country, they will have to retire upon Edom, Moab, and Ammon, which escape out of the hand of the Assyrian. Many Jewish refugees from Egypt will find protection there; while many will be unable to escape. These "will cry unto Jehovah because of the oppressors, and he will send them a Saviour, and a great one, and he shall deliver them."—*Isai.* xix. 20. This deliverance will be the beginning of blessedness for Egypt, the catastrophe of Gog, and the turning point of the Great Eastern Question.

EDITOR.

A WORD TO ENCOURAGE.

MY DEAR BROTHER—I desire a renewal of my subscription to the *Herald*, as also some of my friends.

I find many persons who listen with apparent interest to the things pertaining to the Kingdom and age to come—but this generation seems to correspond so well with that spoken of by the prophet Isaiah—"darkness shall cover the land, and gross darkness the people"—that there is very little hope of arousing them to a sense of the truth; but at the same time, it should be a cause of rejoicing to the true believer. At no time, I believe, since the departure of our Lord and Master, has there been so many crying, "Lo! here, Lo! there," as at the present crisis; and when we look around for the *true* friends of the Lord of Lords and King of Kings, involuntarily our minds re-

vert to the days of the crucifixion, the destruction of the cities of the plains, and the Noachic flood; for truly, indeed, are the friends of truth few, when compared even with the "Christian world." But whilst mourning over the ruined condition of the human family at the present time, I rejoice in the hope of the speedy return of Our Lord and Master, when all who *believe* will be exalted to a high station in his kingdom, the earth redeemed, the veil of thick darkness, which now shrouds the minds and consciences of men, torn asunder, and a flood of living light burst upon the astonished world. I regard the present state of morals, and the almost universal blindness which prevail, as one of the evidences that the Bridegroom is standing at the door, and will soon open to those who are worthy calling them from the four quarters of the globe. I have been an anxious inquirer after the truth from the days of my youth; but like many others have often fallen far short of it; and even now there are many things which I cannot comprehend.

If I understand you aright in your writings, we are to expect the return of our Redeemer at the commencement of the Millennium; and again I understand that it will require forty years to restore the Israelites to Palestine. If the Saviour returns at the time specified, which is in the year eighteen hundred and sixty-six, I cannot understand who are to be the subjects of the kingdom during the exodus of the Jews "from *the wilderness of the people*," unless the small remnant which resides in Jerusalem, the Empire City, at the time of the return of Our King, shall form a nucleus around which the exiles returning from the long, long dispersion will collect. It would give me a great deal of pleasure to have a personal interview with you; for I am sure that you would be able to dispel much darkness from my mind; which it may require years for me to do; but I have commenced the task; and, with the assistance which you have given me in your writings, and what I expect to gain from them in the future will enable me to arrive at a knowledge of the truth by diligently studying of the Scriptures.

If you could visit the South, and present the subjects pertaining to the kingdom of God about to be set up, to the minds of the people, I doubt not but that much good would result; but, as a wise and faithful servant, it becomes you to apply your "talents" where they will yield the greatest increase, that you may receive the plaudit of our Master when he comes. Hoping to encourage you in the good work, I have written thus much, and in conclusion would in-

voke Heaven's richest blessings for you, and subscribe myself yours in Christ,

JOHN W. PEARCE.

New-Orleans, La., Dec. 1, 1855.

THE PRE-MILLENNIAL FORTY YEARS.

THE Majesty of Jehovah our Elohim returns to the Mount of Olives (Acts i. 11) not at the commencement of the Millennium, or peaceful reign of a thousand years; but at the end of the Times of the Gentiles. Thus, "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" — Luke xxi. 24. The advent of His Majesty, the King of the Jews, is concurrent with the deliverance of Jerusalem, the Capital of his kingdom, from the power of the Gentiles. When delivered, the city is redeemed; and its rejoicing citizens rend the air with shouts of welcome, saying, "*Blessed be he that cometh in the name of Jehovah!*" Hence, the deliverance of Jerusalem, the appearance of Messiah therein, and the fulfilment of the times of the Gentiles, are events happening at one and the same epoch. Therefore, it was that Jesus said, "O! Jerusalem, Jerusalem, that killed the prophets, and stoned them that are sent unto thee, how often would I have gathered thy children together, . . . and ye would not. Behold, your house is left to you desolate. For I say unto you, Ye shall not see me from this time *until ye shall say*, "*Blessed be he that comes in the name of the Lord!*" — Matt. xxiv. 37.

At the advent of His Majesty, then, there will be people in the city to bid him a blessed welcome. They may number a few thousands; but, be they many or few, they will be only a *remnant* of the Jewish population residing in Jerusalem and the Holy Land previous to their invasion and capture by the Little Horn of the Goat, or the armies of the dominion represented by the Latter-day Image shown to Nebuchadnezzar in his dream. That remnant is defined to be "the third part brought through the fire, and refined" — Zech. xiii. 9. This *third part* is that remnant which opens the everlasting gates, that the King of Glory, the I SHALL BE Lord of armies, and mighty in battle, may enter in; and commence his reign on the hill of Jehovah, Mount Zion, his holy place. — Psalm xxiv. 3—10.

At this crisis, the kingdom, or dominion of the King of the Jews and his associates, does not extend over more than this "third part;" so that it is of necessity, in its beginning, the smallest of all contemporary kingdoms. It may then with propriety be styled, *the Little Kingdom of Jerusalem*, hardly of Judea.

In this its diminutive beginning, it is scripturally represented by a "stone," "a grain of mustard seed, which is the least of all seeds," "leaven hid in three measures of meal," and so forth; but when it attains its utmost amplitude, it is represented by "a mountain filling the whole earth," "a tree, the greatest among herbs," and as having "leavened the whole of the three measures of meal," or the three thirds of the Roman habitable—the Prefectures into which it was divided.

From the little mustard-seed beginning until it becomes the greatest of herbs is the growing time of the kingdom. This growing time is occupied in bringing back the tribes of Israel to the Holy Land. *The millennium does not commence till they are settled there "after their old estates."* Like Pharaoh in ancient time, the nations will be opposed to their return so long as they have the power to prevent it. The North will not "give up," and the South will "keep back," until the power of the North and South be broken "as a potter's vessel!" The Jews, in their dispersion, will be "the weapons of war," in the Lord's hand for the subjugation of the North and South. When these are subdued, the Gentiles will promote their return with all possible facilities—"The ships of Tarshish (Britain) first, to bring thy sons, O Zion, from far, their silver and gold with them." "And the Gentiles shall bring all thy brethren, O Judah, an offering unto Jehovah out of all nations, upon horses, and in chariots, and in coaches, and upon mules, and upon swift beasts, to my Holy Mountain Jerusalem—to the place of the Name of Jehovah of armies, the Mount Zion."—*Isai. lxi. 20; xviii. 7; xli. 15, 16; Jer. li. 20.*

The resident subjects of the kingdom, then, while the tribes are in "*the Wilderness of the Peoples*"—מִדְבַּר הָעַמִּים, *midbar hāūmmim*—are comprehended in the "third part;" the non-resident subjects will be found in the military encampments of Israel in the several countries where they will be campaigning in the service of their King against the peoples. The British forces are as much the subjects of Victoria in the Russian Crimea, as if barracked in the British Isles.—EDITOR.

THE EX-MISSIONARY TO JERUSALEM VET. : OES THE TRUTH IN WASHINGTON.

DEAR BROTHER—According to promise, I will endeavour to give you a brief outline of the manner in which the Campbellites disposed of my propositions.

One of their brethren, named Dickenson, was the first in the field prepared to defend

Campbellism. He commenced by apologizing for his inability to do justice to the subject; and by expressing the hope that his brethren would not take it for granted that he intended to represent the views of the church. He considered that this would be too presumptuous for him, as he had not prepared himself like "the gentleman" (for he had ceased now to style us "brethren") who had introduced them.

He remarked that he did not despise Moses and the Prophets; "but," said he, "we have higher authority than either of them"—"Hear ye him;" that is Jesus—*Mat. xvii. 5.* He referred to *Mat. iv. 23,* and also read a considerable part of *chap. v.*; indeed, from the reading one would have supposed that he was about to renounce Campbellism, and to lay hold of the glad tidings of the kingdom of God, proclaimed first by Jesus in Galilee, and afterwards by his apostles. But, on the contrary, he quoted it to prove that the kingdom of God was set up on Pentecost.

He gave it as his opinion that "established" should not be applied to the Pentecost Kingdom. He should prefer the word "exist" to "established;" as if by changing the word their "sorceries" would not be so easily detected. He referred us also to *Dan. ii. 44.* He and Dr. Barclay said that this was all fulfilled on Pentecost. Supposing them to be correct, let us see how their gloss will appear in black and white. "And in the days of these kings the God of heaven shall set up a kingdom, which pentecost kingdom shall never be destroyed; and the pentecost kingdom shall not be left to other people, but the pentecost kingdom shall break in pieces and consume all these kingdoms, and the pentecost kingdom shall stand for ever." They say that they are in this kingdom, which they entered when they emerged from the water; but what arrangement they propose to avoid "leaving it to other people," it is impossible to say! They have got the kingdom, however, being in it as they pretend; which is as much, certainly, as they will ever obtain unless they repent; for "according to your faith be it unto you," is the principle upon which Jehovah acts with the children of men. History is the fulfilment of prophecy. Let them, then, produce the historical proof of their "facts." This they have failed to do. But, for argument's sake, suppose that the Colossal Image were standing complete upon the mountains of Israel when Jesus was born in Bethlehem (which neither Scripture nor history admit of), how did their pentecost kingdom break it in pieces in view of the facts, that the image power destroyed Jerusalem, and scat-

tered its Mosaic and Christian citizens to the four winds of heaven? Has this pentecost kingdom subdued a single nation, city, town, or village? If it have, we desire to know its latitude and longitude: on the contrary, did not those who claimed the kingdom as their's deliver up the Son of Man, the King of the dominion, to be scourged? Did they not place upon his head a crown of mock royalty, delivering him up to the rulers of the Kingdom of Men to crucify him, &c. If the kingdom Daniel speaks of were set up on Pentecost, would Jesus have allowed these usurpers to have used him thus? Certainly not; He would have dashed them in pieces as a potter's vessel, and have driven them to, and fro like chaff before the wind.

But, when we repudiate their theological foolishness, and returning to Daniel, read the passage as the Spirit of God caused him to pen it, we find the poor, despised, down-trodden saints, represented as taking the kingdom, and the dominion, and the greatness of the kingdom, "under the whole heaven," not *above* it, or "beyond the skies."

Yes; the manner in which they are represented as taking the kingdom, horrified Messrs. Barclay and Dickenson's pious and zealous feelings. But we would warn them to take heed lest they find themselves in the position of Agag, whom Samuel—yes, Samuel, a venerable old prophet, and a saint—hewed in pieces. By the way, I may here inform you that Dr. Barclay, in exhorting his brethren from 1 Sam. xv., declared that there was nothing cruel or unjust in Jehovah commanding Samuel to hew him in pieces. But, after making such an admission, we cannot but regard our ex-missionary friends' horriification when we read in his hearing Psalm cxlix., in connection with Rev. xix. and Isai. lxiii., as mere affectation or pretence, to serve a turn.

The text with which Mr. Dickenson conceived he would clinch his arguments is found in Mark i. 15: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." I hope you may find space in the Herald to say a few words in explanation of this, as the paper is circulated among them.

After Mr. Dickenson had finished, one of the Campbellite members arose, and inquired if he were labouring to show us the doctrine of Christ? He replied that he was. To this the inquirer rejoined that he was afraid that when the Lord came there would be many professing to be his disciples who would deny him, as his own countrymen did when he appeared among them at the first. Mr. Dickenson's arguments failing entirely

to convince him of the setting up of the kingdom on Pentecost, he turned to Dr. Barclay, and requested him to throw some light upon the subject.

Doctor Barclay arose, and confessed that a more thorny seat he had never filled than since he had been listening to such "*blasphemy*." He calls Israel's hope blasphemy; that for which Paul stood before Agrippa in chains! And this man calls himself a Christian, a Reformer, a restorer of primeval Christianity! A missionary to Jerusalem proclaiming Israel's hope to be mere blasphemy! No wonder such an "ambassador of Christ" to the Jews should reap only discomfiture and rebuke! Let not Dr. Barclay forget that the truth is a savour of life ending in life, or of death ending in death to such as he. We do sincerely hope that his ecclesiastical seat may be always thorny—filled thick with thorns—until his mind shall be leavened with the truth, and he become obedient to the same.

He said that he intended to give us a history of the devastation these doctrines were making wherever they came. When I perceived that he was about to resort to low ridicule, I reminded him of my propositions and proofs; and requested to be allowed to reply. But so it was not to be; and we soon found that our days there were numbered.

He said that their Bible class-meeting was for the purpose of teaching them *practical religion*—a cant phrase of old Scotch pietism; as if there could be any practical religion worth a picayune where God's promises to Israel were denounced as blasphemy, and the libeller continued to be countenanced by his church! What would be thought of an ignoramus plunging into "*practice*" while ignorant of the first principles of arithmetic; would he not come to exclaim,

"The rule of three doth puzzle me,
And *practice* drives me mad!"

The same is the effect of "*practical religion*" upon minds that dabble in it, being ignorant of "the first principles of the oracles of God." Campbellism and all other forms of sectarianism, are practical religion invented, advocated, and sustained, by the flesh untaught of God. It does not understand his theory, and, what is worse, refuses to know, being apprehensive that possible discoveries might lay its practical religion in ruins; and then—the craft is gone!

On the following Sunday, Dr. Barclay made an onslaught upon some of our brethren in Virginia. He did his utmost to impress his hearers with the conviction, that

we were the most dangerous class of professing Christians he ever met with. He compared us to bombshells scattering destruction wherever we appeared; that is, as I understand it, destroying Bethany Divinity in our course. He referred several times to one Doctor Didymus, as the bombshell-in-chief. He seemed to have so much love for that gentleman, that I thought it would not be difficult to persuade him to lay aside his fine feelings for a time, and to take the two-edged sword of the flesh, and hew him in pieces like another Agag; in short, one might have imagined that, instead of being absent on a mission to Jerusalem, he had been running to and fro on every side, ferreting out the faults and shortcomings of our brethren, as food for scandal, to be used, when argument and Scripture failed, as occasion might require!

I presented him with the sheet of paper containing my proofs, that he might refer to them; when, to the astonishment and disgust of some of his own brethren, he began to criticise my orthography. The mistake was in the first proposition—*Bibel*, instead of *Bible*. He repeated the mistake several times; and, with an air of priestly dignity, denounced us as presumptuous for attempting to teach him theology! He said, that we teach that men must become Jews in every respect. He read a sentence or two out of the *Herald* to prove this, leaving out the connection. I informed him that it was *Jews by adoption*. He retorted, that he would not allow us to consume his time! Nevertheless, we found it necessary to interrupt him several times to correct his misrepresentations. At length, Mr. Dickenson sprang to his feet, and intimated to us, that, if we were not satisfied with the way they retailed their wares, we knew what to do; and gave us to know that the house was theirs; so that we had no other alternative than to listen to the Doctor, or depart. When he had ceased to be critical, he substituted sound still more for sense, in stringing up such texts to concert pitch, as it is customary for skykingdomers to harp upon. But, remarkable enough, though he had publicly renounced all faith in a kingdom beyond the skies, he placed the throne of David there!—of course, therefore, the twelve tribes of Israel must be there also!

Dear brother, it would have gratified me to have been able to send you a verbatim report of all our opponents said, that you might have been able to form a more vivid idea of the meagreness of their intelligence in the Word. They seem to have but one string to their fiddle, and but one tune can they scrape out of that; as, "Repent, and

be baptized for the remission of sins." The wholesome words of the Lord Jesus they not only do not respect, but treat them with contempt. I remain,

Yours in Israel's hope,

ALEXANDER CAMPBELL.

Washington, D. C., Feb. 2, 1856.

THOUGHTS UPON THE FUTURE.

DEAR BROTHER THOMAS—I send you some extracts from a letter written by brother Passmore. I think they are worthy of a place in the "*Analecta*" of the Herald, being calculated to incite our brethren to greater improvement. Bro. Passmore was immersed two years last June. He is even now but a young disciple; he is an example of what can be accomplished by persevering diligence. He has admirably improved his opportunities. He is also of the most exemplary deportment—a pattern worthy of imitation. Accept my best wishes for the welfare of yourself and yours; and believe me, as ever, yours in the bonds of Christian affection, and in the animating hope of the kingdom.

ALBERT ANDERSON.

MY DEAR BROTHER AND PARENT—For as such I must always esteem you. Without any circumlocutory compliments, &c., I proceed at once to discourse to you; it may be in various ways. I have returned from the West, and find my mind imprinted with indelible impressions, and, I hope, with higher and nobler precepts and associations than heretofore. The Bible shall not be neglected; this alone can solve the mighty and stupendous problems with which religion, philosophy, and government, teem. The sayings of the *ancient prophets* are the problems of mankind. Happy is he who possesses the knowledge, wisdom, and ability, which enable him, as wings, to hover over past ages—to perceive, understand, appreciate, the noble monuments of men—to decipher, recognise, comprehend, the mystic impressions inscribed thereon, whether written in Coptic, Demotic, or Hieratic form—to fathom the abyss of thought and human destiny—to trace, with the eye, the course of the human mind progressing through the dim light of successive systems of science, theology, and government. But what is this knowledge compared with an intimate familiarity, a sublime comprehension, of that grand and most magnificent of all structures—the prophetic fabric! Movement is the law of the human mind; finality is the dream of pride and ignorance. No proposition is more clearly illustrated in the Bible

than this ; and this law of mind is destined to pervade the age to come—nay, the never-ending succession of ages ; each age will have its cycle of ideas ; which age and system of intelligence will prepare the progression for the next age and cycle. Hence, the progression will advance to a knowledge of Jehovah infinitely. As the wisdom of Jehovah is past finding out, of course he never will—though always advancing higher and higher in the never-ending cycles of ages and systems of knowledge—arrive at the goal of divine manifestation. What grandeur and impressive sublimity does this system of development present to the mind, that labors and struggles a life time for a few ideas, which, when obtained, frequently turn out to be “castles in the air,” which are the same in value, delight, and importance, as the airy visions and excited elation of the opium eater. This culminating system, developed in the wisdom of Jehovah, is never consummated ; each step gained on the ladder of divine enjoyment, wisdom, and simplicity, only leads more easily to a still higher stage. What panoramas of thought will move before the mind of that intelligent audience bearing the impress of Ilim who is the sole source of all intelligence, all worlds, all life and being. No war, no armies, no battle fields ; none shall say “I am sick ;” no barren hills and sterile mountains ; no murky clouds nor volcanic devastation. That beautiful picture at the close of the Apocalypse will be an accomplished fact. The Prince of peace is there, and all things are peace for ever. The earth will present landscapes which, in the present state of our knowledge, baffle description, panoramas so magnificent, associations, friendships, and affinities so dear, as to be unutterable by stammering lips.

These transcendental scenes belong to a period rapidly approaching, when “a great multitude,” from the realms of the dead, shall arise, clad in robes white as snow, bearing in their hands the symbol of victory, and uttering from their immortal lips a strain sublime—“O death, where is thy sting ? O grave, where is thy victory ? Thanks be to Jehovah, who gives us the victory (as represented by the symbol), through Jesus Christ our Lord.” I see a grand and impressive significance in the words, *The fashion of this world passeth away*. Again, I hear the same voice saying, *Be not conformed to this world ; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think ; but to think soberly, accordingly as God hath dealt to every man the measure of

faith. Here we are taught self examination and reflection. . . . A Christian man's mind must be engaged in surveying the future, contemplating invisible things, which are destined to end existing things. *Put on the Lord Jesus Christ ; make no provision for the flesh, to fulfil the lusts thereof*. . . . We do all fade as the leaf. Decay and death is the common destiny of organic nature ; nothing organic can resist the tendency to decay.

It has been known, ever since the days of Columbus, that travel is a great agent in any system of education. (In reference to his western excursion, the Dr. says :) The scenery was grand and imposing. Mountains of the most grotesque forms rose from their rocky pedestals, and bathed their everlasting summits in proud magnificence, in the polar regions of the crystal blue. Here and there we had a bird's eye view of some splendid landscape. But the crisis of the age in which we live forced itself upon the mind. An innumerable throng of ideas, images, impressions, and thoughts, of the East loomed up in regular progression before the horizon of my vision. This is a subject which men of all grades study, ponder, contemplate, but leave in confusion. How different with all who appreciate the word of truth ; they have an adumbrative view of the unseen. The problems which perplex and confuse the wisdom and intelligence of the worldly wise, are the elements of their thoughts, and the music of their language. The events of the East should be read. Jehovah in the East, working out the end crisis, and ruling the destiny of the nations there. He is in the midst of the tempest, simoon, the Arab of the desert, the armies of France, Britain, Turkey, Sardinia, the numerous armies of the terrific Czar, developing the destiny of Immanuel's land and people. This truly is an age of evangelical policies ! Palestine, the land of gospel scenery, the habitation of our first family, the cradle of prodigies, the birthplace of love, poetry, and religion. I would much rather travel over such a land in contemplation, than the splendid scenery of the West in reality. What a pleasant idea to embrace, that we may some day be permitted to see, to contemplate, to admire, to traverse that gospel scenery, amid which was enacted the great drama of divine wisdom in conflict with human error and perversity ! When moral and eternal truth became a martyr, in order to originate and fertilise with its blood more perfect civilization ! How can any one who appreciates any part of that wonderful system of means to this glorious end, the gospel, help the desire to visit this cradle of nations—the theatre of the most astounding and marvellous transfi-

gurations of the human race! The majestic sun of the oriental regions is in eclipse. Already may be seen its luminous rays penetrating the murky cloud of its obscuration. Ere long its highness will dazzle the earth, and the faded flower, invigorated by its heat, will rebloom in all the beauty, freshness, and purity, of paradise restored!

The Ottoman empire crumbles daily. The necessity of change in the East, North, and South, is inevitable. The Moslem power has no successor but the desert and the dust, in the midst of which it is wrecked. The Crescent wanes, the Euphrates evaporates, the Mosque, the Koran, and the Turk, have no resting place in Europe.

These are momentous signs, voices sounding in the desert of the world. Thy word, O God, is truth, preparing the way for the exodus of the Jews, from the graves in which they have been so long buried. The most solemn revelation is indicated from every point of the horizon. Every thing Turkish bears the impress of rapid decay. *The proud man*, who keeps not at home, but enlargeth his desire as the grave and as death, and cannot be satisfied, but gathers unto him *all nations*, and heaps unto him *all people*, lading himself with *thick clay*, is now accomplishing this prophecy. We see a power corresponding to the *Prince of Rosh, Meshee, and Tubal*, but we do not see all nations of Magog, Persia, Libza, Gomee, and Togarmah, gathered to his standard, nor all peoples of Central Europe, the house of Togarmat, the inhabitants of Scythia fighting under the banner of the Northern king; this is the crisis to be developed by the present war in the East. The present is a very ominous period. The nations are all in a fog—a misty atmosphere shrouds them all; this condition of the atmosphere is very necessary—for the budding of vegetation in this cloudy and misty day, the fig-tree buds, grows, and puts forth its leaves under the sweet breath of returning spring—when the clouds of the murky sky clear away, the nations will see the proud man as described above; and the blasted fig-tree covered with green, ornamented with blossoms of every tint and hue, giving a true indication of everlasting summer. Tarshish, Dedan, Sheba, and the young lions thereof, all of which are drawn up in battle array, with the *little stone* impending.

Let us, then, live under the influence of the scenes that await us in the age to come. They will thus become familiar to us, and we shall appreciate their infinite superiority to the objects that so deeply interest us on earth. We shall be led to look

forward with strong desire, in spite of the repulsive aspect of death, to that state where the mind will be freed from the prison-house of flesh and blood, and can range in untiring freedom throughout the boundless fields of knowledge and happiness in prospect. Then we shall learn to despise the low aims and contracted views of the demagogue. High and noble thoughts and aspirations will lift our minds above the dark clouds of this world, and, while yet in the bonds of corruption, we shall begin to breathe the empyrial air of the new heavens, and gather the fruits of the tree of life in the new earth, where righteousness can only forever dwell.

Give my love to all the brethren and sisters with whom I am acquainted everywhere, and accept the same for yourself and family. Write soon.

WM. PASSMORE.

Lunenburg, Va., Dec. 6, 1855.

N.B.—I hope, Brother Thomas, you will find a place in the *Herald* for the preceding extracts. I wish the *disciples* to be acquainted with Brother Passmore. He loves *the truth*, and he loves *the friends of the truth*. He is a remarkable instance of *one*, who in the *flower of youth*, is turning from all the fascinations of *this present world*, and concentrating his thoughts and affections upon the bright world to come. He is very dear to my heart, as one that studies the *word and works of God*.

EXPRESSION OF THANKS.

DEAR SIR—Although to you a new correspondent (at least over my own name) I am happy nevertheless in being able to say, that I have read, and am now in possession of nearly all you have published since your return from England; and take leave here to express my unfeigned thanks to God and to you as his instrument, for the solid satisfaction and benefit I have received from these writings in the abstract; but especially for the *light* they have (to me) thrown upon the Holy Scriptures.

I do most heartily sympathize with you in the arduous struggle you have had to maintain; and pray daily, that grace may be given to you to continue it boldly "to the end;" having the consolation now of "making free indeed" by the truth you expound, some of your fellow-men; and the hope by and bye of entering into the glorious inheritance.

I am, dear sir, most gratefully yours,

ROBERT COLVIN.

Coburg, C. W., Jan. 23, 1856.

"BE ENCOURAGED."

BROTHER THOMAS—In view of the great and precious promises soon to be fulfilled, my heart rejoices; and I am ready to exclaim with Paul, "O, the depth of the riches, both of the wisdom and knowledge of God."

I have been perusing the Herald of the Kingdom for December, and certainly I never read a paper so fraught with the truths "of the gospel of the kingdom;" and if I could help to sustain but one paper, that one would be the Herald; for most, if not all others I know of, proclaim another gospel."

I would there were more in these times would extend to you a helping hand, and that would take a bold stand for the truth, and advocate it, free from their qualifying traditions, "as it is in Jesus." But alas, how few there are of such, and most of them poor in the goods of this world; but though few and poor, I trust "rich in faith, and heirs of the kingdom" promised to the obedient. I would I were possessor of more of the corruptible riches; you, my brother, should never lack means for proclaiming widely "the things concerning the kingdom, and the name of Jesus Christ." Nevertheless, my heavenly father is rich, and whenever it is in my power to aid you, I will do it. Be encouraged, for you have friends as well as enemies, who will stand by you to the last; and though there be those that speak evil against you falsely for the gospel's sake, rejoice and be exceeding glad; for great is your reward in the Age to come. You have learned to expect injurious epithets in the advocacy of the truth; for if they called the master Beelzebub, how much more them of his household; but the promise is, that he who endures to the end shall be saved.

But I will forbear, and conclude, praying that you may have an abundant entrance into the kingdom, when He shall come, "whose right it is to reign;" and subscribing myself

Your Sister in Christ,
ELIZA S. C.

Adrian, Mich., Dec. 14, 1855.

Miscellanea.

THE DESIGN OF MIRACLES.

MART xvi. 17, 20.

BY D. F. SALLY.

It is evident from the Apostolic and Evangelic writings, that the signs or miracles here mentioned were not common to all believers in their day: but followed or be-

longed only to the Apostles and their co-laborers in proclaiming and establishing the gospel of the kingdom. They were the special and peculiar gifts of the Holy Spirit, which were miraculously bestowed upon the first teachers and preachers of the gospel, and were exhibited as signs or proof of the truthfulness of what they taught. They were first conferred upon the Apostles, according to the promise of the Saviour—*John* xiv. 15-17; xxvi: 6-14: *Luke* xxiv: 49, by the descent of the Holy Spirit on the day of Pentecost, as recorded in *Acts* ii; and subsequently bestowed upon others by the laying on the Apostles' hands and prayer. Hence we read in *Acts* viii, that when "the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost." Although they were genuine believers, had received the word of God, and had been baptized in the name of the Lord Jesus under the preaching of Philip, yet these signs did not follow them; or, in other words, they could not perform miracles. But it may be asked, why did not Philip confer this power upon them, seeing that he possessed it himself? The reason is, the power of thus imparting the Holy Spirit belonged exclusively to the Apostles. Hence Peter's reply to Simon Magus when he offered money for the power of imparting the Holy Spirit to others by laying on hands—"Thou hast neither part nor lot in this matter." Though it was wicked in him to think that the gift of God could be purchased with money, yet it was not on that account merely that his request was not granted. For so far as it respected imparting the Holy Spirit to others by the laying on of hands, Philip, as well as Simon, had no part or lot in the matter. It was in reference to the miraculous gifts that Paul asked those disciples of John if they had received the Holy Ghost since they believed—*Acts* xix., 1-5. When he ascertained that they were John's disciples, and had not even heard that there was a Holy Ghost, they were then baptized in the name of the Lord Jesus—into the name of Father, Son, and Holy Spirit; and when he had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied, and were then fully prepared to teach and confirm the truth of the gospel by these signs following them. The first believers from the Gentile world were also endowed with these miraculous gifts, like the Apostles who were

Jews, by an outpouring of the Holy Spirit, in fulfilment of the prophecy of Joel, ii : 28. It was this circumstance which so fully satisfied Peter, and the rest of the Jews, that "God had also granted to the Gentiles repentance unto life." "Forasmuch," said they, "as God gave them the like gift as he did unto us at the beginning." To attempt to argue from this circumstance, as many persons do, that we must first receive the Holy Spirit before we can become Christians, by submitting to the gospel, is to evince an entire misunderstanding of the subject. For, if this be the case we have no evidence that any one has become a Christian since that time, and, moreover, that many who were baptized before that time by the Apostles and primitive teachers of Christianity, were not Christians. But it may be here asked do not all Christians possess the Holy Spirit, and if they do, when, and in what manner is it received? All Christians do, indeed, possess the Holy Spirit, and it is received when we become the children of God, "And because ye are sons, God hath sent forth the spirit of His Son unto your hearts, crying, Abba, Father"—*Gal. iv. 6.* "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption."

This is what was promised in connection with the remission of sins by Peter on the day of Pentecost, when he answered the enquiry of the three thousand, and added, "for the promise is to you, and to your children, &c."—*Acts ii : 38-39.* As to the manner of becoming the children of God, the Apostle Paul bears witness with Peter—"For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." But to return to the design of miracles:—"And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." Accordingly we read in *Acts v : 12-15*, "And by the hands of the Apostles were many signs and wonders wrought amongst the people, inasmuch as that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them." Also of Philip preaching in Samaria, *Acts, viii. : 6*, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did;" and *Acts, xix. : 11, 12*, "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the disease departed from them; and the evil spirits went out of them." These signs were afterward appealed to by

the Apostles as unquestionable proof of the truthfulness of what they taught, and delivered to the people; and which consequently formed the foundation of their faith in the Gospel. Thus, in *Rom. xv. 18 and 19*, "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed; through mighty signs and wonders by the power of the spirit of God." And, in *1 Cor., ii. 4 and 5*, "And my speech and my preaching were not with enticing words of man's wisdom; but in demonstration of the spirit and of power; that your faith might not stand in the wisdom; of men, but in the power of God." Also, in *1 Thess. i. 5*, "For our Gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance." And, in *Heb. ii. 3 and 4*, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him God also bearing them witness both with signs and wonders and with miracles and gifts of the Holy Ghost, according to his own will." Thus was Christianity originally taught, and the Christian church organized and established in the world—*Eph. iv. 11-16.* But it may be inquired, *Why do not these signs follow believers in this day?* The answer is, *that there is no necessity for them.* The Christian religion has already been established by them; and their continuance would now be redundant and unmeaning. So it was under the Jewish economy. By signs and wonders, at first performed by the hands of Aaron and Moses, the Israelites were prepared to regard them as leaders and teachers, and to receive what they taught as coming from God. But, after the Jews' religion was thus established, the miracles ceased, and were not repeated; but always referred to in proof of its divine origin.

From time to time, however, under that dispensation, new revelations were made. When this was the case, they were always confirmed by a miraculous sign or signs. But, when once performed, they were never repeated.

In the New Testament, we have what was taught by the Saviour and his Apostles, and which was confirmed by signs and wonders. And what the Apostle John says of the Saviour, *John xx. 30, 31*, we may also apply to the Apostles: "Many other signs truly did the Apostles in the presence of the people which are not written; but these are written that you might believe that Jesus Christ is the Son of God, and, believing, might have life through his name."

The Christian dispensation being the ful-

filment of God's purpose towards man, under the present order of things, there are no new revelations being made, and consequently no signs or miracles in the present day. Nothing remains, therefore, for the conviction and instruction of men but the written word. According to the prophetic command of Isaiah, viii. 16, "Bind up the testimony, seal the law, among my disciples."

This "testimony" and "law" will continue as the rule of faith and practice among the people of God until their Lord and Saviour shall appear the second time without sin unto salvation." What kind of government they will then be placed under I see not as yet made known, further than there will be "a new heaven and a new earth wherein dwelleth righteousness." "It doth not appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Lord Jesus, hasten on the glorious day!

Dallas, Arkansas, June 2, 1854.

INTOLERANCE OF LIBERALISM.

"In endeavouring to guard against sectarian intolerance, we are liable to treat the strict requirements of the gospel with looseness. * * * Because others have rejected from their fellowship the humble Christian, we should not receive the unsanctified into our bosom"—*Expositor*, p. 75.

The above is true. The treating the strict requirements of the gospel with looseness, is the crying sin of the piety of this age of gospel profession. By "the requirements of the gospel" are meant, we suppose, the requirements of the Lord Jesus and his apostles in their teaching. He required that, for men to be recognized as his disciples, they should believe the word or gospel he preached in Judea; and that such believers should be baptized. This requirement, however, is almost universally disregarded. It is too sectarian and intolerant for the generality, whose "Christian charity and liberality" rejoices in unbounded toleration of "opinions" for all who do not call in question their christianity; that is, the scripturality of what they teach as gospel, and the obedience it requires. With all their "liberality," they have no tolerance for such an "opinion" as this. It is "exclusive," "unchristian," and "Ishmaelish." To try their foundation by a logical application of the word, is to become "greater than our father Abraham or the apostles," and to set up for a Pope, or a manufacturer of iron bedsteads! Admit that their recognition of the divine sonship of Jesus, with ignorance, or

denial, of the gospel he preached, is a scriptural foundation for a man to be placed upon by immersion, and you are a very liberal, Christian, and charitable person. This admission, with piety, constitutes a "humble Christian" of modern type, who cannot be rejected from fellowship by any without universal condemnation and execration. Upon such premises, however, the Pope and all his associates are admissible to fellowship, and the man is an Ishmaelite that rejects their christianity by a logical application of the word against it. He sets up for a pope who denies the Pope's gospel to be the gospel of Christ by a logical application of Scripture! "Who art thou that judgest thy brother?"—"Who made thee the judge of another man's servant"—thus, by such taunts as these, they would silence the application of your discourse! It is the essence of "liberal Christianity" to riot in unbounded licence of discourse, with intense and angry intolerance of the "application" of the same. EDITOR.

PROOF OF SANCTIFICATION

"We should not receive the unsanctified into our bosom;" that is, we suppose the writer means, into our fellowship. This is also true. But by what rule or standard is their unsanctifiedness to be determined? And by whom are the principles of that rule to be applied? An Ishmaelite, or iron bedstead manufacturer, says the rule of sanctification is faith in the things of the Kingdom of God and the name of Jesus Christ" (Acts viii. 12), and the baptism of such a believer "into the name of the Father, and of the Son, and of the Holy Spirit;" and in answer to the second question, he says, the principles must be applied by them whose fellowship is sought. A man claims admission into their bosom who says he is sanctified. Are they bound to receive him on his simple assertion? If it be answered "yes," then they would be bound to receive Archbishop Hughes and his master the Devil, for they both say they are sanctified! It is evident, then, that a man's sanctification cannot be admitted on mere assertion. Evidence of sanctification must be adduced. But it is no use producing evidence, if it is not to be judged. "Judge not that ye be not judged," does not then apply to judging of evidence. Men are commanded to "try the spirits," which can only be done by examination of evidence and testimony. A man, then, must produce proof of his assertion before his sanctification can be admitted by those whose fellowship he claims. This is scriptural and rational, however much of bigotry and sectarianism there may be in it according to modern Christian liberalism, which, after all said, is

but a species of infidelity. If said claimant say, "I was sanctified when I experienced a hope of pardon;" and on further inquiry, he confess that he was ignorant of the purpose of God in relation to Palestine, the Twelve Tribes, and the nations, with Abraham, Christ, and the Saints' connection therewith; it is therefore certain, whatever he may have believed about Jesus, that he was ignorant of the gospel or *the truth*. Devoid of this, no man can be sanctified, for it is the sanctifying principle. When Jesus prayed for the sanctification of his disciples he said, "Sanctify them by the truth: thy doctrine—*ὁ λόγος ὁ σὸς*—is truth." The Spirit sanctifies when the doctrine of God sanctifies; and a man's sanctification by the truth is known when, confessing what Jesus confessed before Pilate, he is "washed, sanctified, and justified, by his name and God's Spirit"—1 *Cor.* vi. 11; *Rom.* x. 8; 1 *Tim.* vi. 3, 4, 12, 13. The sanctification of men, be they dipped or sprinkled, baptized in ignorance of the promises covenanted to them who love God, is a dogma of the Apostacy, which we sincerely, earnestly, and faithfully, advise all to repudiate, who favor a return to the doctrine and practice of the primitive believers.

EDITOR.

[Communicated from Virginia.]

A BOLD BOOK—WHAT NEXT?

MR. EDITOR:—Will you spare space enough in your columns, to allow attention to be called to a New Work—a book of *startling import*, now for sale at the University book stores. I allude to Archbishop Whately's "View of the Scripture Revelations concerning a Future State"—a work which must needs shock the sensibilities and disturb the equanimity of the duly authorized expounders of orthodox philosophy and sound theology, in our own community as well as at our great State University. I am sure you will agree that I do not exaggerate the mischief which such a work from such a source must occasion, when I assure you, that Dr. Whately, who as you know is late Archbishop of Dublin—author of the famous treatise on "Logic"—(a Text-book, I believe, at the University), and other works which vindicate his claim to be at the present moment perhaps the highest literary and theological authority in the world—this very doctor, in this his last work, actually maintains in his own words that "the natural immortality of man's soul, as distinct from the body, has not in fact been discovered yet"—that the arguments by which some philosophers did attempt to prove this were not sufficient to convince fully even themselves—that the common meaning of the

word 'soul' in the Old Testament is 'nothing more than life or the spirit united with the body—that as to any such future existence as the ancient philosophers described (by the immortality of the soul), the apostle Paul does not consider it worth a thought—that the notions of very many Christians who profess to derive comfort in the thought of a future state, are not only groundless, but even inconsistent with themselves to such a degree—are so confused and contradictory as to give proof that they have never (properly speaking) reflected or inquired on the subject—and that those notions (themselves) are in fact not part of the Scripture doctrine of a future state, but have been founded merely on the bold assertions of uninspired men"—pp. 16, 20, 23, 29.

On pages 32, 39, with unparalleled boldness, he cites the correspondence between Cicero and his friend Servius Sulpicius—on the death of Tullie, the daughter of the former, in order to show that even highly educated heathen sages "ridiculed the very notion of any one seriously believing the doctrine" (of the immortality of the soul) "did not themselves believe what they had taught, but thought merely of the expediency of inculcating this belief on the vulgar!"

Is this to be tolerated, under the very shadow of the University? Does not the Professor of Moral Philosophy within, and of Exegetical Theology without its precincts, think himself personally aggrieved by this pointed insinuation?

But again, and even worse than any, it is on page 47 we find this language: "It is common to hear persons speaking of those of the departed of whose final salvation they are confident speak of them as in heaven—as admitted to that blissful state in which they are to continue forever—as made partakers of the kingdom of heaven, &c. And yet you are expressly told in Scripture and profess it among the articles of your belief, that it is at the end of the world that Jesus Christ will come to judge all men and pronounce their final doom and then and not before there will be a resurrection from the dead," &c. &c.

If anything more be wanting to convict Dr. Whately of utter infidelity of the cherished orthodoxy of our religion and of the dark and presumptuous sin of impeaching the established philosophy and theology of this happy day of light and knowledge, it is furnished in the following extract from page 75. Can the reader restrain his indignation as he reads?

"All these allusions (in Scripture) to one

particular day (evidently the time of the general resurrection) are such as seem to imply that it is then that every man's condition will be finally fixed. It is hard to conceive how (supposing the souls of men in a happy state at death) the day of judgment at the time of the resurrection should be spoken of as it is in Scripture, since each man would (in the case just supposed), not only know his final condition, but actually enter upon his reward or punishment, before the resurrection, immediately on his death; so that the judgment of the last day would be a fact forestalled. It seems strange that a man should first undergo his sentence and afterwards be brought to trial—should first enter upon his reward or punishment and then (perhaps many centuries after) he tried and then judged and acquitted or condemned!!!

One word more and I deliver over this Arch-heretic Bishop to the deserved condemnation of the Moral Philosophy Professor, and the Chaplain of the University and to the indignant rebuke of the Clergy of the Town. It is to cite on p. 100 his daring and reckless assertion that anciently those who held the immortality of the soul apart from the body were ranked as HERETICS.

ZENAS.

A DISINTERESTED FRIEND TO HUMANITY.

THE following letter was addressed to the Editor of *LE TEMPS*, on June 17, 1831:—

"I read in your journal of the 13th June, the following paragraph:—

"Madame la Duchesse de St. Leu has been residing in London for several weeks.

It is supposed that the ex-queen of Holland is looking out for an opportunity to offer her son to the Belgians, in case they find any difficulty in the selection of a sovereign."

It appears there is a desire to ascribe my mother's stay in England to a political object. My mother is there simply because she was unwilling to separate from her only surviving son.

Having taken up the sacred cause of Italian independence, I am obliged to take refuge in England; France, alas! being still closed against me. My mother aspires only to repose and tranquillity. As to me, far from entertaining any ideas of ambition, my sole desire would be to serve my country, or liberty, in foreign lands, and I should long ago have been seen, as a simple volunteer, in the glorious ranks of the Belgians, or in those of the immortal Poles, if I had not feared that my actions would have been attributed to views of personal interest, and

that my name might alarm a timid diplomacy incapable of believing in disinterested devotion, or in the sympathy inspired by unfortunate peoples.

LOUIS NAPOLEON BONAPARTE.

London, June 17, 1831.

L. N. Bonaparte's career from 1848 to 1856 is a striking illustration of his freedom from "ideas of ambition," of his "sole desire to serve liberty," of his "disinterested devotion," and of his sympathy for unfortunate peoples. In 1831, he was either very ignorant of himself, or a profound hypocrite. The probability is that he was a great deal of both—a base man, and consequently well fitted for the evil he had to do in creating a situation for the judicial overthrow of the Powers that be—*Dan* iv. 17.

EDITOR.

THE BIBLE.

THE Bible is not a book of riddles to be guessed out by untaught men, women, and children; though some seem to treat it thus. It was given to be understood *correctly*; and he who does not thus understand it, should not presume to teach it to others. We do not say that the whole must be perfectly understood, before any part of it can be taught; but we do aver that we should not presume to teach what we do not understand.

Many professed teachers suggest that this or that may be the meaning of this or that prophecy, figure, or doctrine, and make these suggestions a foundation for a discourse, essay, or a protracted controversy with another suggester! The fact is that such persons had better occupy the place of pupils in the school of Christ a little longer, before they attempt to become teachers of the sacred word of God.

We say with much assurance, that every word of the Bible may be correctly understood by studying it under the guidance of the true principles of biblical interpretation. Let us speak and write in the name of the Lord, what we can *prove* by the plain and positive testimony he has given, and leave the guessing, suggesting, inferring, and speculating for those to attend to who have turned their ears away from the truth, and are turned unto fables, and will not endure sound doctrine.—*Expositor*.

Canting Friends.

"Give me the bold, th' erect the manly foe,
Him I can meet, perhaps return his blow;
But of all plagues, just heaven, thy wrath can send,
Save, save, oh, save me from a canting friend."

THE FAITH OF THE PENTECOSTIANS.

1. "The day of Pentecost" was the fiftieth day after the Passover, or day of the crucifixion—the day of waving *sin* and *peace* offerings with bread of the *first fruits* of the tenth deals for Judah and Benjamin.—*Lev. xxiii. 15–21.*

2. There were dwelling on that day at Jerusalem Jews, who were *devout men*, who had come up to that city out of every nation under heaven, to keep the feasts of Passover and Pentecost.—*Acts ii. 5.*

3. Peter preached to them from the prophets, and, by the Spirit, announced to these devout Jews, that *whosoever called on the Name of Jehovah should be saved*—verse 21.

4. These devout Jews were *personally acquainted* with Jesus of Nazareth, and *witnesses* of the miracles, wonders, and signs which God did by Him; and as His preaching accompanied His wonder-working, they were familiar with His proclamation, which was *the Gospel of the Kingdom of God*—ver. 22; *Mat. iv. 24; xi. 35.*

ERGO.—*The Spirits' pentecostian audience of devout Jews were all acquainted with the gospel of the kingdom preached by Jesus Himself before its constituents were commanded to be baptized.*

Inference.—The rational inference from this indisputable fact is, that *the knowledge of the gospel of the kingdom was a necessary and specific qualification for salvation, through the name of Jehovah*; which could only be put on by the baptism of believers into that name.

5. These devout Jews were charged with putting Jesus to death by the hands of the wicked—ver. 25: they were therefore parties to the transaction narrated in the Four Testimonies, and joined their voices with the multitude, in response to the words of Pilate, "*Behold your King!*" saying, "*WE HAVE NO KING BUT CÆSAR:*" thus repudiating the claim of Jesus to the crown of his father David.

6. The Holy Spirit, through Peter, joined issue with them upon this point, and showed that David had predicted his Son's resurrection in Psalm xvi; and that David foresaw that this resurrection was for the purpose of placing him on his throne at some future period not mentioned there; so that, *not Cæsar*, but David's Son and Lord, Jesus of Nazareth, was the rightful "*KING OF THE JEWS*"—verse 30. Such was the Spirits' pentecostian testimony for Jesus.

7. The shedding forth of the Spirit was evidence that God had raised Jesus from the dead, and and exalted Him to His right

hand *provisionally*—"UNTIL" the time came to place Him on David's throne, by putting Cæsar and all other foes under his feet—ver. 35. He is therefore now Lord and Christ, or Anointed King of the Jews, waiting for His kingdom—verse 36.

8. From the foregoing irrefutable demises, it is evident that the devout Pentecostians believed the gospel of the kingdom preached by Jesus, and admitted His claim to David's throne; in believing this upon the Spirit's testimony, they also believed that God had raised Him from the dead, and exalted Him to His right hand, and that consequently He was alive for evermore. *This belief* convicted them of sin, in preferring Cæsar, and in crucifying the King whom God had provided in the house of David, "to be Ruler in Israel—*Mic. ver. 2.*" They were, therefore, "pricked in their heart," not knowing what to do for "sin and peace offerings" before Jehovah.—*See No. 1 of this Article, and Acts ii. 37.*

9. The answer the apostle gave by the Spirit to their inquiry did *not* define that they should believe; but *what they should do* for the waving of sin, and the obtaining of peace before Jehovah. They ALREADY "*believed the things concerning the Kingdom of God, and the Name of Jesus Christ;*" all that remained was, to tell such devout believers *what they should do* for salvation from sin by the name of Jehovah—in other words, *by what action that name might be called upon or invoked.*

10. These devout believers of the gospel of the kingdom, convinced of sin by the Spirit, were commanded by the same Spirit to "*Repent in the name of Jesus,*" and to "*be baptized in the name of Jesus.*" The repentance prescribed was "*in the name,*" *not only of, or before being in, the name.* The repentance was not therefore "*sorrow for sin,*" or a "*prerequisite for baptism,*" but an *Abrahamic disposition*, resulting from belief of the promises made to Abraham, counted in putting on the name of his seed, by baptism.

11. There is nothing parallel to the faith and practice of these Pentecostians among the "*orthodox*" or "*heterodox*" denominations of "*Christendom*;" and the approved among them "*continued steadfast*" in the truth which formed the basis of their immersion. They do not shift about with every wind of doctrine, like our contemporaries, but made an enlightened and Abrahamic, baptismal, outset; and with the father of the faithful, went on to perfection, his *faith* being made perfect *by his works*—verse 42; *James ii. 22.*

EDITOR.

Feb. 20, 1856.

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, APRIL, 1856.

[VOL. VI. No. 4.]

LECTURE ON PROPHECY,

By "Dr. WILLIAM ANDERSON," United Presbyterian Minister, Glasgow, Scotland.

SUBJECT—THE RESTORATION OF THE THEOCRACY THE HOPE OF THE WORLD.

THE lecturer read the dream of Nebuchadnezzar concerning the metallic image, as given and interpreted by Daniel, chap. ii. 27—44, after which he proceeded to say,—“the characteristic doctrine of that system of prophetic interpretation which it is the design of the present course of lectures to explain and establish is, that *the heavens must receive Christ only for a short time*; and that as the nobleman who has gone to a far country to receive for himself a kingdom, that is, *the title of authority to the kingdom*, he will return to put that title into force, and set up and administer the kingdom of the millennial age as its manifested, visible king. Briefly, instead of our feeling that he may delay his coming so long as the end of the Millennium, we expect that he will come and introduce the Millennium and continue to regulate it. While those of a contrary opinion expect a Millennium without Christ's presence, except such spiritual presence as is just now enjoyed, we on the other hand contend that his personal manifested presence will be the great secret of all the happiness and glory, and that without it a Millennium of joy could not possibly have any existence; for this obvious reason that in absence of the bridegroom the bride must mourn. We have Christ's own express authority for maintaining that his personal, manifested, visible presence is necessary to constitute the presence of the bridegroom, for which no merely spiritual presence can prove an adequate substitute. You who think that you enjoy that spiritual presence, are you quite satisfied with it? If you are, your satisfaction convicts you of self-delusion ; for a principal evidence of the spiritual presence being enjoyed is that it excites an ardent longing for the personal presence, when the saved shall behold his glory and see him as he is. Is not that your expectation, all of you, that you shall one day see Christ, see him of whom you have heard so much, and on whom you have thought so much, on whom you have depended so much, of whom you have felt, I trust, so much? Oh! that you shall yet see him in the glory of his majesty, in the grace of his love—see him to be saluted by him so familiarly as his well-loved brethren who have been faithful to his cause, and welcomed to abide with him for evermore. Is not that your hope for the far distant heaven? Until you have attained to the realization of this hope you feel that you will never be completely satisfied, that you must see him as he is. And yet how many reprobate us as carnal in our hopes? Once they called us sensual, but in their great charity they have mitigated the accusation these two or three years and are now in the habit of calling us only sensuous. When we believe and hope that the same beatific vision of the glorified Redeemer which you expect will enrapture you far away up and distant in that heaven; when we expect that when the New Jerusalem comes down from the heaven, the heaven will be transferred to mother-earth,—Christ's mother-earth as well as my mother-earth, for his human nature is taken out of mother-earth—in that day when the tabernacle of God will be with man; not less must you than we be implicated in the charge of sensuousness, since it is the same God we both desire, the seeing of Christ personally. You expect all that billions of billions of miles and the intercommunion with Christ away from mother-earth—we expect it down here, and if we be sensuous you are sensuous too. How pretentious the men are to dis-

criminate impartially in the utterance of their revilings! Let them abide by the old English and say carnal, and then let the matter be tried by that issue. Whose hope is the most carnal? Theirs. What is their hope? That the millennial church will be happy and glorious without the presence of the divine bridegroom, and that she will manage the household very well in his absence, by the agency of her pastors and the princes of the earth; being only needful of the influences of the Spirit sent from that distant country whither he has gone, where let him abide! Our hope is that he himself will come and be present, manifested in his glory; and instead of the kings and emperors of this world, replenish the offices of power with his glorified saints, for he has not subjected the world to come to the angels but to the saints. I demand which of these hopes is the less carnal? Christ coming to take the kingdom of the whole earth! That is spirituality. The church can manage the world well enough in his absence! That is carnality.

In this statement of the characteristic of our system, I have been led to repel an objection which is frequently plead against it with much offensiveness of imputation, of grossness to our brotherhood, and not less offensiveness of affectation of a sanctified concern about the spirituality of Christian faith, which they say they are constrained to defend against our millenarian sensuousness. There are a number more of these objections which I should like very much to have an opportunity of discussing, more especially these two,—*novelty* of our faith, that we are innovators on the church's faith,—and the other that it is a degradation of Christ to bring him back to this world. With respect to the first, it may be a novelty to some of you but it has been no novelty to the church. We have the testimony of Justin Martyr that this was the orthodox faith of the church in the year 150, those who held opposite views being regarded as heretics; while the chief men of the Westminster Assembly, with the Moderator, Dr. Twiss, Mr. Marshall, the great advocate of Presbyterianism, Dr. Godwin, the champion of Independency, Mr. Palmer, who drew up the Shorter Catechism, and twenty more that might be named, held my faith and the faith of my brethren who appear on this platform. It is nothing to me what Dr. Twiss believed, but there are some poor weak popish minds who need to be told that the gods of their idolatry hold our faith. With respect to the manner in which our doctrine is stated to degrade the Son of God by bringing him back to this world, I have simply to say that I question very much if the man who makes

that an objection to our faith believes in his first advent. It is not one-half the wonder that he should come to take his own blood-bought kingdom into his possession, as that he should have come the first time as a "man of sorrows and acquainted with grief" to make the purchase of it.

The dream of Nebuchadnezzar, as interpreted by the prophet Daniel, has been expressively and beautifully characterized by the great Joseph Mede as being the sacred calender, the great almanac of prophecy, by the guidance of which all our millennial calculations must be conducted if we would conduct them successfully. The image viewed as a whole is emblematical of that system of human power—infidel, idolatrous, or antichristian, principally affecting the interests of the children of Abraham and the disciples of Christ which should have dominion from the time of the captivity of Judah to the era of the establishment of divine power under the reign of the Son of God. Observe the chronology of the prophecy. God had reigned in the Shekinah over the kingdom of Israel. That kingdom was overturned by Gentile power and taken into captivity. Gentilism succeeded. It is in reference to this that the disciples said, "When wilt thou restore the kingdom?" Did Christ say that kingdom would never be restored? On the contrary he says by implication, There is to be a kingdom, but it is not for you to know the times or seasons of it. There is a great work to be done before that. God's kingdom shall be restored in more than its ancient glory. Remark then the chronology of the prophecy—the time of the dream and its interpretation. Just when the kingdom of God had been overturned in Israel, and Gentilism had taken possession of the kingdom, the prophecy is given to explain how long this Gentilism is to continue, and when the kingdom of God shall be again restored.

When examined more particularly, we find that this Gentile power should consist of a series of four successive kingdoms, monarchies, or empires, exhibited respectively under the emblems of *gold*, *silver*, *brass*, and *iron*, the latter under two conditions—first pure and afterwards mixed with clay. The prophet himself expressly determines for us that the monarchy symbolized by *gold* was the empire of Babylon. After this the process for determining the application of the other symbols is very simple. It is simply to interrogate history, to read Rollin, and ask the question—What power overturned or succeeded that of Babylon? The answer is, the Medo-Persian, which consequently corresponds to the *silver*. The Medo-Persian was succeeded by the Grecian, represented

by the *brass*; this again was succeeded by the Roman, symbolized by the iron. As the Roman power descends it becomes mingled with *clay*. Prophetic expositors agree that this was verified in the irruption of the Gothic and other barbarous tribes from the north, their settlement in the midst of the Romans, and the partition of the empire of Rome into the various principalities of modern Europe. And here we are called to remark with admiration, the superiority of the Bible in its politics to the speculations of uninspired men. Gibbon discourses of the Roman empire having fallen under this eruption, whereas Scripture prophecy represents that empire as having only undergone a modification; with what singular propriety, let the philosophical historian judge. At all events, whatever may be the views taken by others this must be the view of the scriptural politician,—that we are now the Roman empire in that condition of being mingled up with the Gothic clay. Here is something in which we are directly interested. The prophecy has a bearing on ourselves as being a part of the kingdoms of Europe. What are our rational prospects? Let us not deny ourselves the inquiry. It is conduct only for a child to cover its eyes with its hands and imagine that it is hidden from danger, because the danger is hidden from it. The part of wise men is to acquaint themselves with the approaching evil that they may be prepared. For this deadness to inquiry there would be some excuse were there nothing but the fallacious oracles of worldly politicians; but when God has given us a “sure word of prophecy,” it is worse than foolish, it is deeply criminal to remain contented in ignorance of what is coming on the earth. Shall this Roman empire, then, of which we form a constituent part, continue to stand forever? No, surely, say many; there will be no Roman empire, you know, in eternity, after the world has been burnt to nothing and scattered as the dust of a cinder, and when we have been all carried up to heaven. *Turn from such imbecility*—Shall Rome stand much longer? Do you think she shall stand another century? When Babylon, Medo-Persia, and Greece were overturned, has Rome any plea to advance for exemption from the common fate of empires? Can the kingdoms of Europe of which Rome is now composed—Can Britain show good cause before the judgment-seat of God in the conduct of her rulers or her people of her dominion having been so righteously exercised that Britain should, any more than Babylon, the night that it was sacked by Cyrus, be continued another hour? Well, after all, say some, when we

seriously think on the subject, it does not appear impossible; we venture to say it is not unlikely that before the end of time Rome shall fall too. And is this the amount of your patriotism for the church? Is this the expression of the ardour of your hope for the happiness of the world? Oh! how much you have yet to learn of the character of God as a God of holiness. You have yet to commence the study of his purposes. He has declared, so as to leave no room for uncertainty in the mind of any believer, that as Babylon, Medo-Persia, and Greece fell, so shall Rome fall also; and that another empire, even the fifth in the order of dominion over the world, shall be advanced to her place long before the time when you imagine the earth shall be blotted out of existence. This is not one of the points which is left to the higher probability, for “the dream is certain and the interpretation is sure.”

It is at this point the controversy commences; and though little confident in my own powers yet greatly confident in my argument, I submit for examination the following series of propositions deduced from the prophecy:

I.—The whole of the present dynasty of Roman Europe shall be demolished in order to the establishment on the earth of the empire of the stone. Not only shall the power of the house of Bourbon or Napoleon be demolished, but that of France; not only that of the house of Brunswick, but that of Britain; they shall be no longer known and remembered as independent kingdoms.

II.—The abolition of the Roman power shall be accomplished with violence. The stone was seen by Nebuchadnezzar to smite the image on the feet of iron and clay, and break it to pieces. There can be little doubt it was principally by this scene of vengeance that Nebuchadnezzar's mind was so much troubled, otherwise the dream was such as a king's fancy might be delighted with. It was the breaking of the image which afflicted him. Although the kingdoms and churches of Europe were all as pure as the strictest of Presbyterians or Independents could desire, yet would the Lord come and abolish the system and supplant it with one of surpassing glory. Although Israel had remained faithful to the law, yet would the Redeemer have made his first advent, and introduced a new dispensation. The Jews had no greater reason to expect a change than we have. How stand the scripture promises? Are we not given the prospect of something called the binding of Satan, the “first resurrection,” the reign of the martyrs, the “coming of the Son of man,”

the "kingdom of God?" Let this prospect be allegorized as much as men may, still would it not only amount to the improvement, but to the supplanting of the present system with a new one—as new, compared with the one under which we live, as this dispensation is compared with what existed in the days of Saul and David. And, Oh! what need this cold world has of something new. The Lord knows his own, and his own he will reward. To Europe he will come as an avenger of wrong, and these words shall be fulfilled,—“And the kings of the earth and the chief captains and the mighty men, hid themselves in the rocks of the mountains; for the great day of his wrath is come, and who shall be able to stand.”

III.—The Roman dynasty having been abolished, no earth-born power shall succeed it. All interpreters agree that the stone being cut without hands is descriptive of its heavenly origin. No invasion from China or any other quarter of the world can meet the demands of the prophecy. No, Rome has this honor and distinction reserved for her pride that, though doomed to destruction, she shall not fall by the hand or be succeeded by the power of any earthly rival. The stone is of God. There is a striking perfection in the symbols of the dream. Four metals of the mineral kingdom, all that were then or are now known as metals of strength, are employed in the construction of the image. These being broken and dissipated, there is no other metal of strength with which you can form a fifth kingdom. The mines of the earth are exhausted and for another dominion you must look on high. And down it comes in that adamant stone from heaven's territory, and of heaven's own cutting and fashioning.

IV.—The stone is the church, with Jesus Christ consequently as head of that church, the sovereign king. All interpreters are still thus far agreed, the controversy being agitated as to the nature of the reign, whether spiritual or also external. In the mean time with this proposition before us assented to, I remark that surely ours must be an easy task. Had we received a commission such as Daniel's was, when he was ushered into the presence of the king of Babylon, our hearts might have failed us. But though it were directly into the presence of the princes of modern Europe, since our proclamation for them and their councils and cabinets is, that the Son of God by one kind of advent or another is on his way to be the individual successor of them all, himself to administer

the government of that religion for which they have long legislated,—when such is our proclamation, wherein is it invidious? Do they not all confess that they are Christian princes holding their thrones from heaven, and as the lieutenants of Christ, ruling for his glory? And when they perceive that their efforts for his cause are so unavailing, and when crime and other evils are so much on the increase, how weary one should think they must be of their royalty, how welcome the proclamation that the master himself is coming! An easy task would it be? It were harder than was Daniel's. There are kings in Christendom whom the report of the appearing of the Son of God would trouble as much as the report of the first advent troubled Herod. And as for their subjects, there are millions on millions of them shouting the church is in danger, or loudly vociferating about liberty and the rights of the people, who would rather have Nero or Domitian for their king than the Christ of God; and yet come he shall to take the kingdom to himself. The event indeed is yet in the womb of futurity, but it is nigh its birth. The word of God labors with the burden of its prophecy—"Be wise now therefore, O ye kings; be instructed, ye judges of the earth."

V.—In the days of the stone, the church shall not only exercise the power of which she is at present possessed, in a greater degree of strength, but shall be invested with additional power of a different nature. At present the whole of the genuine power of the church is spiritual, being exercised only on the conscience. When she calls on kings to levy taxes for her support, to enforce observance of her sabbaths, to disfranchise the heretic, or to incarcerate the infidel for his blasphemy, so far does she act the part of apostasy and harmonize with the man of sin. And yet the church is decreed to execute a work of violence on the image, to smite it and break it to pieces. This is evidently a work unsuited for the exercise of the power she at present holds. The gloomy night of error is descending on the world when there will be something more substantial for them than an appeal to conscience. The church will then be invested with authority greater than that usurped by Popery in its worst time. It will not explain the terms of the prophecy to say that the church as a spiritual power shall, in virtue of the light emanating from her, christianize the governments of the earth. This would be an accidental work, whereas the work of the stone is a violent work, and one of direct in-

tention. It assails the image with full purpose to destroy it. The time assigned in the prediction for the appearance of the stone shows that the church in its present state is not the instrument of the image's destruction; for the destroying agent does not appear till the feet of the image were manifested in the condition of iron mixed with clay; whereas the church was established when the legs of the image had only reached the development of pure iron. Again, no sooner does the stone appear than it proceeds to demolish the image; but as a spiritual institution the church has existed for eighteen centuries. The continuance of the image is altogether inconsistent with the growth and prosperity of the kingdom of the stone. It further appears evident from the prophecy that the kingdom of the stone shall be invested with all that power previously possessed by the various empires symbolized by the image.

But some may ask, Is such a measure of church-power a hope for the world? Has there ever been any power so destructive as church-power? Look at the church of Popery, or the bishop of Exeter? Would you not rather have any infidel power imaginable for the happiness of the world than church-power? But the church in what state? With its head present—under the great theocracy—when the Son of man shall have come. Not under the administration of men in the flesh. My hope for the earth is the saints of the olden time—the Abrahams, Davids, Isaiahs, Johns, and Pauls, with all who shall be "accounted worthy to obtain that world and the resurrection from the dead; for the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

From Tait's Magazine.

THE JEWISH SUBJECTS OF THE RUSSIAN CZAR.

MUCH interest was awakened, a short time ago, by an account in the daily papers of a visit paid by Sir Moses Montefiore to what were called his *Russian* co-religionists among the prisoners of war brought home by our ships. The interest felt would no doubt have been greater still, had the history of the Jewish communities to which these individuals belong been better known. This history, in a consecutive form and in a philosophical

spirit, remains to be written; but in the meanwhile a few jottings relative to the past and present condition of the Jews among whom Russia recruits her fleets and her armies, may prove acceptable.

The indiscriminate application of the name of Russian to the various peoples under the dominion of the Tzar, is one among the many indications of how imperfect a knowledge we have hitherto had of the true constitution of the colossal empire with which we are at present engaged in so close a struggle. In no case is the denomination more inapplicable than in that of the Israelites who live under the sceptre of the Tzars, but who have never been tolerated on Russian soil. From the early times this people was denied the right of establishing themselves in the Russian dominions, and to this day they are not allowed to sojourn for any length of time in Russia proper; and it was not until Poland was brought under subjection to the Russian Tzars, that the latter ever counted any Jewish communities among their subjects. Poland, on the contrary, may be considered the home of the Jews in Europe; for in that country their numbers amount to that of a nation, and they hold a position which, however degraded it be, gives them a certain weight in the State, and could under present circumstances be filled by no other class. In every town throughout the countries which once constituted the independent kingdom of Poland, all handicrafts, with the exception of that of the smith and the carpenter, all branches of trade, be it *en gros* or *en detail*, are in the hands of the Jews; and no business, be it of the most important or the most insignificant nature, can be transacted without their aid. Through the mediation of a Jew the nobleman sells the corn grown on his estate to the skipper who exports it; and through the mediation of a Jew the serf sells his pigs and his fowls to the consumer in the town. Through the mediation of a Jew the upper classes engage their servants, and sometimes even the tutors and governesses for their children; and through the mediation of a Jew the *voiturier* settles his contract with the traveller who requires his conveyance. Through the mediation of the Jews landlords settle conditions with their tenants, and housewives lay in their winter provisions. In short, whether you would eat or drink, rest or travel, change your lodging or renew your toilet in Poland, you must have recourse to the Jews, who divide among themselves houses, inns, lands, and every description of property belonging to the Christians; so that each Jew has his prescribed field of activity, from which he may draw as much profit as it will yield, while he is strictly prohibited from trespassing upon the hunting-

grounds of his neighbors.* The Jews swarm in the streets of the towns throughout all the Polish provinces, and are met also in great numbers in the villages and on the high-roads; ever busy in turning a penny, but almost invariably presenting a picture of squalid misery, and mental and moral degradation painful to behold, and in strange contrast with their importance as the monopolizers of almost all the industrial activity in the society amid which they live, and with their numbers, which amounting to upwards of two millions and a half, must give them a certain weight in the State: and the stranger inquires, with startled curiosity, how it is that a people has so multiplied on a soil which seems to deny them every comfort of life.

There are, perhaps, few instances in history in which we can trace in such unmistakable evidences the elevating influences of just laws, and the debasing effects of lawlessness and persecution, on communities as well as on the individuals who compose them, as in the case of the Jews of Poland. At a very early period of Polish history, when in other christian countries the commonest rights of humanity were denied to the Israelites, they enjoyed in Poland the protection of the laws; and in the 14th century, when the most atrocious persecutions drove them from all the western countries of Europe, they flocked in thousands to the banks of the Vistula, where the Polish king, Casimir the Great, afforded them an asylum, and extended to them privileges commensurate with those of his other subjects. Invested with the rights of citizens, the Jews soon became such in the best sense of the word, and Casimir reaped his reward in the rapid development of the prosperity of his realm. The people of Poland were divided into two classes: the nobles and the peasants; the first of which considered the pursuit of commerce or of the useful arts as beneath their dignity, while the second occupied themselves exclusively with the tillage of the soil. The Jews thus proved most useful in filling up the gap between the two; and during Casimir's reign already seventy towns arose on the banks of the Vistula, and commerce and industry were developed and flourished, these branches being entirely in the hands of the Jews; who, enjoying the protection of the laws, and being free to follow their religious convictions unmolested, soon ceased in all other matters to distinguish themselves from the people of which they formed a part, and proved themselves as estimable as patriots as they were useful as citizens.

* This strange custom is called *Chasuck*; and, though now prohibited by the law, continues in a great measure to prevail.

The consideration which the Jews enjoyed in Poland during this period is by popular tradition attributed to the influence of the beautiful Esterka, or Esther, a Jewish maiden, who for a time held captive King Casimir's fickle heart. But although Esther's influence may have been great, in consequence of her having bestowed two sons* on the king, who had no legitimate children, and may have been exercised in favor of her race, Casimir's extension of favor and protection to the industrious and persecuted Jews was too much in accordance with the general character of the system of wise and beneficent policy which acquired for him the surname of the "King of the Peasants," whom also he protected from the oppression of the nobles, to need any such inspiration; and as long as his spirit continued to animate the Polish rulers, the country was prosperous and powerful. Cardinal Comendoni, the Pope's legate in Poland during the reign of the last of the Jaghellons in the 16th century, expresses as follows his surprise at finding the Jews in that country enjoying the rights and well-being of respected citizens, while in other parts of Europe they were only able to purchase a contemptuous toleration at the cost of immense sums of money:—

"There are in these provinces a large number of Jews, who are not despised as elsewhere. They do not live on the vile profits of usury and service, although they do not refuse such gains; but they possess lands, are engaged in commerce, and even apply themselves to literature and science, particularly medicine and astrology. They are almost everywhere entrusted with the levying of customs and tolls on the import and transport of merchandise. They possess considerable fortunes, and are not only on a level with gentlemen, but sometimes hold authority among them. They do not wear any mark to distinguish them from Christians, but are even allowed to wear a sword and to go about armed. In short, they enjoy all the rights of other citizens."

But with the extinction of the Jaghellon dynasty matters took another turn in Poland. The monarchy, which had until then been elective in name only, now became so in fact, and the reign of anarchy commenced. The kings, holding the crown by the suffrages of the nobles, ventured not to restrain their unlawful proceedings; and, fanned by the Jesuits—whose disastrous influence in Poland

* The extraordinary tolerance with which the Jews must have been regarded in Poland at that time, is evidenced in the fact, that although their sons were educated in the Christian faith, the daughters whom Esther bore to the king were allowed to follow their mother's religion.

also dates from this period—the superstitious and fanatic hatred of the Jews, which the Polish Christians shared in common with those of Western Europe, though it had been held in check, now burst forth with indescribable fury. Forbidden thenceforward the privilege of bearing arms or of serving the country in a civil capacity; forced to take up their abode in the lowest and dirtiest quarters of the town, apart from all the other inhabitants, and to wear a distinguishing badge of infamy on their vestments; fleeced by all kinds of taxes and extortions, and impeded in every way from gaining openly an honest livelihood, the persecuted race soon sunk down morally and materially, to a level with their oppressed brethren in other countries, and became deserving of the repugnance they inspired; while the prosperity of the towns, the centres of the industry, commerce and riches of the country, declined, and with them the power and independence of Poland, which, invaded and partitioned, fell a victim partly to the anarchy of the nobles, partly to the influence of the Jesuits.

The numerous laws concerning the Jews which emanated after this period, having merely reference to their relations with the Christians, while all transactions between themselves were left to the jurisdiction of the rabbis, who even possessed the right of pronouncing sentence of death or of exile, the Israelites of Poland were thrown back upon the Books of Moses and of the Talmud for their laws. Jewish customs in their most rigid form became in consequence their rule of conduct; and thus the chasm between them and their fellow-citizens grew wider and wider; and what was at first merely a religious difference, became a strong national antipathy, and Jew and Pole, though remaining necessary to each other, became animated by mutual hatred, disgust, and contempt. The strong prejudices which have always characterized the Hebrew race, being not only strengthened by the injustice and persecution of their antagonists, but by the study of the works, which were to them the sole fountains of law and justice, they sunk deeper and deeper in the scale of civilization, while their brethren in other lands were slowly emerging from the bondage in which the religious fanaticism of the people and the mistaken policy of the Governments had held them; and the great mass now represent, in a hideous picture, the degrading influences of popular fanaticism and exclusive legislation.

The rabbis—who have much to answer for in relation to the degraded state of their co-religionists—having held the threat of anathe-

ma over those who learnt the Polish language, or who adopted the dress or manners of their Christian countrymen,—the greater number of the Polish Jews understand no other language than the corrupt German, which has always been their spoken idiom; and they are thus excluded from such culture even as they might pick up in their business intercourse with the educated classes. Indeed, all studies, except that of the Talmud,—the Zoar, and the Commentaries upon these, are held in utter contempt among them; and the Jew, who, emancipating himself from the trammels of strict orthodoxy, attempts to raise himself to the level of the age in which he lives, is scouted as a traitor to Israel. He who would enjoy the esteem of his co-religionists, on the contrary, must dress strictly after the Jewish fashion; must let his beard and his *peysi*, or long side-locks, grow; must go at least twice a day to the synagogue; must every morning exhibit large *thephilin** on his forehead and on his hand; must remain a long time before *Chemona Ethra* † must pour water over his hands, or rub them on the ground, every time he has touched anything, be it only his hair; he must shun even the neighborhood of a Christian temple; ‡ take care that the *zizesses*, or tufts attached to the skirts of his caftan in memory of the commandments of God, be of the orthodox length; and kiss the *mesures*, or words of the law engraven on his door-posts, each time he enters or goes out. He must, moreover, when rising in the morning, wet his hands three times with water, to drive away the evil spirits that settle upon the nails (the evil spirit of dirt being alone left unmolested), taking care that the ewer containing the water be of the prescribed form, and that he begin with the right hand; and if he would have a reputation for piety, he must three times a day repeat various prayers, and read passages from the Talmud, the Mishna, the Zoar, and other holy books, written in Hebrew or Chaldean, of which languages he most likely does not understand a word; and he must pare his nails every Friday, and carefully burn or conceal the parings, and then make a notch in his table or his window-post, to mark that it has been done, lest after death he should be condemned to return to earth to fetch the spoils.

Such, and many more, are the observances which occupy the leisure time of the Jews in

* Words from the Scriptures, worn thus in literal accordance with the words in Deut. vi. 8.

† The fourteen benedictions of Eadraz.

‡ As late as 1894, some Jews who had followed the funeral of a Polish nobleman, whose virtues had made him beloved by all classes of his countrymen, were anathematized by their Rabbi, because of their having entered a Christian church.

Poland, and which are considered necessary for peace with God; and it is plain that the violence done to the religious feelings of those who serve in the armies and navy of Russia, must tenfold aggravate all the other sufferings they have to endure. Well may Sir Moses Montefiore have been greeted as an angel of consolation, when he brought to the poor prisoners the means of celebrating one of their most important religious festivals. To how many of these poor Russian prisoners will not, in every respect, captivity in England seem liberation from the house of bondage!

The strict orthodoxy that prevails among the Polish Jews is farther evidenced by certain cords or wires, called *aireph*, or Sabbath-cords, which run from roof to roof across the openings in the streets in the quarters of the town inhabited by the Jews, and which have so much puzzled travellers in Poland, and given rise to so many absurd stories. The origin of these cords is derived from the law which forbids the Jews to carry anything in their hands or about their persons on the Sabbath, and which being attended with great inconvenience, mothers being even interdicted to carry their babes in their arms, it became necessary to invent some lawful means of evasion. The *aireph* marks the boundary within which the law may be transgressed without sin; beyond these precincts, however, the Jew must not even carry his handkerchief in his pocket on the Sabbath; but if he cannot do without such useful appendage, must tie it round his arm or wrap it round his hand, in which case it passes for part of his vestments, so well has Jewish ingenuity known how to evade the inconveniences of Jewish orthodoxy. Whoever destroys an *aireph* is severely punished. The fact of the destruction or disseverance of such a cord, in whatever manner it may have occurred, is made known in the synagogue, and until it be repaired, the encircled precincts cease to enjoy the immunities it conferred. Happily, children under the age of thirteen do not come within the ordinances of the *aireph* law; and by their aid the inconvenience is in some measure mitigated. The reknitting of the broken line cannot be performed by a lesser personage than the rabbi of the place. If it be a rope, it must not be mended by the application of a knot, but an entirely new cord must be provided; if it be a wire, the dissevered parts may be linked together again by means of a hook and eye. Among the things interdicted on the Sabbath are also driving in a carriage, or walking to a greater distance than 2000 ells from the house in which they dwell,—which distance may, however, be doubled, if,

on the preceding Friday, a fresh wheaten loaf be deposited midway on the rope.

The customs here alluded to no doubt are, or, at least, have been, common to the Jews all over the world; but the distinction between the Polish Jews and their co-religionists of the West, is that the former adhere to them in the present day as rigidly as in the middle ages, and mix them up with as numerous superstitions. Scenes are of daily occurrence in Poland, and attract no attention, which would excite the greatest wonder in other parts of Europe were they exhibited there. At full-moon tide, for instance, you may, in any Polish town, come upon a crowd of Jews in the street, performing what looks very much like worship of the moon, some gazing at the luminary with fixed glance and murmuring indistinct prayers, while others make obeisances to it and cry out in a loud voice: others again, in long, white flowing robes bordered with black, grouped around small reading-desks on which their holy books lie open, read in these by the light of lanterns, and from time to time lift up their voices and smite their foreheads.

When observing the rigid orthodoxy of these stagnant Israelites, one cannot help regretting that among the religious observances so staunchly adhered to, there are none that enforce cleanliness; for the reverse of this virtue is so prominent a quality in the Polish Jews, as to make them objects of almost unconquerable repugnance, and the filth and discomfort in their dwellings is as great. The dirt, the misery, the squalor, and the extreme poverty of the great majority of the two millions and a half of Israelites who inhabit the Polish provinces, is the more surprising as they are addicted neither to drunkenness, gambling, nor idleness; and it must, therefore, in a great measure, be attributed to their extreme ignorance, and to the fanatic zeal with which their rabbis and congregational superiors have resisted every reform and innovation proposed by the Government; for however many sins the Poles, as all the Christian nations of Europe, may have to answer for as regards the Jews, it cannot be denied that during the present century at least, a great part of the nation has sincerely desired to ameliorate their position. Even the Emperor Nicholas, at one period, made a pretence of wishing to enforce enlightenment among them. He invited Dr. Lilienthal, a learned German Jew, to St. Petersburg, to assist with his advice a commission instituted for the purpose of devising means for diffusing light among his Jewish subjects. The advanced minds among the Jewish population in the Emperor's dominions hailed these preparations as the dawn of a new day;

but the orthodox Jews fasted and smote their breasts, and prayed, fearing that a fatal blow would thus be levelled against Judaism. Happily for them, according to their own ideas, Nicholas seems to share the views of the great Catharine, who, writing to the governor of Moscow once, on the subject of schools, said: "If I institute schools, it is not for us but for Europe, where we must maintain the rank we hold in public opinion; but the day that our peasants evince a desire to become enlightened, neither you nor I will remain in our places." Dr. Lilienthal sojourned in Russia many years, enjoying a high salary, but the schools that he was to organize were never established.

Even when not discriminated by their filth and rage, the Jews are distinguished from the rest of the population by their dress, which is of a decidedly Oriental character; but among themselves the similarity is so great, that in travelling through the Polish provinces from the Black Sea to the Baltic, one might fancy oneself pursued by the same individuals, the illusion being further encouraged by the similarity in the size and figure of the men, who are almost invariably tall and thin, and distinguished by the pallor of their countenances, which seems more a characteristic of the race than the result of individual suffering. Their complexion is clear and transparent, their eyes dark, their features delicate and chiselled, and their hair and beards dark, curly and glossy, their hands being remarkable for great delicacy and elegance of shape. The contrast between the beauty and noble expression of the countenances of these men, and the abjectness of their character and meanness of their pursuits, is a source of constant wonder to the stranger. As some one has strikingly remarked, it is as if you beheld King David or King Solomon engaged in the pursuits of hucksters and peddlers, or the patriarchs committing petty roguery. If nature be not a deceiver, how much nobler destinies might not these men have worked out for themselves, had not bigotry and persecution done their worst against them! In Lithuania, in particular, some travellers aver that every Jew is a handsome man; and the meekness, mildness, and gentle melancholy expressed in the countenances of the younger men especially, is described as singularly touching.

As a general rule, the women are less handsome, and are much inclined to a degree of *embonpoint* which oversteps the limits of the beautiful; however, their turban-like head-dresses, formed of gaudy-colored handkerchiefs, give them a certain picturesqueness of appearance; and the rich coronets of pearls and precious stones with which the wealthy

Jewish ladies encircle their brows on festive occasions, harmonize well with their dark hair and brilliant eyes. Altogether, however, the male attire, consisting of a long, dark caftan, fastened round the waist, with a broad, silk sash, and a high, conical, fur cap, is more striking than that of the women. But when, in summer, the fur cap is exchanged for a low-crowned, broad-brimmed hat, the dignified Oriental sinks down into the commonplace Jew. Says a traveller, who visited the country lately:—

"The hundreds of thousands of the poorest Jews in Poland would afford an excellent study to any one who should desire to ascertain the minimum of nourishment on which the human body can be sustained, or to what perfection the art of making a whole garment out of innumerable rags can be carried, or in how far the air inhaled by human beings may be loaded with pestiferous snells without becoming deadly, or how children may be reared without clothes, without water, without soap, without comb, without brush, without medicine, without instruction, or without care of any kind. . . . The misery, the want, the sickness, the hunger, the suffering of all kinds that reigns in the damp, filthy, pestiferous dwellings of the poor Jews in Warsaw, Cracow, Lemberg, Mittau, Wilna, and Odessa, where half a dozen families, all richly blessed with children, live in one wretched cellar, amid dirt and rags, with little light and less heat—the squalid figures, the many-colored tatters, worthy of being exhibited in an ethnographical museum, which may be seen in the Polish market-places, only those can picture to themselves who have read descriptions of the Esquimaux, of the New Hollanders, or of the inhabitants of Terra del Fuego."

This is a distressing picture, and it is not viewed with indifference in Poland: but the hands of the nation are tied by the tyrannical despotism which weighs upon Christian and Jew alike.

Towards the close of the last century, when the Polish nobles were in every way exerting themselves to retrieve the errors of the past—while their weak king, the minion of the worst enemy of his country, was unconsciously preparing its downfall, strenuous efforts were also made to ameliorate the condition of the Jews; and a "project of reform" relating to this subject was drawn up in a just and liberal spirit, by a member of the Diet, and would no doubt have passed into law, had not the partition of the country intervened. According to this project of reform, the Jews were once more to be admitted to all the rights of citizens, while their duties to the country were not made to

interfere with their liberty of conscience. It was enacted that as citizens of the State they should learn the language of the country, and should send their children to the national schools, but at the same time their religious rights were secured, and all honorable careers were opened to them. But the vultures that were to rend Poland asunder, were already hovering over the doomed land, and these noble efforts at self-reformation, which might have served as an example to the freest and most enlightened nations of the times, only hastened the action of its enemies, lest the nation should grow too strong before the blow that was to fell it to the ground was levelled. The Israelites, fully aware of the sincerity of the intentions of the Polish patriots in their favor, proved by gratitude in 1794, when the people flew to arms in despair, by freely mingling their blood with that of their Christian compatriots; and they fought with bravery for the independence of the country which promised once more to become a true home to them.

Those among the Polish Israelites who in consequence of the partition were transferred to Prussian rule, were the most fortunate. They have obtained many privileges they did not before possess; and they have in consequence abandoned their distinctive garb, and have lost many of their distinguishing features. Under Austrian rule, the influence of the Jesuits, who had contributed so much to their sufferings and degradation in Poland continued to be felt; and the Jews of Galicia still maintain all their characteristic features. But it was the Israelites transferred to Russian dominion that were the most to be pitied. They were left entirely at the mercy of the caprice of the governors of the provinces, and other ignorant, barbarous, and rapacious officials, who all hoped to make their fortunes by despoiling the Jews, whose riches they conceived to be boundless. If the victims refused to deliver up the gold which in reality they did not possess, the tyrants put them to the torture to wrest it from them. The underlings imitated the example of their superiors; even the Russian soldiers—poor miserable slaves, ill-treated and trampled upon themselves—when they met with a Jew, played the masters for a while, and added their share to the misery that weighed down this unhappy people. The Government also oppressed them in every way, by advancing every pretext to squeeze money out of them, by the creation of monopolies, by increased taxation, and by illegal persecutions, while at the same time it denied them all rights. They were not allowed to hold real property, or to frequent the schools of the country; entrance into the capital was entirely denied to them, as

also the right of lengthened sojourn in any of the populous cities.

In 1807, when the Grand-duchy of Warsaw was constituted, equality before the law was proclaimed for all citizens, and the Jews among the rest; but this liberal constitution remained a dead letter under the rule of the House of Saxony, and the Jews continued to be burdened with exceptional taxes, administrative decrees depriving them of the rights which the organic law accorded to them. All attempts to transform the Jews into Polish citizens were abandoned, and except that the additional hardship of performing military service was added to their other burdens, they remained what they had been for centuries. To relieve themselves from this to them most hateful service, they offered to pay an annual sum of 700,000 Polish florins to the Government, and under pretext of raising this sum, a tax called *kosher*,* was imposed in 1810 on all meat consumed by the Jews. This odious and vexatious tax, which weighs most heavily on the poor, is farmed out every year (for the Russian government most unjustly continues the tax, though the exemption from military service, for which it was a commutation, has been withdrawn) to the highest bidder; and it is but too often Jewish speculators who come forward to bid, in the hope of enriching themselves by the oppression of their brethren. However, the extraordinary tenacity and perseverance of the Hebrew character has frequently been exhibited in resistance to this tax, whole communities having for six months together abstained from eating meat, thus reducing to bankruptcy the heartless framer of the tax. At the same time that this tax was imposed, the right of keeping taverns or public-houses in the villages, was withdrawn from the Jews, and a great number of families thus reduced to a state of perfect destitution.

The treaty of Vienna brought a new change in the state of Poland. Again a charter was given ensuring the rights of the citizens, Jewish as well as others, and again the people were delivered over to arbitrary rule, and this time to that of a capricious and tyrannical despot; for while the Emperor Alexander at St. Petersburg planned benevolent reforms for Poland, the Grand-Duke Constantine, nominated commander-in-chief in the kingdom, was grinding the people under his heel. The burdensome taxes and restrictions weighing on the Jews were not relieved, while the prohibitive commercial system of Russia further injured them in their trading relations. Some sought relief in smuggling, in spite of the heavy pen-

* The word "*kosher*" signifies permitted food.

alties attending detection. This led to the establishment of a regular system of extortion, having for its object to despoil the rich Jews for the benefit of their denouncers, who shared their gains with General Rozniecki, the Chief of the Secret Police. The word of a single spy was sufficient to cause the incarceration of the most respectable citizen, and whether innocent or guilty, there was no escape from such captivity except through means of a golden key. The poor Jews, against whom no political plottings could possibly be invented, were made to follow their Polish fellow-citizens to Siberia, under pretext of being guilty of smuggling. At this time also (1823) the Jews were again forced to separate from the other citizens, and to take up their abode in distinct quarters of the town; and, upon the whole, their condition became more intolerable than ever.

An incident, closely connected with an arbitrary measure, from which the Jews, in particular, suffered very severely, will suffice to show how constitutional government was understood by the Russian masters of Poland. Monopoly in the distillation and sale of spirits and beer was suddenly introduced by the Minister of Finance, Lubecki. The monopoly being, however, restricted to the towns, the price of the two commodities soon rose enormously in Warsaw, and other populous cities, as compared with the price in the villages; and many poor Jews, who had been deprived of every honest means of subsistence, were induced to smuggle spirits into the towns, though many lost their lives in conflict with the custom-house officers.

At length, the citizens of Warsaw finding themselves great sufferers by the enhanced price of the two necessary articles, drew up a petition to the Emperor, couched in the most respectful terms, but representing that the introduction of this monopoly was a violation of the rights guaranteed to the Polish people by the charter. The day after the petition had been sent in to the government office at Warsaw, the six respectable citizens whose names stood first among the signatures, were dragged from their homes, conducted to an open square in the city, and there made to cart earth in wheelbarrows, like common malefactors, in the presence of an immense concourse of people, who looked on in profound and melancholy silence. One of the sufferers on this occasion, a venerable old man with silver hair, was Mr. Czynski, who had served as Captain under Kosciuzko, and whose son has distinguished himself among the Polish emigrants, in Paris, by his generous efforts in behalf of the Polish Jews. Among the means resorted to, at this period, for extorting money from the Jews,

were also threats of displacing their cemeteries, and of pulling down their synagogues; and the unhappy people, already reduced to great privations, imposed long and severe fasts upon themselves in order to raise the sums required to bribe the authorities to desist from these plans. So great was the terror inspired by the Grand-Duke Constantine, that, it has been observed, not a single Israelite at that time ventured to inform his co-religionists abroad of the dreadful oppression they were subjected to in Poland.

One only of Alexander's benevolent and wise measures in favor of Jewish reform was carried out, at least partially. A commission was instituted at Warsaw to inquire into the condition of the Jews and to propose ameliorations; but the only permanent fruits of its labors, was the establishment of a school in Warsaw for Jewish rabbis, with a view to forming tolerant and enlightened teachers, capable of exercising a salutary influence on their co-religionists; and the suppression of the Jewish authoritative bodies called *cahal*, who exercised a most despotic and tyrannical rule over their fellows by means of the anathema which they had the power of pronouncing. These two measures have at least emancipated a great number of the younger generation of Polish Jews from the thralldom of ignorant orthodoxy in which the rigorous Talmudists endeavor to keep their people.

For the Emperor Nicholas was reserved the distinction of levelling against his Jewish subjects the most cruel blow which has ever yet fallen upon this much-oppressed people. Shortly after his accession, being desirous of creating a powerful navy, and being advised that the Jews, hitherto exempt from military service, possessed peculiar aptitude for naval service—by the stroke of a pen he caused 30,000 children to be torn from the arms of their parents and transported to the coasts of the Black Sea during a most rigorous season. Many perished on the road, others succumbed to the cruel discipline of the Russian navy; and, if we are to believe the Jewish archives, a few years afterwards there remained only 10,000 young men alive of this first levy of Israelites. From one point of view the military service imposed upon his Jewish subjects by the Emperor Nicholas may be considered a step in advance, as it places them on an equal footing with the Christians, and as such it is indeed represented; but we must not forget that this equalization as to burdens has not been accompanied by any equalization as to rights, and that the Jews continue to be excluded from serving the country in any other capacity, and to be burdened with many exceptional imposts.

But should the Tzar ever sincerely desire to place the Jews on a level with his Christian subjects of the same rank, he would only be making them the equals of serfs and slaves. However, the sufferings the Jews are exposed to by being subject to military conscription are also of an exceptional character.

By far the greater number of the Jews born in the Polish provinces do not understand the Polish language, and much less the Russian; the position of the Russian soldier, as is now well known, is one of indescribable hardship and privation. He is badly fed, badly paid, badly housed, and ill-treated by his superiors from the sergeant to the commander-in-chief; but added to this the Jewish soldier has to bear the hatred and contempt of his comrades in arms, who look upon him with abhorrence as belonging to the race who crucified their God; and such being the case, it is no wonder that these unhappy creatures resort to the most desperate expedients to evade a service which is also most repugnant to their unwelcome tastes and habits. A few years ago, a sledge with ten corpses was brought into Wilna one morning: they were the bodies of ten young Jews, who had preferred death from cold and hunger in the forest, to life among the barbarous Russian soldiers and officers. Such tragedies are of daily occurrence in Russia; but in 1843, a tragedy of a new character, and on a grander scale than had ever before been witnessed, was got up by order of the Emperor. In that year an ukase was published ordering all the Jews dwelling on the frontiers of Prussia and Austria to remove fifty wersts further into the interior; and thus a population of no less than 200,000 souls were suddenly uprooted from the soil on which their fathers had been established for many centuries, and cut off from their accustomed sources of livelihood.

The Jews exerted themselves to the utmost to avert this dreadful calamity. They sent deputations to St. Petersburg to prove to the Government that not one in a thousand of them had been guilty of the smuggling which served as a pretext of this tyrannical measure; they offered to renounce entirely all participation in the frontier trade, or, if any of their members took part in it, to make all responsible for each; but the Emperor, who no doubt had ulterior objects in view, remained inflexible. Animated by the reforming spirit of his great ancestor, Nicholas has also declared war against the beards and caftans of the Jews, as Peter did against those of his Boyars. It is not, however, European civilization which Nicholas

wishes to introduce, but that perfect uniformity which would render the power of his colossal empire more easy to wield. The idea of a wholesale conversion of the Jews is not either foreign to Nicholas, for he cannot renounce the hope of embracing these two and a-half millions of his subjects also within the arms of the orthodox Russo-Greek Church, which are eventually, according to his plan, to encircle all the nations that dwell within the shadow of the Muscovite sceptre. That the Russians are fully aware that hitherto persecution and oppression have only strengthened the faith of the Jews, is proved by the oath that is administered to them on entering the army or the navy: they are made to swear not to abandon the Emperor's banners even when the Messiah appears.

Colloquial.

PANCHRISTENDOM SENTIMENTALITY.

"Dr. T.'s zeal for the discovery of something new and diverse from the *sentiments of all christendom* has carried him into a system of theological ultraisms."—Dr. Field of Jeffersonville, Indiana.

Elpis.—My dear friend Josedec, how do you do? It is quite an age since I had the pleasure of seeing you in the sunny South. I have heard from you quite regularly; yet after all, a *tête-à-tête* is oftentimes more profitable, and to be desired; as more can be accomplished orally between friends than by whole volumes of manuscript.

Josedec.—I thank you, dear Elpis, for the gratification I enjoy, from the assurance of the pleasure our meeting confers. Pen and ink is of necessity the chief medium of communication; but unavoidably very brief, because the demands upon us professionally leave us but little time for correspondence. Of late, I should have been much gratified by an oral interchange of thought; as certain topics of mutual interest could have been more satisfactorily considered in *sancto et privato*.

Elpis.—That is true. I should have liked to talk with you about the onslaught of our rather impetuous friend, Dr. Jeffersonville; in which he tumbles over from the towering heights of his alpine liberalism like a sweeping avalanche upon that exclusive personage, Ishmael Procrustes, iron-bedstead manufacturer to the Pope! And then again, there is the restless zeal for controversy of our quasi amiable friend Critonus with that same Ishmael Procrustes, whose teaching seems to be a disturbing influence on every side. A little information upon the merits of this case would have been

enlightening. And besides these, there is, lastly, though not least in interest and importance, our friend Expositor's *speculations*, (he will excuse the word, for *merely* such do they appear to me) upon the *details* of the principle sufficient to constitute a dipping in water the "One Baptism" of primeval Christianity. A little conversation upon these details would no doubt tend very considerably to dissipate the mists which seem to hang over the subject in the estimation of some.

Josedec.—The three "preachers of the word," Dr. Jeffersonville, Ishmael Procrustes, and Critonus, you refer to, Elpis, "I highly esteem as brethren and faithful fellow laborers in the cause of our common Master. They are men of sterling worth, and have sacrificed much for the cause of truth: yet they are not infallible, neither do they agree on all points of the word. Each is confident he is in the right, and speaks and writes with confident zeal, and sometimes with seeming severity, when defending what is sincerely believed to be the truth."—*Expositor*, p. 324.

Elpis.—I am personally acquainted with them all; but most intimately with him, whom Dr. Jeffersonville supposes to be an iron bedstead manufacturer of the Pope. I have known him for many years, and I am intimately informed of all he believes, teaches, practices, and aims to accomplish. But of Dr. Jeffersonville and Elder Critonus, I cannot say as much. In regard to them, your knowledge infinitely exceeds mine. As men, I have found them both estimable; and if they have no objection, I hope still to be regarded by them as a friend: for I know nothing to the discredit of their characters; and if anything of the kind exists, (which I do not suppose) I do not wish to know it. I am glad to hear you speak so highly of them; for, from my intercourse with you, I do not believe you would certify other than your convictions of the truth.

Josedec.—I do not consider any of the three infallible; but I believe their intentions are good.

Elpis.—Did either of them ever put in a claim to infallibility?

Josedec.—I am not aware of the fact, if it exist. Dr. Jeffersonville intimates as much of Ishmael Procrustes, in saying, "Certainly he cannot suppose that his friends can admit his infallibility;" and again, "if they claim to be infallible, we want to know it."

Elpis.—Well, that seems as though Ishmael and his friends had set up such a claim, which others were not disposed to allow. Being rather interested in this reputed iron

bedstead manufacturer, I should like to know what else Dr. Jeffersonville says concerning him.

Josedec.—You will find the Doctor's "personal severities" in the *Expositor*, p. 152; and though they appear in that paper, the editor remarked on p. 166, that he offered his decided objection to all unkind or discourteous *personal allusions* in communications designed for his pages. He hoped that none of this character would be furnished for that purpose; for he would *not* publish them. The object of his sheet is the candid investigation of the truth; and therefore he hoped that no one would try to transcend that rule in future; and that if they did, he would feel much tried in his inner man.

Elpis.—The rule is a good one if impartially applied. But is it not a little curious that *personal severities* upon Ishmael appear on p. 152 and 166, and an impersonal rebuke on such writers between them? Would it not have been more consistent with the sentiments of the rebuke to have excluded Dr. Jeffersonville and Elder Critonus, "personal allusions" altogether; or if they must be inserted to pacify the writers, to have balanced their insertion by that of the Pope's mechanic?

Josedec.—The suggestion is not without force. But editors are sometimes so persecuted by the scribbleomania of some of their particular friends at hand, that the scales of rigid justice now and then tremble in the balance; and a good natured fellow elsewhere gets a little the worse of the rule. Procrustes is not quite so much of an Ishmaelite as some regard him.

Elpis.—I guess not; but what said Dr. Jeffersonville?

Josedec.—Well, he has a whole page about him. He says, that "after many years of labor he has manufactured an iron bedstead" which Dr. Jeffersonville, who considers himself quite a *connoisseur* of couches, does not approve. He does not consider it wide or long enough. As this is a day of feather-bed christians of extremely liberal growth, he is satisfied with no bedstead that is not large enough for Og, king of Bashan—Deut. iii. 2; and adapted to the liberal spirit of the Gospel.

Another item of accusation is, that "Ishmael has made out a hobby on which he intends to ride as the leader of a new, and exclusive sect." He says "he presumes his intentions are honest; but that Ishmael's zeal for the discovery of something new and diverse from the sentiments of all christiandom has carried him into a system of theological ultraisms.

Elpis.—That is, I suppose, that Ishmael's conclusions are in advance, or beyond, Dr. Jeffersonville's? Is that a crime? But proceed.

Josedec.—I think not. The Doctor says, that Ishmael is "on extreme ground, utterly untenable, when explored in the light of facts and apostolic precedent."

Elpis.—That, then, is the Doctor's decree! Is there no appeal to a higher court in the case? It is not impossible that Ishmael may know something about "facts and apostolic precedent," that hath not yet occurred to Dr. Jeffersonville, which will go to show that the ground, however extreme, is not only tenable, but impregnable also. Pray what does he define Ishmael's ground to be? Perhaps, he does not know what it is?

Josedec.—He ought to know it; for he has been a reader of Ishmael's writings for many years: especially ought he to know it, seeing that he has undertaken to define it, and to pass sentence upon its scripturality. He says concerning it, "It is not enough that a man shall believe in the Lord Jesus Christ as the Messiah, the Son of God, and keep his commandments as a condition of salvation or fellowship—but he must believe in the kingdom, understand all the details of its future organization, the place of its location, citizens, subjects, administration, &c., &c., before he can be called a christian. He must, in a word, be perfect in knowledge, a graduate before he enters the school of Christ. Upon Ishmael's principles there is no room for improvement in a knowledge of the Gospel from and after immersion."

Elpis.—Well *Josedec*, my friend, that out Herod's Herod! However much Dr. Jeffersonville may have read Ishmael Procrustes' writings, he has evidently read them to very little purpose. There is no one acquainted with those writings better than I am, as you also know; and I testify for Ishmael, that Dr. Jeffersonville does not state the matter correctly; and that, if all his statements are as loose as this before us, his decrees and opinions concerning other men must be received with great caution. Have you ever heard from Ishmael, or read, from his pen, such a statement as you have quoted from Dr. Jeffersonville?

Josedec.—Candidly, I have not. I never saw from him the sentiment that a man must be perfect in knowledge before he enters the school of Christ; and that there was no room for improvement in the knowledge of the gospel from and after immersion. Dr. Jeffersonville has certainly no right to make such a statement.

Elpis.—That is my judgment, also. You see then from this, that this charge against Ishmael in respect of the iron-bedstead, is untenable; and that if such a thing exist, his evidence in the case cannot be admitted, seeing that he cannot describe it. A man cannot describe what he has never seen; and this is the doctor's predicament.

Josedec.—The doctor's intentions are good; but he is afraid of things "new and diverse from the sentiments of all christendom."

Elpis.—True, my dear friend; but you know that a certain place, not to be named to ears polite, is said to be "paved with good intentions." Dr. Jeffersonville should not only intend to speak the truth, but be very careful to see that he does it. As to "Christendom," is that a pure and holy thing, enlightened by the word, that we should be particular to hold nothing new to it, or diverse from its sentiments? *Res non verba quæso.* "Christendom" is a mere name, not a reality; signifying *Christ's dominion*. Where is Christ's dominion? It is not that thing called "Christendom." The true Christendom will appear in the Age to Come; the Christendom of to-day belongs to "*the Devil and his Angels.*" For this and its sentiments, so revered by Dr. Jeffersonville, his friend, Ishmael Procrustes has no respect. Aiming to be a scribe, instructed for the kingdom of the Heavens, he bringeth forth out of his treasure *things new and old.*—*Matt.* xiii. 52; nor is he at all solicitous whether they harmonize with the sentiments of all christendom, or not. Christendom and its gods are sold under sin; and the doctrine and works of sin they approve. No independent mind, and ingenuous student of the word, can join conclusions with it. Its wisdom is mere foolishness, and its sentiments perverse.

Josedec.—I do not think that things are to be disputed because they are new. New things have made this generation rich; and yet newer things will bring great blessedness to men. The doctrine of Peter was new to all the world on Pentecost.

Elpis.—Verily, Dr. Jeffersonville is the last man that should reproach his friend Ishmael with the novelty of his teaching. When better acquainted with him than I am now, he was head over ears in novelties of the most grotesque figure! First a Campbellite; what he was before I trow not; then a Millerite; and now, I know not what: in all these phases of opinion, how did he stand related to "the sentiments of all christendom?" He had then read the Bible twenty-seven years "with as much impartiality as any man living"—but what did his reading bring him to? *To Millerism!*—

a term equivalent to the repudiation of "the exceeding great and precious promises of God." He denied the restoration of Israel to Palestine; the reign of the Saints with Jesus over the natural Israel, and the nations of the earth; and of necessity, therefore, rejected the kingdom of God, beloved Josedec, as you and I believe it now. Now I ask you as an honest man, what is a man's Bible-reading worth that does for him no more than this?

Josedec.—Truly I can sympathize with Dr. Jeffersonville in his experience of 1843. We were then all infidels of the truth. We were in Babylon, and Babylon was in us; for we were confused, and in confusion worse confounded. When I look back upon that dark and gloomy crisis, I shudder; and "my hair stands almost on end, like quills upon the fretful porcupine." We were intoxicated with the wine of Millerite abomination; and though honest, and sincere, and well-intentioned, it was the virtue of a drunken man, who is most pious when he least knows what he is about! Our Bible-reading puffed us up, and made us arrogant and presumptuous. We saw something in the Bible more than our ignorant brethren of the denominations saw; and from this we bounded to the conclusion, that we were the only wise, and all the world besides mere wicked ones and fools.

Elpis.—I remember 1843 well; and though happily not enthralled by '43ism, I was a good deal among persons who were. I can therefore abundantly certify the truth of your statement. You were truly a stiff-necked and perverse generation; doggedly and swinishly determined to consider nothing that threw a doubt upon your *infallibility*. You had said, that Christ was to come and burn up the world in almost no time; and so you would have it, and nothing else. Dr. Jeffersonville was highly infallible. His forehead was like brass upon the subject; and his neck an iron sinew. Tenacious of his own infallibility, he is naturally very zealous against other people's. In those days he thought himself *infallibly right*; but time has proved that he was *infallibly wrong*; so that you see there are senses in which infallibility may be properly affirmed of men. But, human infallibility has been brought into disrepute by His Roman Holiness assuming it as one of his attributes. To get rid of his assumption, his enemies have roundly affirmed, that the human mind cannot be infallibly right on any point. This, however, is more specious than true. Without the *ability to decide without fail or error*, which is infallibility, no man could please God; for the faith he recognizes is "the *hypostasis*

of things hoped for; the *elenchos* of things unseen"—styled by Paul, "the full assurance of faith," and "the full assurance of hope." There is no doubt in "full assurance." Two and two make four. That is infallibly true; and he that knows it is infallible, and speaks with an air of infallibility on that point. Those who have knowledge enough to perceive that two and two make four, admit the infallibility of him that affirms it: but if they are ignorant, they either refuse to admit it, or admit it upon authority. Those who assent to the Pope's infallibility, receive it upon authority as a thing they know nothing about. Dr. Jeffersonville's friend Ishmael pretends to no such infallibility as this; nor does Ishmael expect Dr. J. to admit his infallibility upon any point of faith, as he has yet to learn (having had no personal acquaintance with him for thirteen years) whether the doctor has attained to the demonstration in gospel science that two and two make four infallibly. Ishmael expects his friends to hold on to "their reasonings, researches, and conclusions," until they get knowledge enough to let them go. He expects no one to receive his teaching because he himself has full assurance of its truth. He believes, and therefore he speaks; he speaks confidently of the gospel, because he has confidence in the word; and is certain that that word is as logically and demonstrably true, as that two and two make four.

Josedec.—The doctor does not intend to do Ishmael injustice; though it cannot be denied that he has done it. He says, that "he makes his interpretations and expositions of the Bible the platform of christian union;" and that he goes through the land urging every one to be reimmersed upon pain of non-fellowship by him and his associates! All of which I know to be untrue. I have heard him often and can testify that Dr. Jeffersonville is mistaken. Indeed, the doctor writes as if he had doubts of his own accuracy; for he says, "If I misunderstand Ishmael's present position and views, I wish to be corrected."

Elpis.—Your testimony is true. Ishmael shows the people what Jews and Gentiles believed and practised in apostolic times; and exhorts them to go and do likewise. He contrasts the apostolic teaching with the "sentiments of all christendom;" and shows that they are *totally different*, and mutually destructive of each other; and that *through the doctrine and institutions of christendom, there is no salvation*. This is the head and front of his offending. He takes his stand in the primeval time, regardless of all fellowships but that which comes from

"walking in the light, as God is in the light."—I *Jno.* iii. 7. It matters not to him by whom he is repudiated, or by whom denounced. His course is onward, and no man can interrupt it. Truth has no terrors for him, and appear before him in what form she may, she is always welcome.

Thirteen years ago, he was like his friend Dr. Jeffersonville, groping for he wall. At length he reached it, and crawling along, found the door at last, which flew open, and he entered in; leaving the dark and wretched prison of the dead in trespasses and sins to those who prefer society in bondage to the glorious liberty wherewith the truth emancipates her own. He "*intrudes*" upon none; going, only where he is invited. When he writes he pens what he believes is true; when he speaks, he speaks the same: some rejoice in what they learn, and become obedient; others repudiate it, and stir up a dust to blind the people lest their own nakedness appear. Dr. Jeffersonville's friend, Ishmael Procrustes, is before the public as a teacher and expounder of the Scriptures. All they need of him is, that he conscientiously and candidly show them the truth they set forth; and all he wants of them is, that they understand, believe, and obey it: if they want a man to echo "the sentiments of all Christendom;" to preach to them the Gentilisms of "the schools;" to chant lullabies of peace and safety, when he knows that destruction is at the door; to sear their consciences with smooth things; to establish them in a false peace by teaching salvation by dipping irrespective of "the faith;" if they want a man to do one, or any, or all, of these villanies, Ishmael Procrustes is not the tool for them to work with. Liberal gossellers, and sectarian sophists, may stigmatize him by what epithets they please. Hard names break no bones. My friend asks no quarter from priests, editors, doctors, or people. If he is to be subdued into silence, it is not by hue and cry; but by heavy and mortal strokes of the Spirit's sword, which is the word of God, prophetically, apostolically, historically, and logically applied. In the expression of these sentiments, it is to be hoped that he will not be misunderstood.

Josedec.—I do not think he will. I think, however, that his expressions are sometimes severe; but we are none of us perfect; and I highly esteem him as a fellow-laborer in a good and noble cause.

Elpis.—The severity of an expression is in proportion to its truth, and the sensitiveness of the conscience of the sinner. I have heard Ishmael say, that the many hard things published against him only excite in

him commiseration and a smile. They pass by him as the idle wind which he regards not. He endeavors to be faithful to the truth, and to maintain a conscience void of offence; and then, says he, "let come what will." It is the wounded only that shriek upon the battle-field.

But, my dear friend Josedec, a thought occurs to me here which I will mention to you, as may be, you can help me out of the difficulty. What do you mean by styling Dr. Jeffersonville, Ishmael Procrustes, and Elder Critonus "preachers of the word," and "faithful fellow-laborers in the cause of their common Master?" What sort of a word do they preach in common; and in what common Master's cause to they labor together?

Josedec.—They preach the law and the testimony in promotion of the cause of Christ.

Elpis.—With the premises before us, I really cannot see how that can be. They both of them agree in repudiating the doctrine set forth by Ishmael; whom the one accuses of making iron-bedsteads on which the feather-bed christians of the day—professors of liberal-gospelism—cannot stretch themselves out; of being the inventor of a religious hobby which he loves, which in scripture terms signifies, *one who loves and invents a lie*—Rev. xxii. 15; of being stranded "into a system of theological ultraisms;" of occupying utterly untenable ground; as setting forth a new condition of salvation—which is equivalent to being a setter-forth of strange gods; of teaching the re-immersion of *christians*; of repudiating all the knowledge of the gospel he had thirteen years ago, and at present endorsed by Dr. Jeffersonville as gospel; of being an intruder; as being a *quasi*-claimant of infallibility; and of wishing to reestablish popery in some form or other. Such are the counts of Dr. Jeffersonville's indictment against his fellow laborer, and in the cause of one and the same master! And Elder Critonus comes out on the same side, seeking to do interminable battle with his co-preacher of the word; because of the exclusiveness of Ishmael's doctrine, at which he "laughs aloud;" and for the *manifestation* of which as an existing evil, "gratitude to God arises in his heart." Thus, these two "preachers of the word" combine against their "fellow-laborer;" who, in turn, repudiates their doctrine *interpreted by their practice*. He does not believe in their christianity—he denies that such an abomination can be found in the word, expressed or implied, as is defined in the *practical illustration of their doctrine*—a practice, which teaches that a man may be an immersed anxious bench-proselyte of the pan-

Christendom sentiments ordinarily enunciated from Gentile pulpits, notoriously ignorant of Moses and the Prophets—he may be this to-day, and to-morrow, he may repudiate it all as a Campbellite, and reduce his creed to the latter clause of *Matt.* xvi. 16; and *Acts* ii. 38; and the third day turn around upon Campbellism for its contempt of the old Testament, and embrace Millerism, which makes the word of God of none effect by its monstrous and absurd traditions; and on the fourth day, renounce Millerism as an impiety, and receive into his bosom with fraternal hug sprinkled semi-Methodistic Storrism, and on the fifth day begin to question them all in favor of *Carnal Judaism*, as he once styled the restoration of the Jews, and Christ's reign over them in Palestine on David's throne; and on the sixth day, admit that Carnal Judaism is the gospel; but a gospel, however, requiring no distinct obedience; but liberally tolerant of the anxious-bench, or Gentilistic dipping, which it fellowships as obedience to itself, when the proselyte was as ignorant of it as a horse! These six days' works of a professor makes up the christianity of multitudes; by virtue of which they pass current for liberal christians of Pan-christendom sentimentality. We need not ask of such a definition of their faith in relation to their dipping. Words with such a totality before us are but air; we take a comprehensive view of the practice from the dipping to the present hour, and "the christian," from head to foot, stands out in bold relief. Now Ishmael maintains that "a christian" of such a type, is not the antitype of the Ethiopian, the Thyatiran seller of purple, and the Philippian Jailer. An immersed pan-christendom sentimentalist is not the disciple, true believer, or christian of the New Testament. If such a Gentile would become a Bible-christian he must cease from the works of his six days mystification, as God also rested from his—*Heb.* iv. 10; Let him enter on a seventh day, resting from his pan-christendom sentiments by "believing the things concerning the kingdom of God, AND the Name of Jesus Christ," and being baptized thereon as the Samaritans were—*Acts* viii. 12; that in due time he may enter into the rest of the Seventh Period, which God has arranged for the nations, when in Abraham and his Seed they shall become his peoples and be blessed.

Josedec.—When I reflect upon the words in apposition with the facts, I must say that they are not in strict accordance with the truth. It is not so much the things taught by Ishmael in the abstract, that excites their zeal; but it is the application of the prin-

ciples he advocates as a sort of touchstone to the foundation of their christianity, that torments them. If Ishmael would admit the scripturality of their position, they would not have a word to say against him; and I feel justified in saying this, inasmuch as there are many, to the theory and practice of whose christianity Ishmael would not object, whom Dr. Jeffersonville and Critonus do not denounce, being under the impression that these co-believers with Ishmael admit them to be christians as well as themselves.

Elpis.—Verily, my dear friend, that is doubtless the head and front of Ishmael's offending. It is the old issue between the flesh and spirit revived—OBEDIENCE. It is easy enough for men to get along together in religious peace and fellowship upon the principle of the "*liberal spirit*" so congenial to the flesh. Let us agree that we are all good christians; don't call that in question for a moment; and then advocate what you please that is not very unpopularly opposed to "the sentiments of all christendom," and all will be well! This is what Ishmael calls a *fellowship of iniquity*; and however profitable in a pecuniary and honorary sense it might be to him, I have often heard him say, that he would rather sink into social nothingness than be found co-laboring with it. He will not consent to stultify himself by admitting that men are justified by the "one faith," and by contrarious systems, called "faith," which ignore it, or indirectly, or flatly deny it. He has devised no new terms of christian fellowship; all he undertakes to do, is to show what was believed and practised by those whom the apostles enlightened and made Christians; and as he has "full assurance of faith" for himself (not for others) that he understands their teaching (or that two and two make four in scripture as well as in numbers), he contends earnestly for it, as all the faithful are commanded to do—*Jude*. 3. Let God be true, though every man thereby be made a liar. What has the "little flock" to whom it is the Father's good pleasure to give the kingdom, to do with "the sentiments of all christendom?" All they need care to know is, *what is the truth? and what doth that truth require to be done?* If this be ascertained, a fig for christendom and its sentiments, one and all, if not in harmony with it. When the spirit made men Christians through apostolic teachers, and they were well made, "*they continued steadfastly in the apostles' doctrine*," and not like Ishmael's denunciators, Dr. Jeffersonville, Elder Critonus and others, chopping and changing about as divers winds of doctrine happened to take their sails aback!

When will men learn to do justice to "the truth, though the heavens fall?"

Feb. 2, 1856.

EDITOR.

PEACE, WAR, AND POLICY.

PEACE is silence, quietude, tranquillity, rest; war is thunder and lightning, roaring and rushing torrents, deluge, confusion, bloodshed, and destruction. The cessation of all this is peace. Peace and war and the inactivity of *policy*, which is the "wisdom of the Serpent," without the harmlessness of the dove. Peace alone, war alone, policy alone, can effect nothing when the carrying out of a predetermined purpose is desired. Policy directs war to a certain end; when that end is reached, war must cease in that direction, or policy will be defeated by its own war.

But war in a given direction develops results not expected by the policy which commenced it. These results modify or change the policy, or, as the phrase is, *create complications*, which change the direction of the war. This sometimes causes an *armistice*, or suspension of arms, which is the *transition period of war* from one object to another—the stopping and backing of the craft, that she may head off in a new direction, or come to moorings *in loco*, which is called *peace*.

While we write, every thing is redolent of peace. The great war, we are told, is about to come to an end; for Russia is humbled, and Turkey saved. This was the policy of the Allies. They did not want to destroy Russia as a power, but so to adjust things between Russia, Turkey, and the rest of Europe, that no one power should be a terror to the rest, with the ulterior view of being the lord of the situation. They profess to believe that they have crippled Russia, and that, in another campaign, they could almost annihilate her; but that this they do not wish, and will not attempt, if Russia will be reasonable, in their sense of the word.

Inspired by this policy, England and France formed an alliance which they proclaim is *eternal*! Only think of eternities between the powers that be! It is eternal until one party or the other finds it to be its interest to withdraw. The treaty which bound these two powers in eternal alliance, also bound them to make no territorial acquisitions for themselves, but to fight for the integrity and independence of the disciples of Mohammed and their dominion. Disinterested and orthodox philanthropists! Would Turkey do the same for them? Not a bit of it; for never did the sons of the prophet draw their sword for the perpetuity,

and integrity of the Giaour—the sword of the Moslem is for the hearts of idolators and unbelievers. To what, then, can be attributed the self-martyrdom of France and England upon the altar of Mohammed? It was not sympathy with the oppressed, or they would have manifested some sympathy with the Italians, Hungarians and Poles. It is attributable to nothing else than to intense commercial selfishness and vain ambition. The French Emperor let out the secret before the alliance was thought of. When President of the Republic, he declared, that *the interests of France required that the Mediterranean should become a French Lake*! But how could these interests be gratified while Russia was omnipotent in the Black Sea; or, worse still, enthroned in Constantinople, and lord of Asia Minor? The annihilation of the naval power of the Muscovites in the Euxine, was necessary to Gallic ascendancy in the Mediterranean; and the pretence of fighting for the integrity and independence of the Ottoman, afforded a convenient mask to veil the policy from the jealous scrutiny of England. The policy of the Frog-power always tends to, and ends in, mischief to the other powers.

But the most remarkable incident of the situation is, the subserviency of England in promoting a policy as destructive of her commercial interests in the Mediterranean as if Russia herself were enthroned in Constantinople. England would be as ill at ease in beholding the Mediterranean a French lake, as if it were a Russian; for France and Russia have more sympathy for one another, than for England. They both hate Protestantism, Constitutionalism, her Free Press, her maritime ascendancy, &c.; and would joyfully make her riches a spoil, and transfer her commerce to themselves. Russia and France could do without England. She is an intruder, and regarded as such, and is only courted by Continentals when her interference is feared, or her assistance coveted to serve a turn. She would not have permitted France to attack Russia in the Black Sea, without her co-operation and restriction. Louis Napoleon perceiving this, invited her to unite with him. The true policy of England (we speak apart from the purpose of God) would have been to involve Louis Napoleon in a contest with the factions at home, and the Austrians abroad; and to have taken upon herself the defence of Constantinople. She could easily have destroyed the Russian navy in the Black Sea, and have rendered all its ports useless by a strict blockade. In this way, she might have foiled both France and Russia, preserved Turkey, and placed the Mediterranean at her own absolute disposal.

But with peace at home and abroad, would France have consented to look on as a spectator, while England was establishing her dominion over the Mediterranean? By no means. The Mediterranean, or Great Sea, belongs to Daniel's Four Beasts, which arise out of it," as the result of "the four winds of the heaven" striving upon it. No element of these Beast-dominions will stand by in peace, and behold a sovereignty established there by another power. England could not move against Russia alone, without being involved in war also with France, which she was not prepared for. If Russia were, therefore, to be fenced off, England and France were of necessity compelled to unite; first, for peace between themselves; and secondly, for a repressional defence of Turkey.

Hence, the alliance is not one of affection, but of policy; so that when the ends of the policy are attained, the alliance is dissolved. England's policy, like that of France, is anti-Russian, but on *different grounds*. England has no sympathy with Napoleon's idea of converting the Mediterranean into a French lake. She does not desire to repress Russia in order to exalt France, but to make Turkey strong against Russia, because Turkey is the better customer for her wares, a free-trader, and in no condition to rival her in arts, commerce, manufactures, or arms. Russia, though a customer, is less enriching, and a rival of boundless ambition. Turkey is "England's old and faithful ally," with whom she is well-satisfied, so long as by the counsel of her "*demon*" at the Ottoman court, she can shape the Sultan's policy to suit her commercial interests. What is it to commercial England whether the Jews are treated like dogs in Jerusalem and Constantinople, or the Greeks enslaved: her sympathies are bowless for the oppressed, if her trade, commerce, and manufactures flourish by the favor of the oppressor. Prove, however, that these would be doubled by the independence of the Greeks, and the emancipation of the Jews, the case would then be marvellously altered; and the cotton-politicians of Manchester and Liverpool would be as eloquent for a war-policy to that end, as they are now for a peace policy for the promotion of free-trade. Turkish policy, inspired by the English Ambassador, is the "sick man," about whose *articulo mortis* the Czar Nicholas was so deeply concerned. Turkey is the commercial vassal of England, yielding to her a tribute of over £3,000,000 per annum; and which would be indefinitely increased, if she could so far invigorate and reform the administration of the empire, as to make it safe for capitalists to invest their funds in its

agriculture and internal improvement. As long as Turkey exists and needs assistance to maintain its integrity and independence, the enemies of Turkey are the natural foes of England. England cannot, therefore, be satisfied with the mere neutralization of the Black Sea; this may do for France; but England requires more indeed. Nothing less ought to satisfy her than the withdrawal of the Russians beyond the Caucasus.

From these considerations the reader will perceive that the grounds of the anti-Russian policy of England and France are unequal, and that in this inequality lies the germ of disagreement between them—we may say, *the certainty, at some future time, of the dissolution of the alliance*. Now, how does it happen, that at this particular crisis, when England has become fully wakened up, and is preparing for a desperate onslaught in the Baltic, that a cry of peace arises on all sides, with every appearance of consummation? Our answer is, that not Austria, but the Frog-power, is the instigator of the cry—the wire-puller of the situation. The truth is, that *the end for which Louis Napoleon entered on the war is attained*. Russia is no longer a present obstacle in the way of the Mediterranean becoming a French lake. Why then should France continue the war? What interest has she in upholding Turkey, or what is it to her that Russia has become paramount in Persia and the East? Let England see to that. This is what the war has accomplished for France and England—it *has destroyed the jealousy between France and Russia, and made Russia more an object of jealousy to England than ever, without making Turkey a wht stronger than before*. Napoleon's end is attained; England's is not. If, then, France continue the war, it will be for the sole purpose of assisting England to consummate her views. This would be too much to expect of France and Frenchmen, till 1853 the "natural enemies and rivals" of England.

We believe, then, that the Frog-power has been indirectly and secretly working upon Russia, with a view to stop the war, having nothing more to gain by it in its present direction. Russia, Austria, Germany, and France, all seem to understand one another on the point. They all desire peace, and seem to think it within their grasp. It certainly does appear useless to carry on the war, contemplating it from the French point of view. As it never was popular with the French people, and has become burdensome, it is not surprising that Napoleon should desire to put an end to it. But then, these powers are only instrumentalities in the hand of God to fulfil his purpose. Their purpose

are not his. They may combine for peace; but then, what becomes of the problem, "the gathering of all nations to battle against Jerusalem?" Peace will not accomplish this. How then are we to interpret the present situation of affairs with respect to that inevitable consummation?

The Eastern question is a Gordian knot, that can neither be cut nor untied by "the powers that be." They cannot carve out its solution by the sword, neither can they untie it by the diplomatic skill and sagacity of their representatives. They have cut their way in, but find it impossible to cut their way out of the difficulty; so the tongue is appealed to, to do what the sword is impotent to effect. But "the tongue is a fire, a world of iniquity; boasts great things; sets on fire the wheel of nature; and is set on fire of Gehenna. It is untameable; an unruly evil; full of deadly poison." To this mischief-making agent have the powers appealed, to devise means for returning the sword to its scabbard, with honor and profit to all concerned!

But, "there is no peace for the wicked, saith Jehovah." He has decreed the *triumph of Russia*; and the stamping of the residue with the Brazen-Clawed Feet of the Fourth Beast—in other words, the *chaining of Europe* to its chariot wheels. Peace cannot accomplish this; so that we may safely say, there will be no *permanent* peace. Neither can war, hewing its way in one direction, bring it to pass. *Russia, on the defensive*, as for two years past, *delays the crisis*. She must be released from an attitude of defence, and made aggressive. But to do this the present situation must be changed. Continued blows would only cause her, like the tortoise, to retire more deeply into the recesses of her shell. She must be withdrawn from thence. New questions must be mooted, and new combinations formed, by which she may become identified in policy with other powers, which shall "agree, and give their power and strength to her, until the words of God shall be fulfilled"—Rev. xvii. 13—17. The first stage of the war is passed; and *diplomacy must now prepare the second*. An armistice will perhaps be decreed, during which diplomacy will be indefatigable; and having its head-quarters at Paris, the inspirations of the Frog-power will incessantly direct its operations according to the course predetermined and delineated in Rev. xvi. 13, 14. Interesting and stirring results may be looked for; for the effluences are "the Spirits of Demons working miracles." Troubles for Austria and the Papacy, involving, consequently, Germany and Italy, will probably

arise from the present labors of the tongue. Then will be Russia's opportunity. The war, in its second stage, is the transition which the nature of the case demands.

EDITOR.

Feb. 23, 1856.

"WHY!"

DR. J. THOMAS.—Why do you continue to call us *Campbellites*, knowing that we unanimously repudiate such designation? Is it because you wish your views to be called *Thomasism*, and your coadjutors *Thomasites*? "Whatsoever ye would that men should do to you, do ye even so to them."

Yours respectfully,
* * *

BECAUSE!

THE above emanates from one of the *corps editoriel*; but as the note from which it is copied was marked "private," we have suppressed both the name of the inquirer, and his local habitation. This will meet all that privacy requires; but as we have very little time for private correspondence, and others of our Campbellite friends may concur with the inquirer in his desire to know the "Because" of his "Why," we have concluded to record it for their gratification in the columns of the Herald.

And first, we would remark, that the words of Jesus with which the "Why" is rounded off, are excellent, and ought always to be present with us; and its admonition had in lively exercise, especially by editors. It is, however, surprising, yet truly gratifying, to find it emanating from such a source. We are surprised that the Lord's admonition should be administered to us by a Campbellite editor, who complains of our doing what is so common for his particular brethren to do. They have bestowed epithets upon us to which we in no wise respond. We would, therefore, offset the admonition by another, namely, "Physician heal thyself." But on the ground of honest-heartedness, we presume that they have done to us what they would we should do to them—they have applied to us names we do not accept, that we, according to the rule quoted, might give to them a name they say they repudiate. Our inquirer's party should work by the rule first; and then they may with a good grace begin to preach to us by example as well as precept.

We are gratified, however, in being reminded of the golden rule by a Campbellite editor, who, we are disposed to imagine, is willing to act more in conformity with it than the "*Magnus Apollo*" of his denomina-

tion. On this hypothesis, it is a hopeful sign, signifying, we trust, an ultimate return to the candor, independence, and love of truth, which characterized the friends of the "Christian Baptist" before the immersed Presbyterian divine of Bethany placed "a bride in their jaws" (*Isai*, xxx. 28,) and a saddle on their backs, to ride them with whip and spur to the goal of his ambition.

As to the why we continue to designate Mr. Campbell's coreligionists by his name, notwithstanding their unanimous repudiation of it, we reply, because *debt* is one thing, and *repudiation of debt* another. That is the reason, pure and simple.

Though we never graduated at Bethany College, nevertheless we know Campbellism, as the saying is, "like a book." For seven months after our first acquaintance, in 1832, with what as then styled "*Reformation*," we say it as the sin of our ignorance, that we studied the "Christian Baptist" very diligently, yea more so than the Bible. By the hearing of the ear, and the seeing of the eye, the mysteries of Bethany became familiar. "The three kingdoms," "the three salvations," "the three facts," "the ancient gospel," "the ancient order of things," "the Coronation of Jesus," "baptism for remission of sins," "the operation of the Holy Spirit," &c., &c., as distilled from the pens and tongues of Messrs. Scott and Campbell, are familiar all as household words. While a student of these mysteries, and ignorant of the apostolic and prophetic writings, circumstances forced us into the advocacy of them. We became thoroughly grounded in them, but happily, not rooted in them, nor enslaved by them. Twenty-two years ago we taught them with considerable acceptance in Virginia; and had we been contented to *stand still*, and preach "Christian Baptistism," modified by the Millennial Harbinger to suit the times, instead of being "everywhere spoken against," we should have been highly popular, and have reaped the harvest of popularity which has lined the pockets of our successors. But, God be thanked and praised forever! his word became our teacher; and in proportion as we acquired an understanding of it, our hold on the traditions of immersed Presbyterian anti-creedism relaxed, and was finally abandoned.

Now, we have recited these things in support of our saying that we know Campbellism like a book; and to show that we have the advantage of our Campbellite friends in knowing their system as well as themselves; and in knowing besides what the candid among them confess they do not know, namely, Moses and the prophets, and the Psalms, which Jesus says, all testify of Him. And

here we would say, that it is a fact worthy of remark, that *in proportion as we advanced in our knowledge of the Scriptures, in the same ratio were we spoken against for heresy, and disowned!* And that, too, by a people professing to be in pursuit of truth. The more truth we found the more they reproached us! This was before our inquirer's day; nevertheless the evil is in full force, to the injury, however, only of those who practice it.

Now, from these premises, we consider that we are a better judge of the *scripturality* of the claims of Campbellism than Campbellites, be they laymen, evangelists, or supervisors and editors themselves. They only know Campbellism: we know Campbellism, and the doctrine of Moses and Jesus too. Is it not perverse and presumptuous in them, seeing that they admit their ignorance of the "*Old Bible*" for which they have doctrinally no use than for occasional reference to the fifty-third chapter of Isaiah to show that Jesus Christ must needs be a sufferer; or, to the twenty-fourth Psalm for the scenery of Christ's coronation in their transky-kingdomian Jerusalem—is it not strange, yea "passing strange," that they should close their eyes, and stop their ears against our earnest testimony that the *Scripture condemn their system totally!* Jesus said, "If ye believed Moses, ye would believe me; for he wrote concerning me. And if ye believe not *his writings*, how shall ye believe *my words?*" —*Jno.* v. 46. Hence the doctrine of Christ Jesus is in rigid harmony with the teaching of Moses; and is as much contained in his writings as in the New Testament: that is, this book and the Pentateuch are in strict accord. We say, then, knowing as we do the doctrine of Moses, that Campbellism, in the light of his testimony, is anti-Mosaic, and therefore anti-Christian—it is neither in conformity with the *writings* of Moses, nor the *words* of Jesus.

Again, "the great teacher," as many call him who pay no more regard to his words than they do to Moses' writings, says, "Imagine not that I come to nullify the law and the Prophets; I come not to nullify, but to fulfil. For verily I say unto you, until that the heaven and the earth pass away, one iota or one point can in no wise pass from the Law, until that all things come to pass"—*Matt.* v., 18. Now, Campbellites do not profess to be acquainted with Moses and David, (and the writings of the latter were sometimes comprehended by Jesus in the term "law"—*Jno.* x. 34,)—*how, then, can they tell what things predicted have come to pass, and what others yet remain to be fulfilled?* The thing is impossible. They cannot tell. But we who study Moses and David can;

and we can, and do, bear demonstrative testimony, that a large proportion of what they prophesied concerning Christ (which things belong as much to Christianity as those of their writings already fulfilled,) is yet unfulfilled prophecy. Campbellism is as innocent of these things as a babe; and therefore has no more faith in them than a puling infant: hence, it cannot understand the New Testament; four divisions of which treat chiefly of the words of Jesus in harmony with the writings of the Law.

Campbellism is equally condemned by the doctrine of the Apostles as by the words of Jesus and the Law. Paul, the apostle to the Gentiles, proclaimed the identity of his faith and teaching with that of Moses and the Prophets—"I believe all things," says he, "which are written in the Law and in the Prophets: having hope toward God, which (hope) they (the Jews) themselves also expect, that there shall be a future resurrection of dead ones, both just and unjust"—Acts, xxiv. 14, 15. And in another place, he says, "Having obtained help of God, I continue unto this day, testifying to small and great, saying nothing except the future things which the Prophets and Moses declared to be: that the Christ suffer; that he shall be first of a resurrection of dead ones to proclaim light to the people, and to the nations."—Acts xxvi. 22, 23. When, therefore, Paul preached his gospel, "He expounded and testified the kingdom of God, persuading concerning Jesus, both out of the Law of Moses and the Prophets."—Acts xxviii. 23, 31. Hear also what he says to his brethren in Rom. xvi. 25.—Now to Him who is of power to establish you according to my gospel; and the preaching of Jesus Christ, according to the revelation of a mystery concealed from the times of the ages; but now made manifest, and through the writings of the Prophets made known to all the nations for obedience of faith, according to the commandment of the God of the Age — τοῦ αἰωνίου Θεοῦ : to God only wise, to him the glory in the ages through Jesus Christ."

Now, can the Bethanians say with open face, that they believe with Paul all things which are written in the Law and the Prophets; and have hope in common with the Jews?—Acts xxvi. 6, 7. Can their evangelists, college bred or otherwise, say honestly, that in their preaching they testify nothing except the future things which the Prophets and Moses declared? Or, do they in their ministrations, expound and testify the Kingdom of God out of Moses and the Prophets? If they were to answer these questions affirmatively, they know they would not speak according to truth. Their faith and teaching

are not the same as Paul's; for they are ignorant of the things he believed; almost entirely ignore the "old Bible;" and in their preaching, do not expound Moses and the Prophets. Would it not, then, be a miracle for Campbellism to be in harmony with the doctrine of the Apostles, who preached Moses and the Prophets in preaching Jesus, seeing that it has been invented and promulgated by men notoriously and confessedly ignorant of the prophets? These spake as God moved them by his Spirit. Alexander Campbell, Walter Scott, ourself twenty years ago, and our collaborators, as we were moved by reason perverted by tradition—"the thinking of the flesh." But the flesh and the Spirit of God are at enmity; and the former cannot penetrate the arcana of the latter: especially when first biassed by tradition, it then begins its Bible studies at the end instead of at the beginning of the book. This was our mistake; and continues to be the fatal error of Campbellites and all other sectarians. The system, and schism, or *ism*, which is conveniently designated by the name of the professor of the divinity taught at Bethany College, is anti-Mosaic, and anti-prophetic, and therefore anti-scriptural, anti-Christian, and anti-apostolic, in all that distinguishes it from other systems of faith and practice whose names end in *ism*. We know that it does not teach the way of salvation. We say this in kindness and full assurance of faith. It does not teach the way Jesus and his apostles taught. We know this way, and know them to be diverse and opposite—mutually subversive of each other. How, then, can we honestly speak otherwise than we do?

But what has all this to do with the question? Much every way. Our inquirer says we know that his fraternity unanimously repudiates the name of "Campbellism" for its views, and "Campbellites" for their adherents. It is true, we are aware of the repudiation. When we were a part of the fraternity, we protested against the names also: because we then assumed what we now see we could not prove, namely, that we were disciples of Christ, and believers of the ancient gospel, and in the practice of the ancient order. For this cause we did not like the names; for, in the use of them, it was a practical rejection of our pretensions by those who applied them to us.

But, if A owe B a thousand dollars, and he repudiate the debt, does his repudiation satisfy B that A owes him nothing? Prove the debt, and the repudiation is purely and simply dishonest. We have proved that the community to which we belonged in times of ignorance, at the head of which Mr. Camp-

bell has placed himself, or been placed by circumstances, is in faith and teaching not in accord with Paul and his brethren. *Secondly*, it is notorious that the community is a schism from the Baptist denomination mainly produced by the writings of Mr. Campbell, and that therefore he did not receive his views from the community, but the community from him. *Thirdly*, Bethany College has been endowed by his brotherhood, which accepts the youths whose ideas he teaches to shoot in the direction of his theology, for its orators and spiritual guides. And *fourthly*, when outsiders wish to know assuredly the sentiments of the brotherhood, they consult his writings, such as the "Christian Baptist," "Millennial Harbinger," "Christian System," "Life and Death," &c.; not the writings of Moses and the prophets, &c.; which writings of his are very barren of expositions of the Word. Here, then, is the debt—the community is A, and owes its all that distinguishes it from others, not to the Bible, but to Mr. Campbell, (not to mention Mr. Walter Scott, from whom he plagiarized much that he published, as Mr. S. himself informed us in 1839,) President of Bethany College, who is B. Now this being incontrovertible by fair showing, Inquirer and his unanimous repudiators are dishonest and ungrateful in their repudiation. But for Mr. Campbell's *ism*, the editors and evangelists of his school would not now be shearing the wool of his fold, or rather *fleeing* in many instances, the silly sheep, who, with the rich pasture of the word at hand, consent to be starved on Bethany philosophy oracularized by boys! If you adopt the views, seeing they have no place in the Bible, receive them reverently in their proper name, and be not ashamed of names which only designate the truth.

In opposition to these names, the repudiators say we are "Reformers," "Christians," or "Disciples." But how can we consent to give them the names they claim, seeing that we deny them the things represented by the names? If we were to style them "Reformers," it would be with mental reservation; for instead of reforming they have abandoned the little reformation they had attained to when we first knew them. How can we call them "Christians?" To do this would be to condemn ourselves as infidel rejectors of what we should be thereby admitting was able to make them Christians. This would be giving up the very point at issue. A faith like that of Campbellism, which does not embrace "*the one hope of the calling*," cannot make immersion the "*one baptism*," or the subject of it a Christian. We cannot therefore, concede to them the name.

Show us the genuine article and its name will be readily bestowed.

Neither can we style them "Disciples," if by that name they mean *Disciples of Christ*. How can men reasonably claim to be his disciples who do not regard his words? He preached Moses and the prophets in preaching the gospel of the kingdom; and that gospel the Bethanians in general know nothing about; or where they have heard it, or heard of it, few of them regard it, and still fewer honor God and bless themselves in obeying it. With our views of matters it is impossible, however disposed from friendliness we might be to gratify them, to style them "Disciples of Christ." They learn the things they profess not from the Bible, for they are not there, but from the writings and preaching inspired from Bethany, and seek to impose upon themselves the delusion that they are learning of Christ! But we cannot be a party to such a deception. *If we could find their faith and practice in the Old and New Testaments, we would have no objection to admit their discipleship, even though they acquired their creed through Mr. Campbell's instrumentality.* But this we cannot do; we therefore refuse to style them by any of the names they covet; for clearly they have no scriptural title to the same.

Our inquirer will therefore perceive at a glance that we disregard the repudiation, not because we wish our views to be called *Thomasism*, and our coadjutors *Thomasites*; but because of the reasons before the reader. If what we teach cannot be demonstrated from the Word, then call it by what name you please, it matters not to us; but if what we teach be proved to be the teaching of God by Moses, the Prophets, Jesus, and the apostles, then call it *Thomasism* at your peril; unless by *Thomasism* you mean a system of doctrine taught by the apostles John and Thomas: but even then you might select for it a more appropriate term. But if this be not your meaning, then call God's system of truth by our name at your peril. You have nothing to fear from us, who, all told, are but a "*little flock*"—(Luke. xii.32.) The fearful looking for of judgment contemplates the indignation of Him who magnifies his truth above all his name—*Psalms*, cxxxviii. 2.

If then you are ashamed of the names, we counsel you forthwith to repudiate the things. This is an honest way of getting rid of the annoyance. We do not call you *Campbellites*, and your chief's views which you fellowship, *Campbellism*, to irritate and provoke you or him, but because we do not know how otherwise to designate you and them according to truth. There is the thing,

and there are you believing and practising it. It is not in the Bible; it is in Mr. Campbell's writings. He did not learn it from you; but you manifestly, directly or indirectly learn it from him. For the life of us, then, we cannot see what better name to give it than *Campbellism*; and they who patronize it *Campbellites*: which with all respect and good feeling we shall continue to do.

EDITOR.

THE HERALD'S MISSION.

It is a fashion of our day to assign to everything a mission; so that there is no impostor or enthusiast from "my uncle's nephew" to the humblest sorceress of the Judge-Edmondite fraternity, but claims a mission from the "Spirit-world!" The *Herald* claims no such mission. The mission of the *Herald of the Kingdom and Age to Come* originates from the full assurance of the editor's faith and hope; which repudiate the CHRISTIANITY OF THE APOSTACY, styled by the partisans of that system of Gentilism—'The sentiments of all Christendom.'

The editor, then, and those who co-operate with him, send the *Herald* forth,

1. To open the eyes of Gentilists by expounding and testifying to them the Kingdom of God, thereby persuading them concerning Jesus, both out of the law of Moses, the prophets, and apostolic writings.—*Acts* xxviii. 23, 31.

2. To turn Nineteenth-Century "Christians" from the darkness of their three-fact gospelism to the light of the glad tidings of the glory and kingdom of the Christ.

3. To turn them from the power of *Gentile Theology endorsed by public opinion* (which is the Satan the truth has to contend with in the Union-section of the Western Hemisphere) to the *obedience* of God, evinced in the precepts and examples of the New Testament: "that they may receive remission of sins, and a portion among the sanctified by a faith (which inducts) into Jesus."—*Acts* xxvi. 18.

4. To increase the knowledge and the faith of those already sanctified by the truth, that they may be edified, or built up; that they may be no more babes tossed to and fro, and carried about with every wind of doctrine, by the artifice of men, by craftiness with the art of the deceiver.—*Eph.* iv. 14.

5. To solve all questions presenting themselves as obstacles to sincere inquirers after the truth.

6. To besiege and raze to the ground the

strongholds of the deceiver; and to cast down imaginations, and every high thing that exalts itself against the knowledge of God.—*2 Cor.* x. 4, 5.

7. To keep them whom the truth has sanctified informed of the Signs of the Times; that they may know where they stand in relation to the appearing of the Lord.

Feb. 20, 1856.

EDITOR.

IGNORANCE.

"If ignorance be bliss, 'tis folly to be wise."

PAUL says to the "enlightened," "Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God *through the ignorance that is in them*, because of the perverseness of their hearts, being past feeling."—*Eph.* iv. 18.

Speaking of Israel's watchmen, Isaiah testifies that they were "blind; all ignorant, all dumb dogs, that cannot bark, talking in their sleep, lying down, loving to slumber. Yea, greedy dogs which cannot have enough, shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—*Isa.* lv. 10. Highly descriptive of Jewish Rabbis and Gentile ministers of this enlightened day!

"I would not have you ignorant, brethren."—*Rom.* i. 13. "They have a zeal of God, but *not according to knowledge*. For they *being ignorant* of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—*Rom.* x. 2, 3.

Eschew ignorance as a dangerous and fatal evil. If ignorance were bliss, God would not have troubled himself to reveal so much to make us wise.

EDITOR.

KNOWLEDGE.

THE new man is made new again by exact knowledge—*ἐπιγινώσκον*—after the image itself of the Creator.—*Col.* iii. 10.

"Grace and peace be multiplied unto you *through the knowledge of God* and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness *through the knowledge* of him that hath called us to glory and virtue: through which (knowledge) are given unto us exceeding great and precious promises: that through these ye might become partakers of the divine nature."—*2 Pet.* i. 3, 4.

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 Seventh Head of the Beast of the Sea.

BY THE EDITOR.

IN treating of the Seven Heads, John says, "One is, and the other is not yet come; and when he cometh he must continue a short space." The existing one's duration in Rome continued three hundred and sixty years after John wrote. It was, therefore, all that time before the Seventh Sovereignty was established upon the Seven Hills.

Augustus was the first, and Augustulus the last, of a long catalogue of emperors who administered the power of the Sixth Head in Rome. Of the latter Gibbon remarks, "Augustulus, the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman Empire of the West, did not leave a memorable era in the history of mankind." With the banishment of this beautiful and inoffensive, but helpless, youth to the Lucullan villa, the authority of the Sixth Head ceased to reside imperially on the Seven Hills. Odoacer, the bold leader of the confederate barbarians, had inflicted a blow upon the imperial power by the sack and pillage of Pavia which compelled its vanquished representative to implore his clemency. He spared the life of Romulus Augustulus, dismissed him and his whole family from the imperial mansion, and settled upon him an annual allowance of six thousand pieces of gold; but instead of assuming the title and insignia of the Augustan Order, resolved to abolish what he considered a useless and expensive office: and though saluted by his troops with the title of King, he abstained during his patriciate from the use of the purple and diadem.

In abolishing the imperial office, Odoacer made Augustulus the instrument of his own disgrace. "He signified," says Gibbon, "his

resignation to the Senate; and that assembly, in its last act of obedience to a Roman prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly "disclaim the necessity, or even the wish, of continuing any longer the imperial succession in Italy; since in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the East and West. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, the only vestige that yet remained of the authority which had given laws to the world. The republic might safely confide in the civil and military virtues of Odoacer; and they humbly request, that the emperor would invest him with the title of PATRICIAN, and the administration of the DIOCESE of Italy."

The deputies of the Senate of Rome were received at Constantinople with some marks of displeasure and indignation; and when they were admitted to the audience of Zeno, he sternly reproached them with their treatment of the two emperors, Anthemius and Nepos, whom the East had successively granted to the prayers of Italy. "The first," continued he, "you have murdered; the second, you have expelled; but the second is still alive, and whilst he lives he is your lawful sovereign." But the prudent Zeno soon deserted the hopeless cause of his abdicated colleague. His vanity was gratified by the title of sole emperor, and by the statues erected to his honor in the several quarters of Rome; he entertained a friendly, though ambiguous, correspondence with the patrician

Odoacer; and gratefully accepted the *imperial ensigns*, the sacred ornaments of the throne and palace, which the barbarian was not unwilling to remove from the sight of the people."

Odoacer was the first barbarian who reigned in Italy over a people who had once asserted their just superiority over the rest of mankind. After an interval of seven years he restored the consulship of the west; and which, though modestly, or proudly, declined by himself, was still accepted by the emperors of the east. Their laws were strictly enforced, and the civil administration of Italy was still exercised by the pretorian prefect and his subordinates. The government of Odoacer, which was in the main administered with prudence and humanity, continued *fourteen* years. These formed, as it were, a *transition period* in which the Sixth Head was yielding to the ascendancy of the Seventh. Odoacer was the emperor of Constantinople's patrician of the diocese of Italy, which he governed in his name. The emperor accepted him with reluctance; and was therefore not slow in embracing a favorable opportunity of cancelling the bond. In 489, Theodoric the Goth offered his services for this purpose. "Italy," says he, "the inheritance of your predecessors, and Rome itself, the *head and mistress of the world*, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant. If I fall, you will be relieved from an expensive and troublesome friend; if, with the divine permission, I succeed, I shall govern in your name, and to your glory, the Roman Senate, and the part of the republic delivered from slavery by my victorious arms." This proposal was accepted, and is supposed to have been suggested by the Byzantine court; whose ambiguous commission, or grant, left it doubtful whether in the event of success Theodoric should reign as the lieutenant, the vassal, or the ally of the Emperor of the East.

In many obscure, though bloody encounters, Theodoric cut his way through Dacia and Pannonia; and surmounting every obstacle, at length descended from the Julian Alps, and displayed his invincible banners on the confines of Italy. His Ostrogoths gave Odoacer's mercenaries (the fragments of many tribes and nations) three terrible defeats. Theodoric reigned by right of these victories from the Alps to the extremity of Calabria: the Vandal ambassadors surrendered the island of Sicily as a lawful appendage of his kingdom; and he was accepted as the deliverer of Rome by the Senate and people, who had shut their gates against the

flying usurper. Ravenna alone remained to Odoacer, whose fortifications afforded him an impregnable asylum for nearly three years. A treaty of peace was at length negotiated between Theodoric and Odoacer, who agreed to rule with equal and undivided authority the provinces of Italy. But in ten days after Odoacer was treacherously slain, and Theodoric reigned over the fairest portion of the western empire without a rival, having been proclaimed *King of Italy by the Goths, with the tardy, reluctant, ambiguous consent of the Emperor of Constantinople*.

March 5, 493, is then the date from which the Seventh Head, in its continuance for "a short space," takes its beginning. Though the chiefs of this sovereignty were Goths, the constitution of the state was Roman. Theodoric's genius did not display itself in legislation; for "while he indulged the Goths in the enjoyment of rude liberty, he servilely copied the institutions, and even the abuses, of the political system which had been framed by Constantine and his successors." He declined the name, the purple, and the diadem of the emperors; but he assumed under the hereditary title of king, *the whole substance and plenitude of imperial prerogative*. His addresses to the eastern throne were respectful and ambiguous; he celebrated in pompous style the harmony of *the two republics*, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed *over the kings of the earth** the same preëminence which he modestly allowed to the person or rank of the emperor of Constantinople. Such pretensions became the founder of the seventh sovereignty of the Seven Hills.

The reader can now see the import of the words, "*I saw one of its heads as if slain unto death*." Fourteen years before the fall of Odoacer, an emperor resided in Rome and reigned over Italy as the colleague of the sovereign of Constantinople and the east. He was deposed, and banished from the city by an usurper, during whose ascendancy there was neither king nor emperor in Rome. This, however, was not *slaying* the sixth head. Imperialism still ruled on the Seven Hills in the person of its Patrician. It was to receive the stroke of "*a sword*" which would be almost fatal to its future existence. "The wicked are the sword of the Lord," and in this instance the sword was Theodoric the Goth, who destroyed the imperial patriciate; so that when his work was done, the Sixth Head was completely superseded by the Seventh.

*—The Woman which thou sawest is that great city, which reigneth over the kings of the earth.—Rev. xvii. 18.

The Seventh Head, then, having come A. D. 493, "*He must,*" says John, "*continue a short space.*" The Spirit, however, did not reveal to him the number of years this short space was to contain; we can therefore only discover it in the history of the Gothic kingdom of Italy.

Thirty-four years after the establishment of the Seventh Head, Justinian ascended the Byzantine throne. This event brings us to A. D. 527, which introduces us to a reign of thirty-eight years, seven months, and thirteen days; a period during which by war, pestilence, famine, and earthquakes, a visible decrease of the human species was produced, that in some of the fairest countries of the globe has never been repaired to this day.

JUSTINIAN may be classed with Constantine, Theodosius, Charlemagne, and Napoleon the First; all of them being the notables of remarkable and important eras in the history of mankind. His government was illustrated by conquest, legislation, and theology; while he himself was a barbarian spoiled by luxury and excessive superstition. His contemporaries of Africa, Spain, Italy, and the West in general, regarded him very much as France and England now do the Autocrat of All the Russias. This appears from the representations of the Gothic ambassadors from the king of Italy to Chosroes the king of Persia. "We stand before your throne," said they, "the advocates of your interest as well as of our own. The ambitious and faithless Justinian aspires to be the *sole master of the world*. Since the endless peace (made seven years before in 533) which betrayed the common freedom of mankind, that prince, your ally in words, your enemy in actions, has alike insulted his friends and foes, and has filled the earth with blood and confusion. The Moors, the Vandals, the Goths, have been successively oppressed, and each nation has calmly remained the spectator of its neighbor's ruin. Embrace, O King! the favorable moment; the east is left without defence, while the armies of Justinian and his renowned general are detained in the distant regions of the west. If you hesitate and delay, BELISARIUS and his victorious troops will soon return from the Tiber to the Tigris, and Persia may enjoy the wretched consolation of being the last devoured."

His treatment of Theodatus, the reigning king of the Seventh Head, justified these complaints. Theodatus, though descended from a race of heroes, was ignorant of the art, and averse to the dangers, of war. Avarice and fear were the predominant characteristics of his mind, spoiled by the study of the philosophy of Plato and kindred writ-

ers. Apprehensive of a fate like that of Geliher, king of the Vandals, who had recently been led in chains through the streets of Constantinople in the triumph decreed to Belisarius, the Napoleon of his age, he signed a treaty by which "it was stipulated that in the acclamations of the Roman people, the name of the emperor should be always proclaimed before that of the Gothic king; and that as often as the statue of Theodatus was erected in brass, or marble, the Divine Image of Justinian should be placed on its right hand. Instead of conferring, the king of Italy was reduced to solicit the honors of the Senate; and the consent of the emperor was made indispensable before he could execute against a priest or senator, the sentence either of death or confiscation. He resigned the possession of Sicily; offered, as the annual mark of his dependence, a crown of gold of the weight of three hundred pounds; and promised to supply, at the requisition of his sovereign, three thousand Gothic auxiliaries for the service of the empire."

The successful agent of Justinian, satisfied with these extraordinary concessions, set out for Constantinople. But he had not proceeded far before he was recalled in all haste by Theodatus. "Are you of opinion," said he, "that the emperor will ratify this treaty?" *Perhaps.* "If he refuses what consequence will ensue?" *War.* "Will such a war be just or reasonable?" *Most assuredly: every one should act according to his character.* "What is your meaning?" *You are a philosopher—Justinian is emperor of the Romans: it would ill become the disciple of Plato to shed the blood of thousands in his private quarrel: the successor of Augustus should vindicate his rights, AND RECOVER BY ARMS THE ANCIENT PROVINCES OF HIS EMPIRE.*" This reasoning completely subdued the weakness of Theodatus, who consequently entered into another treaty, (which, however, was not to be produced unless the former were rejected) in which he agreed to resign the kingdom of the Goths and Italians, and spend the remainder of his days in the innocent pleasures of philosophy and agriculture, for the poor equivalent of a pension of £48,000 sterling. Both treaties were intrusted to the Byzantine ambassador; who, regardless of his oath to the contrary, delivered them at once to Justinian; who, of course, selected the most advantageous to himself, and required and accepted the abdication of the Gothic king.

But in the interval between the signing and return of Justinian's agent to Ravenna with the ratified treaty, two Roman generals had been defeated and slain by the Goths in Dalmatia. This success converted the blind and abject despair of Theodatus into ground

less and fatal presumption; and caused him to receive with menace and contempt, the ambassador of Justinian, who claimed his promise, solicited the allegiance of his subjects, and boldly asserted the inviolability of his own character. But the march of Belisarius dispelled this visionary pride; and the invasion of Italy inaugurated the second year of the GOTHIC WAR.

This Gothic war destroyed the Seventh Head of the Roman empire, and restored the ancient provinces it had subdued to the imperial sovereignty of Constantinople.

Theodatus having been assassinated, Vitiges assumed the diadem of Italy with the unanimous consent and acclamations of his troops. Having taken and fortified Naples, Belisarius prepared to march his army against Rome. The Goths assenting to the policy of their king, consented to retreat in the presence of a victorious enemy, to delay till the ensuing spring the operations of offensive war; and to trust Rome to the faith of its inhabitants. "But," says the historian, "a momentary enthusiasm of religion and patriotism was enkindled in their minds. They furiously exclaimed that *the apostolic throne** should no longer be profaned by the triumph or toleration of Arianism, (which, as opposed to the Trinitarianism of the Athanasian Catholics of Constantinople, was the creed of the Seventh Head,) that the tombs of the Caesars should no longer be trampled by the savages of the north; and, without reflecting that *Italy must sink into a province of Constantinople*, they fondly hailed the restoration of the Roman emperor as a new era of freedom and prosperity. The deputies of the Bishop of Rome and the clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance and to enter the city, whose gates would be thrown open for his reception." Belisarius accepted their invitation, and having fortified his recent conquests, advanced to take possession of the Seven Hills. After a march of a hundred and twenty miles without combat, he entered Rome on Dec. 10, 536. As he passed through the Asinarian gate the Gothic garrison departed without molestation along the Flaminian way; and the city, *after sixty years servitude*, was delivered from the yoke of the Seventh Head. Mutual congratulation and public joy characterized the celebration of the ensuing Christmas by the catholics of Rome, but when they came to learn that the Gothic forces in Italy num-

bered two hundred thousand warriors, and that the city would have to sustain a siege in the spring against the powers of the Gothic monarchy, the joy of the senate, clergy, and unwarlike people was turned into fear and trembling. The Sixth and Seventh Heads both claimed Rome as the throne of their Western dominion. It was not, therefore, to be expected that either Sovereignty would relinquish it without a contest. The Seventh had acquired it after a sanguinary struggle, and it was not to be doubted that with an army of one hundred and fifty thousand within a few miles of the city, it would commence a war that should terminate only in the abrogation of its power, or in the final extinction of Roman Imperialism over Italy.

This sanguinary contest began in March. A. D. 537, between the Sixth and Seventh Heads of the Dragon and Beast; for whether upon the Dragon or the Beast, they represent the same antagonist sovereignties. It continued sixteen years, ending March, 553, when the Seventh Head fell with the defeat of Teias, the last of its kings, who lost his life and crown after a brave and vigorous resistance on the banks of the Dragon. "He fell; and his head exalted on a spear, proclaimed to the nations that the Gothic kingdom of Italy after sixty years continuance was no more."

With the fall of the Seventh Head fell also the renowned SENATE, whose audience six hundred years before had been solicited by the kings of the earth as its slaves or freedmen. This institution founded by Romulus had continued to exist as the contemporary of all the Seven Crowned Heads of the Beast and Dragon. Ten years after the entrance of Belisarius into Rome it was retaken by the Goths after a siege of seven months. This siege, in which the sufferings of all classes were intense, was the death of the Roman Senate. The Gothic king reproached it, as the vilest of slaves, with the perjury, folly, and ingratitude of its members; sternly declaring that their estates and honors were justly forfeited to the companions of his arms. He consented, however, to forgive their revolt, and the Senators repaid his clemency by despatching circular letters to their tenants and vassals in the provinces of Italy, strictly to enjoin them to desert the standard of the Greeks, to cultivate their lands, and to learn from them the duty of obedience to a Gothic sovereign. Against the city which had so long delayed the course of his victories, he appeared inexorable; one third of the walls, in different parts, were demolished by his orders; fire and engines prepared to consume and subvert the most stately works of antiquity; and the

* This was the throne of the Majesty of the Seven Hills whether occupied by emperor, king, or pope. It was then held by Vitiges the Goth, who was an Arian.

world was astonished by the fatal decree, that *Rome should be changed into a pasture for cattle!* The firm and temperate remonstrance of Belisarius suspended the execution of this decree. The general of Justinian besought him not to sully his fame by the destruction of those monuments which were the glory of the dead and the delight of the living; and Totila was persuaded by the advice of an enemy to preserve Rome as the ornament of his kingdom. When he had signified to the ambassadors of Belisarius his intention of sparing the city, he stationed an army at the distance of fifteen miles, to observe the motions of the Roman general. With the remainder of his forces he marched into Lucania and Apulia. The Senators were dragged in his train, and afterwards confined in the fortresses of Campania: the citizens with their wives and children were dispersed in exile; and DURING FORTY DAYS ROME WAS ABANDONED TO DESOLATE AND DREARY SOLITUDE.

This was the *Day of Judgment* upon Rome and its Senate before the rise of the Papacy, which belongs to none of the Seven Heads, but to THE EIGHTH only: that is, it is not contemporary with the Seven, or with any one of them. Down to the crisis before us there was no "POPE" in Rome. The ecclesiastical chief there was only Chief Bishop, and subject to the Sixth and Seventh Heads as they happened to get the ascendancy for the time. During the forty days or more that the "Eternal City" was a solitude, there was no "church of Rome;" for this phrase in those days applied only to the Catholic congregation inhabiting the city. The bishop, the church, and the Senate were all dispersed. Belisarius, however, at the head of a thousand horse, cut his way through the army of observation, and once more erected the Roman standard on the Capitol, and sent the keys of the city a second time to Justinian. But it was retaken again by Totila A. D. 549, who retained it till July, A. D. 552. He no longer entertained the wish of destroying its edifices, but respected it as the throne of the Gothic kingdom. He restored the Senate and people to their country, the former having yet a brief space ere it closed its eyes in death forever. "The fate of the Senate," says Gibbon, "suggests an awful lesson of the vicissitude of human affairs. Of the senators whom Totila had banished from their country some were rescued by an officer of Belisarius and transported from Campania to Sicily; while others were too guilty to confide in the clemency of Justinian, or too poor to provide horses for their escape to the sea-shore. Their brethren languished five years in a state of indigence and exile; the victory of

the Constantinopolitan forces under Narses, the successor of Belisarius, revived their hopes; but their premature return to Rome was prevented by the furious Goths: and all the fortresses of Campania were stained with patrician blood. After a period of *thirteen centuries the institution of Romulus expired*; and if the nobles of Rome still assumed the title of Senators, few subsequent traces can be discovered of a public council or constitutional order."

With the fall of the Gothic Head of the Dragon, Rome lost her dominion until the appearance of the Eighth Head upon the Seven Hills. Till that event Rome was without majesty. Neither the conquests nor the legislation of Justinian "*healed the plague*" which deprived her of the imperiopontifical sovereignty she had enjoyed under Augustus and his successors. At the request of the Bishop of Rome, the civil state of Italy, after the agitation of a tempest of twenty years, was fixed by a pragmatic sanction of twenty-seven articles promulgated by the emperor. Justinian introduced his own jurisprudence into the schools and tribunals of the West: he ratified the acts of Theodoric and his immediate successors, but every deed was rescinded and abolished which force had extorted, or fear had subscribed under the domination of Totila. The throne of the Gothic kings was filled by the Exarchs of Ravenna, the representatives in peace and war of the emperor of Constantinople. *Under the exarchs, ROME WAS DEGRADED TO THE SECOND RANK.* The date of the Sanction was Aug. 15, 554. A long period of 246 years followed the settlement of Italy by this instrument. Though the times were stormy, and the ire of the Italian Catholics greatly stirred up against the Image-Breakers of Constantinople, the moderate counsels of the Roman Bishops delayed and prevented the election of a new emperor, and the Italians were exhorted not to separate from the body of the Roman monarchy. The exarch continued to reside within the walls of Ravenna; and till the imperial coronation of Charlemagne the government of Rome and Italy was exercised in the name of the successors of Constantine.

The reader will be able to discern from this exposition that though the events of a prophecy may be ordinal, they are not, therefore, immediately consecutive. That is to say, the Seventh Head comes after the Sixth, and the Eighth after the Seventh; but neither the Seventh nor the Eighth appear immediately after their predecessors. *Transition periods* must therefore not be overlooked in the correct interpretation of prophecy and its *sign-numbers*. By *transition period*, I mean the time occupied in the

passing away of the things of one state to the establishment of those of another. Ignorance of this leads to signal and mortifying blunders. Thus, on the supposition that Mr. Miller was right in saying that the 2300 days terminated in A. D. 1843 of the vulgar era, he was wrong in rushing to the conclusion that what was styled in the Common Version "the cleansing of the sanctuary," was therefore immediately to ensue. A transition period, styled "*the time of the end*," ought to have been taken into the reckoning, during which things would work and mature into the cleansing of the sanctuary, or properly, "*THE AVENGING OF THE HOLY*" Land and City, as at this day.

In concluding this article, it may be as well to present the reader with the dates scattered through it chronologically arranged. He will then see at a glance the things elaborated herein concerning the Sixth and Seventh sovereignties of the Queen of Nations enthroned on the Seven Hills.

DATES.

1. Rome founded on the banks of the Tiber by Romulus, B. C. 752
2. The Sixth Form of Sovereignty established in Rome by Augustus Cæsar consequent upon the victory of Actium gained, B. C. 29
3. JESUS CHRIST born in the 29th of the reign of Augustus; this is the true era of his birth. A. D. 1
4. Augustus dies after a reign of 43 years, being also the first year of the sole reign of Tiberius. Feb. 1, A. D. 14
5. The 15th of the sole reign of Tiberius, "The word of the Lord came unto John in the wilderness," this being the beginning of the last of the 70 weeks, or 483 years from the 20th of Artaxerxes, John being 28 years and 9 months old, and Jesus 6 months younger. A. D. 29
6. One year and nine months after John began to deliver his message to Judah, Jesus was immersed by him in the Jordan. A. D. 30
7. Five years and three months after his immersion, ending Nisan 490 years after 20th of Artaxerxes, being the conclusion of the Seventy Weeks, Tiberius Cæsar having reigned twenty-one years, Jesus Christ is crucified by the Sixth Head of the Dragon, being thirty-five years and three months. A. D. 36
8. The apostle John an exile in Patmos under the Sixth Head, A. D. 96
9. The plague which ultimates in the seeming death of the Sixth Head commences with the suppression of the Imperial Office, and the recognition of the emperor of Constantinople as the sole imperial ruler of the empire, A. D. 479
10. A transition period under Odoacer, which continues fourteen years, and terminates in the occupation of the "Apostolic Throne" by the Seventh Head of the Dragon. A. D. 493
11. Justinian undertakes to recover Rome and Italy from the Seventh Head; Italy therefore invaded by Belisarius: Rome opens its gates to the imperial general, who enters it, Dec. 10, A. D. 536
12. Rome recovered by the Seventh Head and reduced to a vast and dreary solitude for 40 days or more; the Roman Senate led into captivity, and its members scattered among the fortresses of Campania, Dec. A. D. 546
13. Rome after being again lost and won continues in the possession of the Seventh Head till A. D. 552
14. The Sixth Head recovers Rome; Teias, the last king of the Seventh Head, slain; and the Senate expires after having existed 1300 years; termination of the "short space" of the Seventh Head's continuance. A. D. 553
15. Italy, after a tempest of twenty years, in which several millions lost their lives by the calamities of the times, settled by the Pragmatic Sanction of Justinian; the seat of government transferred to Ravenna; and Rome reduced to a provincial town of the second rank in the empire of the Sixth Head. Aug. 15, A. D. 554.
16. The majesty of the Seven Hills in that "*third part*" subjected to the Seventh Head, and for years previous to this date contemporarily subordinate to the Sixth Head, and Ten Horns, smitten into darkness; so that the day of its majesty shone not forth "*for a third part of it, and the night likewise*"—being a period of 240 years, in which Rome continues a provincial town under the dominion of the Sixth, and previous to its becoming the imperial throne of the Eighth Head. The appointed period of the eclipse of Rome's firmament ends A. D. 794
17. A transition period of six years, at the end of which Rome again becomes imperial by the revival of the Roman Empire of the West under Charlemagne and the Pope:—the plague of the smitten head healed, in the restoration of imperio-pontifical sovereignty to the Seven Hills, Dec. 25, A. D. 799

April, 1855.

Colloquial.

NO. 2.

What is necessary to be believed before Immersion to constitute it the Obedience of Faith.

Josedec. I am happy, my dear Elpis, in meeting you again; and in having leisure to resume our conversation. As time, however, with all the leisure we can command, is precious, I will at once refer to the subject upon which I should like to interchange some thoughts with you. You are aware, I suppose, that we have mutual friends whose ideas are somewhat peculiar to themselves on the question affecting the validity of immersion?

Elpis. I am; but as you are more intimately acquainted with them than I, I should prefer the expression of them in your words rather than in mine; and as you are exactly of their opinions, you can defend them where you consider an objection that I may suggest, is not admissible, or cannot be sustained.

Josedec. We hold, then, that no immersion is valid unless it has been administered to a true believer of the gospel.—*Mark xvi. 15, 16., Expositor* p. 21.

Elpis. Then you admit the principle of re-immersion; in other words that a *professed* believer, if not a *true* one, is *equivalent* to an *infidel*; and that the immersion of such professed believer, but real infidel, is invalid; or as President Campbell expresses it, "No better than a Jewish ablutio," and therefore not the "One Baptism?"

Josedec. Verily, my dear friend, our words will admit of no other construction. A true believer, we hold to be the only proper subject for immersion.

Elpis. I am glad to hear you say that. Thus far, then, we are perfectly agreed; for without that faith defined by Paul in *Heb. xi. i.*, no one can please God; "for he that comes to God must believe, because he is, and becomes a rewarder to them who diligently seek him"; and without his good pleasure, or approbation, no man can be justified.

Josedec. Yes, that is doubtless the correct definition of the faith Paul preached, and by the profession of which the ancient worthies acquired so much renown. There are but "One Faith" and "One Hope of the calling" both of which the apostle includes in his definition; they are the glad tidings or the gospel, called "the faith," because they are the subject-matter of faith or belief; and "the hope," because the believer embraces them as the things promised of God, which he hopes to obtain. So that, "the Gospel we believe to be the proclamation of God's infinitely

wise, and most gracious and eternal purpose, as revealed in the Bible, relative to the peaceful and everlasting reign on the earth of his well beloved Son and his immortal saints—1 Cor. xv; Gal. iii. 8; i. 8, 9; Rev. v. 10; xx. 4, 6"—*Expositor* p. 21.

Elpis. That is all excellent. Now do I rightly understand you, that "a *true believer in the gospel*, is in your mind equivalent to "a *believer of the gospel*"; and that a man being a *believer of the gospel*, is thereby constituted "a *true believer*?" There is a real distinction, you know, in the phrases "of the gospel" and "in the gospel." The latter is never a firm of the immersed but only of Paul, his fellow laborers, and their brethren, all immersed believers in Christ—*Rom. i. 9; 1 Cor. ix. 18; 2 Cor. viii. 18; Phil. i. 5; ii. 22; iv. 3; 1 Thess. iii. 2.* A true believer in the gospel is therefore an *immersed believer of the gospel*—one who believed "God's infinitely wise, and most gracious and eternal purpose" as you have stated it first; and influenced by that faith, or belief, demanded to be immersed, that he might be like the men and women in Philippi, "*in the gospel*" with the apostle. To be "*in the gospel*" and "*in Christ*" are the same thing. The true believer in the gospel, therefore, requires no re-immersion under any circumstances; for christians should not be immersed a second time. Hence, it is important that I should understand what you mean by "*in the gospel*"; for if you use the words in their scriptural sense, then you affirm, that "No immersion is valid, unless it has been administered to a true christian"; which is teaching the re-immersion of christians, instead of the one immersion of sinners who believe the truth that they may put on Christ. But, I presume, this is not your meaning, but that you intend to say, "No immersion is valid, unless it has been administered to one who truly (or scripturally) believes the gospel; and as you have defined what you mean by the gospel, I understand your words to declare that, "*No immersion is valid, unless it have been administered to one who at the time believes God's infinitely wise and most gracious and eternal purpose, as revealed in the bible.*" Now, to this, I respond "Amen," with all my heart; and am happy to say, my dear Josedec, that between me and you and our friend of the *Expositor*, there is no difference on this important subject.

Josedec. I admit the distinction you have pointed out. A man may have knowledge of the existence of a house; its exterior form and decorations and interior arrangements, may be all distinctly before his mind according to the plan he has studied. He is then said to have knowledge of the house; but he

is not therefore in it. But, I rather suspect, you have not apprehended our idea exactly, *Do you, my dear Elpis, believe, that a man must be perfect in knowledge before baptism; so that after he can add nothing thereto?* Dr. Jeffersonville, you know, affirms this; is he correct.

Elpis. The man that believes in the necessity of such a perfection of knowledge or its attainability by the dull students of this crooked generation, would hardly expect to witness a single immersion all his days. *I do not believe in the prebaptismal perfection of knowledge, as necessary to the validity of an immersion.* I have never thought, dreamed, believed, or said such a thing. As far as it is attributed to me, the report is merely a weak invention of disingenuous people. If a man's knowledge were required to be prebaptismally perfect, what could Peter mean when he exhorts the baptized to *add to their faith knowledge?*

Josedec. Exactly so. I rejoice to hear you say this "The apostles at the time of their baptism were imperfect in their faith"—Exp. p. 154; "we do not conceive that a person must be perfect in his faith in this gospel, to make his immersion valid"—p. 21. The gospel is made up of many particulars. They are the things concerning the kingdom and name of Jesus Christ. It is not necessary to know all these things to fit a man for immersion. Now some of these things were delivered "first of all" such as, that Jesus was the Son of God; That he died for sins, and rose again for our justification. These were part of the gospel of the kingdom; and in believing them, that gospel was believed, though not perfectly.

Elpis. Excuse me interrupting you here; but by what rule do you define *how many of these things of the gospel may be absent from a man's faith without so far impairing it as to destroy its justifying power*, which is equivalent to leaving his immersion invalid?

Josedec. The rule is the effect produced. "If the subject have a sufficient degree of the right kind of faith to cause him to die to sin and to live to God"—Speech at Slash Cottage; and *Expos.* p. 22.

Elpis. Here I perceive, is an issue grown up between us. I understand your propositions to be,

1. That a man is justified by the smallest amount of truth believed; provided the little he believes cause him to die to sin and to live to God; and

2. That that minimum of truth must comprehend the items, that Jesus is the anointed Son of God, died, was buried and rose again for the forgiveness of his sins who believes this minimum.

But to these propositions I object, that the

minimum they define has never yet "caused a man to die to sin and live to God." "Sin is the transgression of divine commands; and one of these commands is "Hear ye him!"—Matt. xvii. 5. This is Jehovah's commandment concerning Jesus. Now Jesus preached the gospel of the kingdom *before he died and rose again*; and said before he suffered, "He that rejecteth me, and receiveth not my words, hath that which judgeth him; the word that I have spoken ("the gospel of the kingdom") the same shall judge him in the last day—John xii. 48. What doth it matter if a man confess that Jesus is the Son of God, but "receiveth not his words." From whatever cause, no matter, he doth not do what is required to be done; and therefore does not live to God; but continues dead in sin, which breaks out from time to time in the leprosy of Campbellism, Millerism, Mormonism, Spiritualism, and any thing, but are earnest and enlightened obedience to the gospel.

Josedec. But you have admitted that it is not necessary to know every thing as a qualification for immersion, how much is required?

Elpis. Jesus and his Apostles require, that the gospel as a whole, be understood and believed. It is nowhere written, "He that believes a part of the gospel, and is baptized, shall be saved"; but the command of Jesus is, "Repent ye and believe the gospel"—Mark i. 15. To believe (especially as ignorant Gentiles profess to do) that Jesus is the Son of God, that he died for sins, was buried, and rose again, is not "the assurance of things hoped for, and the conviction of things unseen," "which are eternal"; and therefore not the faith which justifies. The gospel is a whole made up of divers elementary parts; so that faith in an element thereof is no more belief of the gospel, than the knowledge of a part is the knowledge of its whole.

Josedec. How would you define the gospel as a whole in the fewest words?

Elpis. In the words of Paul, "God will justify the nations by faith"; or in their equivalent by Moses, "In thee, Abraham s'all nations be blessed"—Gal. iii. 8 How much do panchristendom sentimentalists who say that Jesus is the Son of God, &c., believe in such a gospel?

Josedec. It must be confessed, not much. But then we hold that "the plain prerequisite to immersion demanded by the Scriptures, is not perfection of faith, but faith in Jesus Christ as the Son of God, the promised Messiah—Acts. viii. 37. The plain literal word should be our guide in this case"—*Expos.* p. 21.

Elpis. So it should, and therefore I am

the more astonished that after such an admission you do not walk under its guidance. The right kind of faith "is the understanding of the word of the kingdom in the sense of God's teaching heartily believed in honesty and goodness—Matt. xiii. 23; Luke viii. 15. You talk much about *imperfection of faith*, as if the Scriptures demanded an imperfect faith for justification. *Imperfection of faith is Septicism.* A man whose faith is imperfect is in doubt; and cannot obey the apostolic exhortation to "draw near with a true heart in full assurance of faith"; to "hold fast the confession of the hope without wavering"; and to show diligence to the full assurance of the hope to the end—Heb. x. 22, 23; vi. 11. Abraham was justified by the faith defined by Paul in Heb. xi. 1.—the faith by which all his children by adoption can alone be justified. Their faith must be the same in "*kind*," but greater in amount or "*degree*"; for they have not only to believe what their adopted father believed, but to believe also the "*things concerning the name of Jesus*," which he knew nothing about.

Now, my dear friend, first reflect upon the "plain literal words," description of the nature, or "kind of faith," the father of the faithful (not of mere creedists) had, when his faith "*pleased G d.*" Hear Paul, who says, that "the promise that Abraham and his seed should be THE HEIRS OF THE WORLD, the heirship is of faith, to the end that the promise might be sure to them *who are of the faith of Abraham.*" These are Paul's words condensed from *Romans* iv. 13-16. Now, from them, you cannot fail to perceive, that the heirship of the world without limitation, is promised to those "*who are of the faith of Abraham*," who believe the promise he believed, and something more. Will, you venture to affirm in face of this "plain literal word," that panchristendom sentimentalists dipped or sprinkled—such as in the mass, their leaders not excepted, are defined by the terms "*Church of God, the Christians, the disciples of Christ*"—epithets prostituted by Dr. Jeffersonville to the designation of the Gentile pietists of this stiff-necked and perverse generation; will you affirm, that these are of the faith of Abraham? That they came to the waters because they believed with Abraham, that they should be with him the heirs of the world of nations.—*Psal.* cxi. 6. Did you, or elder Critonus, or Dr. Jeffersonville, or your imperfect believers for the validity of whose immersion you plead—did you, my dear friend, and they, believe this, when you were immersed, or even for an age after? On the contrary, were you not all, not only ignorant of such a promise in its literal sense to men; but when, in the

providence of God, it came to be announced to you, did you not all for a time reject it as mere "Carnal Judaism," opposed to the truth of God; which in your "imperfect faith" you supposed (mere scepticism) to teach, the burning up of those nations, so that both they and the earth should be annihilated; and of Adam's sons, only the saints should escape to a new earth, where they would be with Abraham's seed forever. You will not now call this Abraham's faith, dear Josedec; for you are too enlightened for that. No, such was not the faith of Abraham; and as you were, at your immersion according to your own showing not a believer with him, but a believer of what he had never heard of—that Jesus was his seed, died and rose again for sins—you were not of the faith of Abraham; and though dipped into "*the names*," your dipping could not make you a son of his and joint-heir with him of the matter of his faith, an inheritor of the earth and nations; which, if your old faith had prevailed, you would have consumed as the fat of rams into everlasting smoke away!

Josedec. But the "kind of faith;" our faith was like Abraham's in kind. He believed a part of what is now "the truth," as a whole; we also believed a part of this whole; and the part we believed we believed it *sincerely and honestly* as he.

Elpis. I was coming to that: but, I pray you, my Josedec, bear with me in saying, that I regard the imperfect faith you talk about, as being equally as unabrahamic in kind as in degree. In defining the kind of faith he had when justified, Paul says, that "Abraham against hope believed in hope that he might become the father of many nations * * * and being not weak in faith, he staggered not at the promise of God through unbelief; but was *st ong in faith*, giving glory to God, and being *fully persuaded* that what he had *promised*, he was also able to perform: and THEREFORE it was imputed to him for righteousness," or remission of sins—*Romans* iv. 18-22. Now, compare this faith with our friend's faith, which is also yours. "Josedec believed with all his heart that Jesus Christ is the Son of God; and fully and unfeignedly repented of all his sins; and was then immersed *with the understanding* that in the act he put on Christ, confessed him before the world, manifested his faith in his death and resurrection, took on him the badge of a disciple, separated from and died to the world, and unreservedly consecrated himself to Christ to hear, believe, and follow him, and none other," *Expos.* p. 156. Now, what a meagre affair is this by the side of Paul's account of the "kind of faith" Abraham had as the basis of his justification! You, Josedec, my friend, believed an isolated proposi-

tion; sorrowed for your sins; and were dipped into certain "*names*," by which you understood very erroneously certain things; for upon such premises, you could not "put on Christ;" and failing to do this, you really only assumed to do what you honestly thought you were doing.

Look again, at the kind of faith Paul preached for justification—*strongly believing in hope, with the full persuasion that the things promised, however improbable, and believed, God is able to perform.* This was the kind of faith Abraham had; and is styled by Paul "believing God," and "believing upon God," Romans iv. 3, 5, 24.

J. sedec. If these things, Elpis, be so, who then can be saved?

Elpis. What have I to do with that? It is our business, my friend, to discover the truth; and when found, to let our fellow-men know what the Scriptures teach; that they may believe and do. It is no use then swelling into towering indignation, and crying out about iron bedsteads and popery; there is the truth, and they have got to embrace it or encounter it as foes.

Josedec. But what is to become of those "thousands of pious people in the sects, who have sincerely believed in the God, the Christ, the Spirit, the Church, the Kingdom, in a word, the Gospel of the Bible, viz.: that all has been, is, and will be, just as God has revealed it in that book; and have joyfully submitted to his requirements as they understood them. The faith of such persons has been as perfect in kind as the faith of Abraham; but in degree it has been imperfect. If, for the last reason, their immersion is not valid, whose is? Let him answer whose faith is perfect in degree."

Elpis. Then Josedec, I undertake to answer you; for when I was immersed in 1846, I could read Romans iv. as an account of what I believed and understood. I believed the same things Abraham believed, and other things the apostles taught that he had not heard of; and I was, and continue to be, as fully persuaded of them as it was possible for him to be. Others there are among the living, who, doubtless, can honestly testify the same. Their numbers, however, in this dark and cloudy day, are not legion; still there are sufficient to stand shoulder to shoulder by Noah, and by their Abrahamic faith to condemn the religious world for its unbelief, Hebrews, xi. 7.

Your pious people in the sects believe nothing aright. "God," "Christ," "Spirit," "Church," "Kingdom," "Gospel," as they understand them, are not the God, Christ, Spirit, Church, Kingdom, and Gospel of the

Bible. Their understanding of these things, is THE APOSTACY IN ITS FAITH AND PRACTICE. Many of them have been burned for their understanding of the Bible; but their martyrdom did not transmute their erroneous and word-nullifying understanding into "the truth as it is in Jesus." Every form of human abomination has its martyrs in which it glories; but what of that? "If I give my body to be burned and have not" that "charity" defined by Paul in 1 Cor. xiii., "it profiteth me nothing:" now that charity does not substitute *sincerely believed error for sincerely believed truth*, for justification; it requires that professors "rejoice in the truth, believe all things, and hope all things." Hence Paul's teaching is, that, if a man give his body to be burned, but do not rejoice in the truth, believe all things, and hope all things, it profiteth him nothing. Body-burning even is not accepted in lieu of the truth believed, not in part, but as a whole. He that believeth not the gospel of the kingdom shall be condemned; Mark, xvi. 16. These are the words of Jesus—"Hear him!"

Jos. dec. But the apostles were so fundamentally imperfect in their faith, that the vision of the sheet was given to teach them the truth relative to one important doctrine of the Gospel; nevertheless we have no account that this defect in their faith rendered their immersion invalid." *Expos.* p. 21.

Elpis. The admission of Gentiles to a joint-heirship with Jesus and the Saints, of all nations blessed in Abraham and his seed, was not preached to the apostles as an element of the faith that justifies. They were not, therefore, fundamentally imperfect in that faith. Jesus himself cleansed them by the word; and perfected his work in regard to them by washing their feet; which could not be dispensed with in their case, under pain of everlasting exclusion from the inheritance—"Ye are clean through the word that I have spoken to you; that is, the gospel of the kingdom, and "If I wash thee not, thou hast no part with me"—John xv. 3; xiii. 8. The apostles believed all Abraham believed, and more too; and were, therefore, of the faith of Abraham, which panchristendomites are not. Obedience is not rendered nugatory by not believing what God purposely conceals until the time arrives for its manifestation. There are yet a law to go forth from Zion, and a word from Jerusalem; but our not believing this will not invalidate immersion predicated on belief of what is revealed for faith. The admission of Gentiles upon the same principles with Jews to joint-heirship of the Kingdom of Israel, was not the gospel; but "the Fellowship of the Mystery which from ages had been hid in God."—Eph. iii. 6, 9.

Josedec. But we are not expected to believe the *promises* of God for justifications; but only that Jesus is Son of God, as is clear from the case of the Ethiopian: the promises can be learned afterwards.

Elpis. In that I differ from you altogether. Paul says, that what was written about Abraham's faith and justification thereby, "was written for our sakes to whom faith shall be imputed, *if we believe on God who raised up Jesus from the dead, who was delivered for the offences of believers on God, and raised again for their justification.*" Now, you say, that you believed that Jesus was Son of God; well, "the demons believed that and trembled;" but when you attained to as much faith as they, by your own showing, you did not also "believe on God who raised him" in the sense explained by Paul in *Romans iv.*

Josedec. I believed in his existence.

Elpis. So did Mohammed. For a man to believe there is a God only saves him from being a fool; for "the fool has said in his heart there is no God." But to believe on God and on his Son Jesus Christ is more than to believe in their existence; it is to believe *what the one promised, and the other preached*; which ancient and modern demons do not do. God sent Jesus to *evangelize his promises to Israel*—*Acts x. 36, 37*; which he began to do in Galilee, *Matt. iv. 23*. He told his apostles that those promises should be preached to the Gentiles, *Matt. xxiv. 14*; and that whosoever should believe them and be baptised should be saved, *Mark, xvi. 15, 16*. The apostles fully executed their mission, *Collos. i. 23*; so that all who honestly professed to believe that Jesus was God's Son proved it by "receiving his words," and being immersed. They believed in God's messenger, and evinced it by also believing his message. The gospel of the kingdom was that message; and he that gave heed to it, was alone recognized as "believing on God" and his Son Jesus Christ.

Josedec. But you have forgotten the Ethiopian; he only professed faith in the Messenger.

Elpis. Nay, my friend, I have not forgotten him. Do you mean to say, that the Ethiopian, and a piously disposed religion-getter of our day, are of like intelligence in Scripture?

Josedec. So it appears to me, judging from the Ethiopian's reply.

Elpis. But in deciding upon a case ought you not to take into consideration all its circumstances?

Josedec. Unquestionably.

Elpis. They why do you not? The story

covers not less than fourteen verses; and you are satisfied to found an argument in defence of your justification by assent to a few historical facts at most, on a solitary sentence insulated, from the whole. Now look at the following points,

1. The Ethiopian was a worshipper according to the temple service in Jerusalem, *viii. 27*;
2. He was a student of the prophets, *ver. 26*;
3. He was reading about the Son of God in his sufferings, *vers. 32, 33*;
4. He was reasoning with himself whether what he read in Isaiah referred to the prophet or to some one else, *verse 34*;
5. Philip in explanation "preached to him Jesus" from the prophet, *verse 35*;
6. Philip being the same who had been preaching and baptising in Samaria; and having but one gospel to preach; in preaching to him Jesus, could only have announced to him the same as stated in *verse 12*;
7. Philip convinced him that Isaiah speaks of the Son of God.
8. Isaiah was not then divided into chapters and verses; and though we are told at what place of the prophet Philip began to expound, we are not informed of the limit of his exposition;
9. On the supposition, that he did not go beyond the fifty-third chapter, even that chapter speaks of the military promises of the Son of God. "Therefore I will divide him a portion with the great, and he shall divide the spoil with the strong," *verse 12*.
10. The details of Philip's discourse are not given; but the question put by the Ethiopian shows that in preaching to him Jesus, he preached obedience as well as faith—"What doeth hinder me to be baptized?"
11. Philip did not say, "if thou believest that Jesus is Son of God thou mayest;" but "if thou believest with all thine heart thou mayest"—believest what! Hear Jesus!—the gospel, or good news.
12. What the Ethiopian believed was glad tidings, and must therefore have been more than the sentence. "Jesus is Son of God;" for he went on his way rejoicing "in hope of the glory of God."—*Rom. v. 2*;
13. His confession "I believe, that the Son of God is that anointed Jesus"—is the key to Philip's discourse;
14. The Ethiopian being a disciple of Moses and the prophets, was acquainted with

what they teach about the Son of God in his glory; in other words, with the hope of Israel, before Philip joined company with him: it was what they testify of that Son's sufferings—the mystery hidden from the ages and generations (*Rom. xvi. 25; Eph. iii. 3, 4, 5;*) which they themselves, nor the Ethiopian, were able to unravel (1 *Peter i. 10-12*) that puzzled him; and caused him to say "How can I understand except some man should guide me?"

15. As the result of the whole he was immersed, *verse 36*.

Now produce me any Gentile as intelligent, and subject to like circumstances, as the Ethiopian, and on hearing him make the same confession I will agree, that there is no good reason why he should not be baptized, and his immersion considered valid.

Josedec. That is an enlarged view of the Ethiopian's case, which, I confess, had not occurred to me. I am much obliged to you, Elpis, for the trouble you have taken of recording these points, and shall certainly consider them with all the candor possible. "I have no favorite dogma or theory to defend; no sectarian party to please; no selfish interest to subserve, applause of friends to court, nor frowns of enemies to fear. My whole aim is the truth in reference to this matter, as it is revealed in the infallible word of inspiration, regardless of the opinions or actions of others," *Expos. p. 462*.

Elpis. If I had not believed this of you, I should not now weary my flesh in laboring to convince you of what I believe is the truth of the matter. Neither you nor I have any other interest than to know and do the truth. In my intercourse with you, I have found you without prejudice, and swift to hear—ready to prove all things, and to hold fast what is good, when you perceive it. To deal with such is a real pleasure; for in contending, it is not for victory, but that truth may be evolved.

Josedec. Our esteem, I believe, is mutual and sincere, and not at all diminished by difference of views, which a few years ago, were wide as the poles asunder, but now converged almost within striking distance of the truth. Whether your position or mine is that focus God's testimony must decide. For "I hold that the plain word of God is the only basis of true Christian faith. If we cannot read our faith in the Bible without the note, comment, inference, or affirmations of erring mortals, we may be very certain that it is not a genuine one. For "faith comes by hearing" the word of God. This is as true of baptism and its pre-requisites, as it is of the high and Holy Ones into whose names the believer is

baptized.—*Expos. p. 463*. "It is necessary to be understandingly and sincerely immersed into the names of the three, to make the ordinance valid." p. 21.

(To be continued.)

The Trumpet of the Kingdom Blown in Washington.

At 11 A. M., March 14th, we arrived at the Washington Depot, D. C., where we were received, not by a deputation of honor seeking to glorify themselves in lionizing us, but by three working men, almost as poor as Jesus of Nazareth and the primeval disciples, but "rich in faith, and heirs" of the poor man's kingdom, which God hath promised to those that love him, keeping His testimonies and commands.—*James ii., 5, Rev. xii, 17; xxii., 14*. These three worthy men, constituting as many elements of what Dr. Barclay, ex-Campbellite missionary to Jerusalem, and Pastor of the Bethanians of the Capital, elegantly and courteously styles "a mouldering rabble," (a titular epithet of cousin-german relationship to that of the "offscouring of all things," bestowed upon Paul and his associates by the enemies of the truth) — these three, we say, received and welcomed us to Washington with that warm cordiality which can only be exchanged between those who know and appreciate the truth.

Having refreshed the outward man, and spent an hour or so in conversation upon the politics of the Kingdom, and Dr. Barclay's theological discomfiture by the Word, in the hands of the unlettered, we visited the Navy Yard, in one of the departments of which Bro. Boorman, in whose hospitality we shared during our sojourn in the Capital, is foreman. He conducted us over the establishment, and explained to us in general terms, the arts and mysteries of the Yard. There are over a thousand men at present engaged in the fabrication of cannon, shells, bullets and stores, &c., &c., &c., by means of which the "SOVEREIGN PEOPLE" propose to guarantee their peculiar liberty and independence for ever! Nothing seems more feasible to them; nothing more consummately foolish to the "heirs of God," and "joint-heirs" of H's glorious Son. The "material guarantees" of their sovereignty they so trustingly confide in, are certainly formidable, and their use of them scientific and expert. Indeed, there seems to be no chance for hostile ships of equal force but mutual destruction, all hands going to the bottom, and leaving none to recount the disaster. Modern warfare, aided by science, is more massacre than combat. Shells charged with powder and one-hundred-and-eighty bullets,

grape shot and canister plunging with incessant fire into battalions of flesh and blood, would seem to afford no chance of escape. Were I a general, I should not waste time in pyrotechnics; but sword or bayonet in hand, make for the batteries, and put their science to sleep. He that can silence the guns makes the victory his own; at least, so it appears to me.

Men who have great faith in military and naval science, and can boastfully point to their millions of cannon, balls, shells and bullets, and at the same time, know not the Scriptures, regard with scorn and contempt the proposition, that the saints and their people shall wrest the world's sovereignty from those who now possess it and monopolize it themselves. How, say they, is such a thing possible? Are not all the arms and munitions of war in the hands of the governments? What can naked, unarmed men, raised from the dead, at the head of cowardly Jews, effect against an iron and leaden hail from the cannon's mouth? Why, the armies of the nations would eat them up like bread, and scatter their bones as lime upon the fields. It is indeed true that there is no power extant in the earth equal to the work expressed in the proposition. But a true believer "walks by faith and not by sight," and is therefore not at all discouraged in his hope, because the means of its establishment do not appear. He knows that the Jews are cowards; that they flee when no man pursues, being faint-hearted, and chased by the sound of a shaken leaf. But this only strengthens his faith; for it is exactly what Moses wrote concerning them in the latter days, over three thousand years ago.—*Dew.* xxviii., *Lev.* xxvi., 26. Existing facts compared with his predictions having established his faith in Moses, he believes the good as well as the evil he foretells of Israel. The present cowardice and powerlessness of the Jews is only temporary, for "the people shall rise up as a great lion, and lift up themselves as a young lion; Israel shall not lie down until he devour the prey, and drink the blood of the slain."—*Numb.* xxiii. 24; "He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows, and do valiantly."—*Ch.* xxiv. 8, 18,

It is true that all the armies, fleets, and munitions of war are at the disposal of the enemies of Israel, and of their princes, the Saints; but this fact by no means disarms the true believer. By the light of prophecy, he sees the kings of the earth and their armies in battle array, defying the armies of Israel, as the Philistines did of old. He sees their death-dealing batteries, shotted

with grape and shell, ready to open fire upon them; clouds of cavalry threatening their flanks and rear; and whole battalions of infantry, with bayonets fixed, ready to move down upon them *au pas de charge*, for close and deadly encounter. A spectator, prognosticating the issue from what appears, would certainly expect Israel to be devoured. But their faint-heartedness will then be gone, "for the Lord is with them," and they neither tremble nor flee; for "Jehovah is a man of war: Jehovah of armies is his name;" "whose strength is in the clouds."—*Exod.* xv. 3; *Ps.* lxxviii. 34. A little army with the artillery of the clouds at its command, though armed no better than David, with sling-stones (*Zech.* ix. 15) will have no cause to tremble before the destructive machinery of modern warfare. Let Israel stand still and see the salvation of Jehovah, who will fight for them as when he fought in the day of battle in former years.—*Zech.* xiv. 3. Hark! What is that crashing, brattling roar, that shakes the earth and heaven? Not a cannon booms from the Gentile batteries, yet infantry, artillery, and cavalry are all in wild commotion! Oh! It is Jehovah thundering in the heavens, and the Highest giving forth his voice. He is raining upon them hail and balls of fire, scattering them with his arrows, and discomfiting them with his lightnings.—*Ps.* xi. 6; xviii. 13-15. Now, let Israel to the charge, as the sword of the Lord and of Gideon! As hinds they pursue the foe and overtake them; neither turn they till they are consumed. They cry to heaven for help, but there is none to save them; even to the Lord, but he answers them not. Then doth Israel beat them small as the dust before the wind; and cast them out as the dirt of the streets.—*Ps.* xviii. 37, 50; and the words of Moses are fulfilled, that "Five Jews shall chase an hundred, and an hundred of them put ten thousand to flight; and their enemies shall fall before them by the sword."—*Lev.* xxvi. 8. *Deut.* xxxii. 30.

A warfare of this character and with these results is no fiction of the imagination. It is a warfare abundantly illustrated in the history of that wonderful people, the Israelites; and more abundantly predicted of their future by the prophets. After a few such battles in the hands of their enemies, they will have no lack of weapons of war. They will have more than they will need, for "they shall burn the weapons with fire, and they shall spoil those that spoiled them, and plunder those that robbed them, saith the Lord God." What defence have the governments provided for their armies in the field against the artillery of the clouds? Hail stones and balls of fire? Or what can

fleets do against a people whose commander, in the days of his flesh, even, could walk upon the water, and command the winds and the waves to be at peace, and they obeyed him? It is manifest, then, from the Scriptures, that the occupation of all Navy Yards and Arsenal's will be gone when the time comes for "the Saints to take the Kingdom and dominion, and the greatness of the Kingdom, under the whole heaven." (*Dan. vii., 27.*) Sevastopol's and Silistrias will be no defence against Israel then; for these are only a defence against missiles in parallel projection with the ground. Earthworks may breast these off, but against "a burning tempest" from above, they are no defence, but utterly untenable. Hence, "they shall move out of their holes like creeping things of the earth." (*Mic. vii. 17.*) "They shall fade away and be afraid out of their close (or fortified) places."—*Ps. xviii. 44.* Unable to keep the field or weather the stormy sea, and their fortifications useless, what becomes of the dominions of the old and new worlds? They become the kingdoms of Jehovah and of his Christ.—*Rev. xi. 15*; and the sovereignty of the people, and all other sovereignties but His, fall to rise no more.

On Saturday we visited Alexandria, Va., in fulfilment of a promise to a friend to let him know when we might lecture in Washington. The Potomac being still closed with ice (a very unusual thing for that latitude), we took the stage to Alexandria, which is distant about seven miles from the Capitol. Though our friend was not in the city, we were fortunate in applying to the right place, the Episcopal book store, for information concerning him. They told us that he was studying divinity at the Theological Seminary, about three miles from Alexandria, and would be ordained a minister of the Episcopal Church in the spring. We were profoundly sorry to hear this, for he is greatly in advance of the whole Episcopal bench and its clergy, in his knowledge of the Scriptures. They can add nothing to his proficiency in these, and as to the theology of Queen Victoria's church, which is also that of the Episcopal Church of the United States, it is not worth a moment's consideration. We were in hope that our friend, who, by his long residence in Jerusalem in connexion with the Anglo-Prussian bishopric, is intimately acquainted with the corruption of episcopacy in its most pious manifestations, would have renounced what we regard as the Anglo-Hibernian daughter of the Mother of Harlots, (and if the State Churches and their colonies in Europe and America, be not the "Harlots" and defiling "Women,"—*Rev. xiv., 4,*

xvii., 5—the Daughters of Babylon the Great, there is nothing in "Christendom" answerable to them), and, having obeyed the Gospel of the Kingdom he is looking for, have commenced a firm and uncompromising testimony for the truth against the systems of spiritual pride and vanity by which all nations, without exception, are hoodwinked and beguiled. We were, therefore, much grieved at the words of the bibliopolist that he was going to be ordained. We were incredulous, and hoped he was mistaken, especially as he added, that our friend was going to erect several houses in the city in the exercise of his profession of an architect, when the spring opened. This is an honorable profession, but that of a clergyman is mere "humbug." The reader will we trust, excuse the word, but we know of no other word in our mother tongue so expressive of our sense of the imposition practiced on the world by the clerical profession. Only look at it for a moment. A boy is sent to a college or seminary to learn how to preach the traditions of his father's sect, so as not to offend its creed or hurt the feelings of his patrons. He is to thunder forth damnation against sins which they have no mind to; but to be exceedingly cautious, under the pain and penalty of the loss of their patronage, how he questions received opinions, or rebukes sins which they approve. He goes, therefore, to the school to learn the Art of Trimming, or of navigating his craft between the Scylla of the creed, and the Charybdis of their peccadilloes. This is no easy matter. If a man boldly throw the Bible overboard, and make the "authority of the church" his compass, there is no difficulty. He can then lash down the helm and let her drive. He will pass the rocks in safety, and be applauded as a skipper wonderfully skilful and expert. But, if he be too naturally conscientious to adopt the orthodox system of navigation, and propose, like Pius ix., in 1847, to manage his people upon Bible principles, there will be no end to the vexations of his life. A boy, licensed by his patrons to "cure souls," dare not, as he values his living and standing in the sect, preach the truth. He cannot do it, for the art of trimming is not the art of preaching the truth; and the former is the only art he was apprenticed to. But, under the supposition that he know the truth, we repeat, that he dare not preach it; for the "vested interests," and policy of sects are opposed to it. The truth believed and obeyed, would dissolve and abolish all the Sects of Christendom; that is, Christendom itself, which is anything but Christ's dominion.

But, the grand imposition in the case, is, that the licensed boys issue forth from their

doleful places, pretending to cure diseased souls! Now, this is sheer pretence, arrant, unmingled imposition; for they cannot tell *what a soul is*, nor can they give a scriptural answer to the question, "*What must a soul do to be saved?*" Is not, then, this clerical profession a bald imposture, by which a singularly gullible generation is befooled? All other forms of knavery and empiricism are eclipsed by this. They may ruin a man for life; but the clerical "humbug" binds him to eternal ruin—a condemnation from which redemption never comes. But our friend is not a boy; but a sober-minded and reasonable man, with all the courtesy and good feeling of the best civilization extant. We hoped, and still do hope, that he will not suffer himself to be degraded from his present honorable and independent position of an architect, by episcopal ordination to that of a curer of souls, according to Anglo-American clerical prescription. In this hope we left a message with the vendor of books for our friend, informing him where we might be found, should it be convenient for him to visit Washington. It was now about 1, P.M., and the stage did not return till 3, P.M., and after that there was no more conveyance. What could a stranger do in such a dull, uninteresting city as Alexandria—a sort of Necropolis, for two long hours? For time is long, and only fit for killing, when a man has nothing, and can contrive nothing, to do, but saunter through dirty and deserted streets. We concluded, therefore, to occupy the time in pedestrianizing towards the capital. The day was springlike, but windy, and the road tolerably good. It was spring above, and winter below and quite a day for exercise. The walk was pleasant, but without variety; the pleasure being mostly derived from muscular action, and the contemplation of the future destiny of Washington and the valley of the Potomac, when the Saints shall possess the dominion "under the whole heaven," and the sinners who now inherit it shall be bound over to keep the peace for a thousand years. At twenty minutes to four we reached our place of rest, after a walk of nine miles, being quite indisposed to any further exertion for the day.

But, in fine, concerning the report of our friend's ordination. We were favored by a visit from him the ensuing week, when we dined and spent two or three hours together. We informed him of the Alexandrian bibliopolist's report, which we supposed was a mistake. But he certified us that it was not altogether so. He was not going to be ordained a priest of the Episcopal order, but a deacon. We inquired what advantage he expected by such an ordination? He re-

plied that he felt it his duty to "preach the Word" without pay. But that in the church to which he belonged, he could not preach without ordination, and that, as he thought he could do more good there than elsewhere, he concluded to become a deacon, who received no pay for preaching, and who had no right to administer ordinances as a priest; and to continue the exercise of his profession as a means of support. This was a shade better than we had feared. Still we regard it as a degradation. Every man who understands, believes, and has obeyed the Gospel of the Kingdom, has a right, and is bound in duty and honor, as far as he hath ability, to preach it, or say, "*Come!*" The words of the Spirit are, "*Let him that heareth say, Come!*" *Rev. xxii., 17.* Come to what? Come to God's Kingdom and glory. —1 *Thess. ii., 12.* When a man obeys the truth, he is, in so doing, ordained of God, to go to all that will listen to him, and to invite them to become heirs of God and joint heirs with Jesus Christ, of the coming Kingdom and glory; and to administer to them the ordinance of baptism. He may also administer the Lord's supper to his brethren in Christ, without further ordination, if they request him. "Bishops of Virginia," however, have neither ability nor right to preach and administer ordinances in the house of God; and, consequently, they can confer none. However learned in Episcopal theology, argumentative, and voluble, they may be, they have not the ability to preach the word, or to "say Come." They do not know how to say "Come;" nor do they understand what to tell their hearers to come to. Our friend, we believe, will not dispute this. In other words, if a man do not understand the Gospel of the Kingdom, he cannot preach it; and no man understands that Gospel who believes in the heaven and hell dogmatized in the Papal and Protestant Christendom. The Bishops of Virginia and their clergy, (and we particularize these only because our friend is about to subordinate himself to their unhallowed lordship) are not only unable to say "Come," but they have no right to do so. Understanding, faith, and obedience, must precede the right to officiate in things holy. They are without these, being like Isaiah's watchmen, "*Shepherds that cannot understand.*" *ch. lvi., 10, 12;* and, therefore, their assumption over men is unhallowed usurpation.

Our friend is mistaken in the idea of his ability to do more good in the Episcopal Church than in opposition to it. We know that, as he says, he does not agree with us in all things: but we know, also, that he agrees with the prophets and apostles too much to be able to do any good, in the

Episcopal sense, if he preach their word faithfully. The faithful preaching of their word will inevitably exclude a man from all "the churches" of Christendom; because such preaching convicts their Christianities of falsehood. If he be not prepared for trouble, as a valiant man, let him not essay to *do good* by preaching the word from an Anglo-American "sacred desk;" but if he have courage let him do it earnestly, and make the best of his opportunities, with the assurance that when the conclusions of his premises are discerned, winged-serpents full of deadly poison (*James* iii, 8) will beset him, and he will have no rest for his soul till he and his diaconate are formally divorced, with all the degradation ecclesiasticism can inflict upon him. To do good we must work with God, with his saints, with his word, and against the enemy; of which Anglo-Episcopacy, in England, Ireland, and America, is an element, blind, obstructive, deadly, a political antagonism to a Romish monopoly of the loaves and fishes, nothing more.

On the Lord's day after our arrival, we spoke twice in the Methodist Protestant House, near the Navy Yard. The congregation usually assembling here may average about thirty. In the morning it is supposed there were three hundred, and at night the house was full to excess. We spoke on the subject of Heaven's message to the world—to the Jew first; and afterwards to the nations at large. We showed what this was,—*a message of peace from God to his people Israel, to be enjoyed under the government of David's Son; to which administration, all, both Jews and Gentiles, were invited, who believe God's promises concerning it, and do the truth.* During the week, our discourses, expository of the "things concerning the kingdom of God and the name of Jesus Christ," were addressed to earnest and respectable audiences of working men, in the Odd Fellows' Hall. People of all sects lent us their outer ears, and not a few, we were told, their inner ones also. We spoke every night except Saturday night, to quite numerous assemblies, save on one occasion, on account of a snow-storm. The audiences were non-clerical; that is, instead of being constituted of nearly all fashionably attired females, dotted here and there with sleek-looking gallants; three-fourths were the hardy sons of toil, accustomed to think for themselves, and to call in question the temporal and spiritual optimism of the day. The other fourth were women, who considered that heads were given to them for a nobler purpose than to be worn merely in advance of the occipitals, or rather cervicals, humorously, we presume, styled "bonnets?" The Gospel of the Kingdom is for

thinking men and women, and it is only such that can comprehend it. Hence, if we begin our discourses with a plus of weaker vessels, before the end is reached, it turns into a minimum; although we are careful, as far as is consistent with faithfulness to the truth, not to offend the occipital organs of their heads. We speak to the frontal and sincipital regions of both sexes; while the clergy speak to the inferior parietal and basilar. The world being chiefly in accord with these, the world hears them, and as the propensities in these regions are more active in females than in men, the majority of the world that hears them is composed of women, through whom they control the men. This seems to us to be the philosophy of the case, which we offer in explanation of the question put to us, namely, "How is it that the greater part of your audiences are composed of men?" We cannot divine any other reason; and suppose, that, if we were to speak comfortably to the flesh, and proclaim a heaven peopled with all our blood relations, where all the affections of "this mortal and corruptible" shall be gratified in its reunions, the feminine element would be numerically orthodox.

On Lord's day, March 23, we continued our discourses at the Odd Fellows' Hall, morning and evening. This was our last night in Washington, and closed a series of nine discourses on God's message to the world. We have reason to believe that our endeavors will have gained more students for the Scriptures in Washington than it can have boasted of since it became a city. We do not say readers, but *students*; who alone can hope to be "*taught of God.*"—*Jno.* vi. 44, 45. The hearts of brethren have been encouraged and confirmed, and they themselves stirred up to continued and greater efforts than before. We have planted, others may water; but it is God only that can give the increase. So then, neither is he that planteth anything, neither he that watereth; but God, that giveth the increase.—*1 Cor.* iii., 8. The following letter from a brother in Washington to another in New York, will convey, perhaps, more to the reader's mind than we can, the impressions of things as they are consequent upon our meetings there. The writer says:

"DEAR BROTHER,

I know you will be anxious to hear how we have progressed in this place since Bro. Thomas' visit. He arrived here on the 14th inst., at 11, A. M., and was welcomed at the depot by myself and two other brethren. And you may depend upon it that the sight of his venerable countenance made me "feel good," as the Methodists express it. I spent

all that day with him ; and, in the evening, all the brethren surrounded him, anxious to hear him converse on the things we are hoping for, and expect soon to realize. His conversation was edifying and soul-reviving. I spent all the time I had to spare in his company.

He commenced his discourses on Sunday morning, in the Methodist Protestant Chapel. We obtained this liberty through Brother Boarman, who is pretty well acquainted with some of their chief managers. He obtained their consent on condition that the preacher had no objection. We are all well acquainted with him (he believes a good many things with us), and he was also acquainted with Brother Thomas when he lived in Richmond, Va ; so that, dispositions being all friendly, he was willing that the lectures should be commenced in their place of meeting.

I am sure had you been there you would have marvelled mightily, and have been no little amazed to have seen Brother Thomas on a Methodist platform, sitting alongside of the preacher ! A stranger might have supposed that one of the Ancients had appeared in rebuke of Methodism, this being as beardless as the Doctor's is luxuriant. Generally speaking, there are not more than thirty meet at this chapel from week to week ; but on this occasion there were about three hundred. And you may depend upon it their attention was rivetted. All eyes were fixed on him, and many with open mouths. In the evening, the house was crowded, some standing at the door. We took a hall for him to lecture in during the week. The meetings were as successful as on Sunday ; and considering how little people are disposed to attend "religious meetings" in the week, more so. Many were anxious for him to remain here three or four weeks longer. To sum up the whole matter in few words, I never saw so much interest displayed as on this occasion. The word of the kingdom was faithfully sown by our dear brother. At present we cannot tell how many will obey the truth ; but we know this, however, that there are a good many who have fallen in love with it. We are going to rent a hall here for the purpose of giving everybody a chance of acquiring with us a participation in the glorious hope we enjoy.*

We desire the brethren in New York to join with us in praising the Lord for the door which has been opened here. It is the Lord that is doing it. There must be a people taken out for his name. The work formerly begun by Peter must be completed in

the preparation of the Bride for the Bridegroom's return. Let us see to it, that we do not hide our talent, whatsoever it may be, in a napkin. Jehovah works by means, and in preparing, as we learn the truth, let us show it to others ; and so much the more, as we see the day approaching. I hope you will let me know if Brother Thomas gets safely home. Be good to him, for he is a noble soldier. Remember me to all our brethren.

Hoping that we may all continue in well-doing, seeking for glory, honor, incorruptibility, and life.

I remain yours, in Israel's Hope,

ALEXANDER CAMPBELL.

Washington, D. C.,
March 25th, 1856.

On our return we passed a pleasant evening with Brother Lemmon, in Baltimore. The affairs of the *HERALD* would not allow us to tarry here, so we pushed on next morning towards home. But in making for this, we had need to visit Newark, N. J. Therefore, on arriving at New York by steamer from South Amboy, at 8 p.m., we retraced our course to Newark. We staid there that night and the next, speaking according to previous arrangement, on the latter evening. Upwards of thirty persons met in a private house, where Brother McDonald is in the custom of expounding the Scriptures to them every week. There are some six brethren there, who have declared for the Gospel of the Kingdom, and we hope by their instrumentality there will soon be more. They have invited us to address the public, and as their mouth-piece on the occasion to say, "Come !" This we have consented to, and expect to commence operations there on the 13th inst., in the afternoon.

EDITOR.

Analecta Epistolaria.

The Dog and his Master, or the Gentile and the Jew.

Dear Brother Thomas :

I recollect to have possessed in my youth some pictures called the "Perverse World." Under the different representations, showing the corruption of our time, there was one which struck me particularly. It was a big dog sitting on a well served table, whereon was set a large piece of meat, and eating thereof continually ; while a poor-looking man was bowed down on the ground, looking steadily on high, to see if he could catch some crumbs from the dog's mouth. Seeing that the animal was not willing to give him

*The hall has been taken—Anacosta Hall, near the Navy Yard.

anything, he commenced to talk about it with him, and said : " Don't you know that I am the man through whom you are so big and strong, and that I have given you food for a long time ?" The dog replied, that it was true, but that he had served him a good while, and oftentimes had received stripes. The man continued to reason with him, saying, " Don't you know that according to divine appointment, I am your master ?" The dog answered and said that, " this has been in former days, under an old constitution ; but that this is now all changed, and all were now equal." The master replied, that " if that was the case, he might at least give him some of the meat." The dog could not resist any longer, and said, " I am willing to share with you under condition that you don't talk any more about the old preference above me." And he gave him a *dry bone*, from which he had already appropriated all the meat to himself.

However perverted this state of things represented by the " Dog and his Master " seems to be, it is but a shadow from the perverseness and corruption of mind existing in the world in regard to the Gospel of the Kingdom of God, and especially in reference to the Jews and Jesus of Nazareth, as being their brother according to the flesh.

In the days of old, or rather under the Mosaic institution, every Gentile who would share in the commonwealth of Israel, must of necessity, become a Jew, and was in this way adopted as a proselyte. The same was according to the doctrine of Christ and his apostles. In our days, when a Jew confesses that Jesus of Nazareth is the promised Messiah, he must become a Gentile, or (as it is illustrated by the above picture), he must cease to claim his rights as the chosen and appointed one of God, and dare not talk any longer about his original position, and the mastership connected with it. Only by doing so, and by accepting the new doctrines of those who call themselves " reverend divines," and representatives of Christ, he will receive some *dry bones*, that is to say, that he obtained the promise that his soul, equal to theirs, immediately after death will go to Heaven ; meanwhile, those " servants " are nourishing themselves from the very " meat or Word of their master," and make themselves for the time being, as comfortable as possible, although their master, even Christ, in his days had not a place where to lay his head ; and whenever he shall make his appearance, and claim his right and title as " KING OF THE JEWS," and to take back to himself his Kingdom, they will say to him that " all that was under the old constitution, and that we don't believe on such a man,

but on a Christ, who once was crucified for our sins, in order that we may live in a better state of things, and in more comfort in this world ; and that our souls, after death, may go to him into Heaven, where he is, and for ever shall remain.

I don't know whether you will find it proper to give these few lines a place in your *HERALD*, or not, as perhaps not being profitable to your readers, or because of the language itself, being written, as you know, by a foreign Jew, unlearned in the English tongue, being but a short time a sojourner in the United States.

If it should happen to be inserted, I will try to furnish you hereafter with some facts which will plainly illustrate what I have affirmed, and show that through experience I am justified in using such language in regard to those who claim to be teachers of the Gospel, and to those Jews, who, unfortunately, are satisfied with their gifts, and believe as they have been taught by them.

I remain, yours in the hope of Israel,

T. MITCHELL.

New York, March, 1856.

REMARKS BY THE EDITOR.

In delivering Jehovah's message to the Jews, the Lord Jesus, in speaking of the Gentiles, styles them " dogs," and his own countrymen, " the children," and " the children of the kingdom." " It is not meet," said he unto a woman of Canaan, " to take the children's bread, and to cast it to the dogs. And she said, truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table,"—*Mat. xv. 26.* Br. Mitchell's fable is strikingly illustrative of how completely things are perverted and reversed at the present time. If a clergyman get hold of a Jew, and succeed in proselyting him into the barren confession that " Jesus is Christ," he makes a dog of him ; and throws him a bone to *gnaw* (not to *pick*, for the bone is dry) at the foot of a table or altar of Gentilism. His theology turns a Jew into a Gentile, instead of the Gentile into a Jew, as the Apostles did. This single fact is enough to prove, that Protestantism and Popery, in all their names, denominations, and schisms, are not Christianity, or the system of faith and practice taught by those Jewish celebrities, Jesus and his Apostles. The great burden of their ministry was not to turn Jews into Gentile dogs, but to make both Jews and Gentiles " Jews inwardly " and " Abraham's Seed," in a higher sense than that of the accident of birth, which "*profits nothing*" in regard to *reigning* with Messiah for ever over Israel and the nations.

Jews, then, on becoming Christians, do not cease to be Jews; but, on the contrary, become more intensely Jewish, that is, they are Jews in two senses; first, by natural descent from Abraham; and, *secondly*, by becoming Christ's. As to Gentiles, they are "not a people;" therefore the Scriptures do not recognize them as having "fathers" for whose sake they are beloved. Their descent is not from Abraham; still they may become Abraham's children by becoming Christ's. It is in this sense they become Jews—*by adoption through Jesus*. Christian Gentiles, therefore, become Jews in the adopted sense; while all who are not adopted by belief and obedience of the glad tidings of the Kingdom to be restored again to Israel, remain dogs and swine, and shall not be partakers of "the children's bread," therefore Jesus said to the Apostles, before the "*fellowship of the Mystery*" was announced to Cornelius and his friends, "throw not your pearls before swine; and give not things holy unto the dogs."

There are many Jews in this Empire City who confess that Jesus is Christ; but marvellous to tell, they become more intensely Gentile than the Gentiles themselves. We cannot get rid of the conviction that they Gentilize for the sake of worldly gain. We know some who profess to believe the Gospel of the Kingdom, and have been dipped, and yet have gone to study Gentilism, that they may be able to preach it at certain theological doggeries, under dumb and greedy dogs that cannot bark, and that can never have enough.—*Isai*. lvi., 10, 11. These are Jews in needy circumstances. There are others of them, preachers of Gentilism, that deny the restoration of Israel, and proclaim a heaven among the stars! while others, again, are members of sectarian churches, believing they will be whizzed off to glory at death like a whistle sound by steam! What can be done with such a people? We answer, Not much, until the Lord comes; for "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." His was the teaching of a celebrated Jew 1800 years ago, and experience proves that the veil is yet untaken away. Gentiles are dog-gish and swinish enough, but a hundred Gentiles can be enlightened for one Jew, which shows that the "fulness" is not yet complete. If the Lord, however, delay his coming much longer, the Gentiles will become as impervious to the Gospel as the Jews. Both races are stiff-necked and perverse, and neither, as without sin, can undertake to cast the first stone at his neighbor's skull.

No foreigner or "alien from the commonwealth of New York can inherit official ho-

nor and emoluments, unless he first become an American citizen by adoption; so, also, no Gentile, who is by birth of necessity an "alien from the commonwealth of Israel," (*Eph*. ii., 12) and a stranger from the covenants of promise" can inherit the Kingdom, when restored again to Israel, in its glory, honor, incorruptibility, and life, unless he first become a Jew, or "*Israelite indeed*," by adoption, through Jesus of Nazareth, as King of the Jews. Let this principle be well considered, and it will not be difficult to discern the force of that King's words,—"SALVATION IS OF THE JEWS."

The Gospel Obeyed in Washington.

Bro. Thomas—We have reason to be thankful to the God of Abraham. Through your efforts and since your departure from this city, I have to communicate to you the pleasing intelligence that we have immersed four persons who were formerly believers in the Kingdom said to be set up on Penticost, (by the Campbellites and those of other sects), but after having had their attention called to the Gospel of the Kingdom which Gospel Paul affirmed in *Gal*. iii. 8 17 was preached to Abraham 430 years before the Law of Moses was given and also that that law cannot disannul these promises for they were expressly concerning Christ, and must, therefore, be fulfilled by him.

Hear the testimony of Paul concerning these promises; he says *Acts*. xiii. 32, 33, "We declare unto you glad tidings. How that the promises made to the fathers. God hath so fulfilled the same in that he hath raised up Jesus from the dead."

The four persons to whom I have reference Berean like, searched the Scriptures believing that in them was eternal life and that eternal life is a promise; for says Paul to Timothy, 2 Epistle, i., I was made a minister "according to the promise of life," and that life is now made manifest by the appearing of Christ, "who abolishes death, and brings life and incorruptibility to light through the Gospel." Seeing these things they gladly received them as being sustained by the language of Paul to the Hebrews in ch. vi. 18, concerning the promises made to the Fathers, speaking thus "that we might have a strong consolation who have fled for refuge to lay hold on the Hope set before us, which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." Paul then consoles the Gentile element of the Ephesian church in chap. ii. 19, 20, by informing them that they shall be fellow heirs, and of the same body, and partakers of his


promises in Christ by the Gospel : and also tells them in ii. 12, that they were "once Gentiles, and that at that time they were 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, but now in Christ Jesus, ye who were sometimes far off, are made nigh by the blood of Christ." May we all see this hope consummated ; and may we hear the voice of the great multitude in Rev. xix. 6, and of the mighty thunderings, saying—"Alleluia. For the Lord God omnipotent reigneth." Why ? Because the kingdoms of this world have become the kingdoms of our Lord and his Christ, and He shall reign for ever and ever, Rev. xi. 16.

In hope of eternal life, I remain,

Yours affectionately,

R. A. BOARMAN.

Washington, D. C., April, 1856.

 The above will be gratifying to many of our readers as well as to us. The gospel of the Kingdom is advancing, though not with rapid strides. This is not to be expected. It will, however, progress in spite of all obstacles, and accomplish the pleasure of him who gives the increase, where the increase is of any account. The time yet to elapse before the appearance of the King of Israel is too brief for a great deal to be effected. The time and means are unequal to vast results. All that can be done is to finish the work began by Peter in the house of Cornelius, Acts xv. 14. By the time this is perfected, the Sin-powers will have congregated their armies in Armageddon ; and the Lord will be at hand to build again the tabernacle of David, which is fallen down and prostrate—a work to be inaugurated by their signal overthrow.

We pen these few words between our visit to Newark, New Jersey, and to Elizabethtown in the same State. At the former place we have just concluded six discourses, of which five were spoken in Oration Hall to respectable and attentive audiences. Circumstances were rather unfavorable, in that the city was darkened by a cloud of locusts filling the air. The Methodist Conference was sitting ; and all the pulpits, as we heard, save those of the papists, anglo-episcopals, and Jews, were filled with special pleaders for John Wesley's heresy. Our audiences were, doubtless, affected thereby. Still by no means discouragingly so ; but quite the contrary. We all felt encouraged ; and are of opinion that some will ere long declare themselves on the side of Israel's Hope. There are half a dozen brethren in Newark who meet in Monument Hall, Broad street,

where the public are invited to come and learn. This nucleus will grow ; for it has the truth, and is endeavoring to improve itself and to diffuse it. In Washington, there are now ten. They also rent a hall for meeting at 2½ P. M. every Lord's Day. Since we left, Bro. Lemmon of Baltimore visited them, and discoursed on two occasions, and, I believe, baptized the recent converts to the faith.

Next Lord's day, we occupy the Baptist Meeting House in Elizabethtown, morning and night ; and the three succeeding nights at the same place. As doors open we walk in ; tell the people the message God sent to Israel and the nations by Jesus and the apostles ; then retire, and leave the rest to God, whose seven eyes penetrating into all the earth, are ever on the truth.—EDITOR.

Word From Afar.

My Dear Friend—Upon a review of the many events characteristic of the rapid fulfillment of prophecy in these "latter days," none appear to me to be more prominent than the universal perversion by professing "christians," of the pure "doctrine of Christ," showing the fearful amount of "gross darkness" that now prevails amongst people boastful of their spiritual light. None deny that our Lord commenced his ministry by preaching "the Gospel of the kingdom"—Matt iv : 23 ; Mark i : 1 ; and many admit that his parables, &c., were the amplification of that particular doctrine in its obvious meaning—"Thy kingdom come that thy will may be done on earth as in heaven." And further, that immediately preceding his ascension, he commanded his disciples to "preach the glad tidings to every creature," a doctrine they then expounded as "*that blessed hope*," (Tit. ii : 13) "the Faith which was finally delivered unto the Saints," (Jude 3) the "One Faith" (Eph. iv. 5) and without which "it is impossible to please God"—Heb. xi. 6. They also warned men that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons" (1 Tim. iv. 1) "after the commandments and doctrines of men"—Col. ii. 22 ; Mark vii. 7. Nevertheless, the doctrine of the glad tidings of the kingdom of God, which reveals to fallen man the alarming contrast between his present perishable condition, and the glorious immortality, or eternal life, which he is commanded to "seek" (Rom. ii. 7) through Christ in that long promised kingdom on earth renewed, as paramount to the ordinary requirements of natural life, (Matt. vi. 33) is universally construed to mean, a *spiritual king-*

dom of Christ now existing on earth, although in his "good confession" before Pontius Pilate he exclaimed, "My kingdom is not of this world," (*John* xviii. 36.) It can only arise contemporaneously with the "New Heavens and New Earth," when he will "make all things new."


Nor is this "gross darkness" diffused by the "blind leaders of the blind," the less excusable in the teeming multitudes who do not "acknowledge the Lord," but prefer their condition as idolators of Mammon. "Lovers of pleasures, more than lovers of God," who in their eagerness to amass wealth, resort to the most dishonest means of gain by "false balances," and deteriorating almost every article of human food; and deluging the markets of the world with spurious manufactures, whilst the more distinguished class of *once* honorable traders, have degenerated into fraudulent bankers, swindling merchants, reckless railway jobbers, and dishonest contractors; to which catalogue might be added numerous deep-stained evils immediately engendered by "the Prince of this world;" and who, forsooth, it is falsely alleged, reigns contemporaneously with the "Prince of Peace, the Everlasting Father."

That the weapons of your warfare, which are not carnal, may prosper mightily through God, to the casting down of sectarian "imaginations and every high thing that exalteth itself against the knowledge of God," until you are privileged to receive your heavenly reward, that inestimable gift, "the Wedding Garment" of immortality—for "this mortality must put on immortality"—ere we can attain the likeness of our risen Lord; and that you may thus enter his glorious presence with triumphant songs of everlasting joy, is the heartfelt prayer of

Yours very faithfully, "looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ,"

RICHARD ROBERTSON.

89 Grange Road, Bermondsey,
Surry, England; Jan. 29, 1856.

 We thank our valuable friend for his kind wishes, which we heartily reciprocate. The morality and scriptural intelligence of "respectability" in this new world, are not at all behind the darkness and hypocrisy of its brother in the old. The "gross darkness" predicted by the prophet is confined to no nation or particular locality; but as he said it would before and at the redemption of Jerusalem, "darkness covers the earth, and gross darkness the people." Protestantism is less shocking to reason and humanity than Catholicism and Popery; for this distinction is now extant; but in regard

to its knowledge of "the gospel of the kingdom," it is in all its forms equally with them, "darkness visible." But the time is at hand for the Lord to come out of his place to punish the inhabitants of the world for their iniquity, for it is very great. May it be ours to escape with our lives, and to rejoice in the kingdom of God.—EDITOR.

Joy in the Presence of the Angels.

Dear Sir.—I should be gratified in receiving some information on Luke xv. 7 and 10. How is there joy in heaven? It reads, "Joy shall be," not "Joy is;" but in verse 10, we find it, "There is joy in the presence of the angels of God." Is their habitation in the presence of the Eternal Father?

I could fill pages with questions; but they would be tedious to you. Answer this one at present, and you will oblige yours, in the "one hope of the calling."

J. M. STONE.

Henderson, Ky., Jan. 11, 1856.

"I say to you, that likewise *there shall be joy—χαρά εσται*—in the heaven—*εν τω ουρανῳ*—over one sinner that repenteth, more than," &c.: and in verse 10, "So I say to you, *joy comes into existence—γίνεται not εστι*—in the presence of the angels of God over one sinner who repents."—*Luke* xv. But, at what time? When the Son of Man shall confess him before the angels of God.—*Luke* xii. 8. When will that be? When he comes in the glory of his Father with his angels.—*Matt.* xvi. 27. Where? In the heaven, when the repentant meets the Lord Jesus "*in the air*."—*1 Thess.* iv. 16, 17. He descends *from heaven*; and the resurrected and transformed ascend *to the heaven*. The ascent and descent find their conterminus for a brief space "*in the air*," as illustrated in *Luke* ii. 8—15, where "the gathering together unto him"—*2 Thess.* ii. 1—occurs. Here are the time and place of the joy and confession in the presence of the angels, after which Jesus and his saints descend in company to Mount Olivet, (*Zech.* xiv. 4; *Acts* i. 11, 12) whence they proceed to Mount Zion.—*Rev.* xiv. 1.

EDITOR.

Peace and Safety again!

The plenipotentiaries, or "*Demons*," of the Sin-Powers, are said to have signed a treaty of peace. In this the disciples of Mammon rejoice greatly; and are screwing up their fiddles to their old song of "*Peace and Safety*." The reader, however, who knows what

God has revealed in the word, and who does not interpret it by the intelligence of the last steamer, (which would be to walk by sight and not by faith) will not be thrown off his guard by such a syren melody. The elements of discord created by the war are too many for the present interruption of it to terminate in an assured and permanent peace. The present situation created by the "*Unclean Spirits*" is a transition—a passing from the attack and defence of the Euphratean power to a work to be developed in the heart of Europe. The events of the last two years have rendered certain the entire and speedy evaporation of the Ottoman Power. Turkey in the hands of France and England will not be long in attaining her "manifest destiny." The details of the process are not revealed; but the end is certain, and the interpretation thereof sure. Turkey is doubtless doomed to partition among its friends and faithful allies; for what so natural as that a man's estate should be inherited, not by his enemies, but by his friends! France and England are in the Sultan's house, and have hinted their intention of making themselves as comfortable there as possible for some time to come. This is what they propose; but will God dispose events to suit their purpose? Nay, verily; as will soon appear.

The drying up of the Euphrates, then, being secured, the second "chapter of accidents" is now opening to the world. What do we read there as the conclusion to be tried? *The formation of Ezekiel's Russo-Gogian Confederacy*. This is the solution of the problem set forth in the words—"The ten horns receive power as kings one hour with the beast (the Eighth Head). These have one mind, and shall give their power and strength unto the beast. For God puts in their hearts to fulfil his will, and to agree, and give their kingdom to the Beast, until the words of God shall be fulfilled." When this is perfected, Daniel's Fourth Beast will be complete, and ready for the two-edged sword and burning flame. The continuation of the late war in the direction of the Crimea could not have developed this result. Hence its interruption, and that the powers may find scope for operations more conducive to the fulfilment of the words of God.—EDITOR.

The End Approaching.

ALL over the East, the Mohammedan power is wasting away, and, like all doomed things, begins to be conscious of its approaching end; inasmuch that they say, the Ottoman Porte is paralyzed with prophecies of its speedy end; a notion which one of my

school companions, who travelled lately into Central Africa, found to be spread abroad among the Mohammedans there, though he was the first Christian who had conversed with them face to face. They continued to say, "*But our religion is to come to an end within thirty or forty years. Is it not so written in your book?*" And what is very remarkable, another friend of mine, who stood upon the Himalaya Mountains of India, by the, "*Most Holy Pool*," where never Christian had dwelt before, found there also an expectation spread abroad of a religion from the West, which, in the short space of thirty or forty years, was to possess the earth. Both of which reports they made to me with their own lips."

The above is extracted from page 446 of a "*Discourse on the Prophecies of Daniel and the Apocalypse*," by Edward Irving, written in 1826. Thirty years added to this date, gives 1856, or forty, 1866—an interval of ten years, which, from present appearances bids fair to develop into reality the apprehensions of the Mohammedan world.

EDITOR.

Collateral Testimony.

The London Quarterly Journal of Prophecy testifies that; "All classic myths relative to the expected era of bliss, announce a Mighty one to come. Sibylline verses, deriving their name from a Chaldee word, which signifies 'to prophecy,' are traditional predictions, and as we have them presented by Virgil, they point us to an 'age to come,' and 'a new birth of nature' and at the same time, link the glorious kingdom they depict with an exalted Personage, who would, they say, 'reduce all mankind into a single empire.'"

The Encyclopedia of Religious Knowledge informs us that the Mohammedans, all believe in a general resurrection and future judgment, adding: "The time of the resurrection they allow to be a perfect secret to all but God alone—however, they say the approach of that day may be known from certain signs which are to precede it."

Sir Paul Ricaut, in his work on the "Ottoman Empire," published in the seventeenth century says: "There is a sect of Mohammedans called Haicitites, who believe that the Messiah took a true natural body; and that being eternal, he became incarnate as the Christians believe." "Wherefore," says Ricaut, "they have inserted this article in their confession of faith, that Christ shall come to judge the World at the last day. For the proof whereof, they cite a text out of the Koran, in these words, 'O Mahomet! thou

shalt see thy Lord, who shall come again in the clouds!' They affirm that this is foretold of the Messiah, and confess that this Messiah can be no other than Jesus, who is to return into the world with the same flesh which he assumed."

Robert Hort, A.M., in the seventeenth century, in a sermon on the millennium, wrote as follows: "In Plato's dialogue, the philosopher having spoken of the first happy condition of the world, and its fall, adds: 'But in the end, lest the world should be plunged into an eternal abyss of confusion, God, the author of the primitive order, will appear again, and resume the reins of empire; then he will change, embellish, and restore the whole frame of nature; and put an end to decay of age, sickness, and death.'" Hort again continues: "*Plutarch* having related the doctrine of the ancient Persians concerning the evil introduced into the world by *Arimanius*, concludes it thus: 'But there will come a time appointed by fate, when *Arimanius* shall be entirely destroyed and extirpated; the earth shall change its form, and become plain and even; and happy men shall have one and the same life, language, and government.' According to the authority of *Strabo*, the ancient *Gymnosophists* had a similar tradition, and believed in a time when 'the ancient plenty shall be restored.' All the heathen nations believed that the renovation would be brought about by some divine hero. *Virgil*, in his fourth eclogue, describes the renovation both of the physical and moral world, in a manner very little differing from the sacred writings; and the Chinese philosophers entertain the same notions concerning the corruption, and the future renovation of the world."

Dr. Joseph Wolfe. From his travels in the east we gather the following traditions, current among the Asiatic nations:

In ARABIA, the Jews of Yemen, the Rechabites, and the Children of Israel, of the tribe of Dan, expect the speedy arrival of the Messiah in the clouds of heaven. The children of Rechab say: "We shall one day fight the battles of the Messiah, and march toward Jerusalem." *Rabbi Alkaree*, one of the Jews of Yemen, said: "We do expect the coming of the Messiah * * * There is war in the wilderness unprecedented in our memory."

In THIBET, one of their chiefs said: "When you shall see corn growing upon my grave, then the day of resurrection is night at hand." The people of *Cashmere* assured me that corn had begun to grow upon his grave, and therefore they considered my words to be true, that Jesus will come.

THE JEWS IN PERSIA say the world is to

exist six thousand years, and that the Messiah will appear, and the sabbatical year shall have its commencement. One of their Rabbis read to Mr. Wolfe, from Maimonides, that "The King Messiah shall rise to make the kingdom of David return to its former condition and power," that whosoever does not hope in his coming denies the words of the prophets and the law of Moses," that in his days the Messiah shall rule alone, and only he," that "on his arrival the battle of Gog and Magog shall be fought," that "we must wait for his coming," and that, "at that time there shall be hunger and war no more, and envy and anger shall cease among us."

THE GUEBERS of India and Persia who worship fire are acquainted with the history of the fallen angels, and believe in the deluge, and that a time is coming when the world will pass away and another will be created. The Mussalmans, the worshippers of Ali and Mohammedan Jews and Mullahs, many of them believe in the coming of a deliverer called "Mohde," (translated from Shiloh) who shall restore all things before the day of judgment, and be proclaimed sovereign; a messenger going on before him. They told Wolfe that they were glad to find he expected the speedy arrival of the Messiah Jesus; for the signs of the times prove that Mohde must soon come, one stating to him that she had discovered by the book called "*Khorooj Namah*," that Christ will come again in the year 1861. "They derive," says Wolfe, "most of this from their *Hadees* or traditional prophecies."

THE HINDOOS have a tradition that Vishnoo is to destroy the world for a season, a belief analogous to the advent of Christ to judgment. They have also a record of the submersion of the world by a deluge.

The following dialogue occurred between Mr. Wolfe and a Persian Dervish.

Wolfe.—What will become of this world?

Dervish.—The world will become so good that the lamb and the wolf shall feed together, and there shall be general peace and fear of God upon the earth; there shall be no more controversy about religion, all shall know God truly; there shall be no more hatred, &c.

Wolfe.—Who then shall govern the earth?

Dervish.—JESUS.

Dr. Wolfe says they got this from their *Hadees*; and he adds, that in his opinion more light is to be found among them than among the most learned neologists and infidels in Europe.

In Yemen (Teman of Scripture) a Rabbi

told Mr. Wolfe that his tribe did not return to Jerusalem after the Babylonish captivity. When Ezra by letters invited their princes in Tanaan to return, they replied, "Daniel predicts the murder of the Messiah, and another destruction of Jerusalem and the temple; therefore we will not go up until He shall have scattered the power of the holy people—till the 1290 days (meaning years) are over. * * * But we do expect the coming of the Messiah," &c.

Seiler, a German spiritualist opposing the faith of the ancient Jews in relation to a personal reign of the expected Messiah, makes the following admission:—"Concerning many things they formed erroneous conceptions, some of the prophets themselves not excepted. * * * They expected it—the kingdom of God—to arrive earlier than it did. They fancied that God would subdue the heathen by miraculous punishments. They had no conception of supersensuous or heavenly happiness, and therefore as being persons whose notions were entirely sensuous, they could not conceive of a kingdom of God otherwise than as possessing a visible king, ruling on earth in splendid majesty."

Nevertheless this kingdom will come. It will be a literal kingdom. Immanuel will reign on David's throne "in splendid majesty" forever. He will be a "visible King," making "all things new." O those will be happy times! We are confidently expecting them, and they are at hand.—*Millennial Adv.*

Future Destinies of Italy.

A RECENT number of the *Unione*, Turin, Sardinia, contains an extraordinary leader, headed "Political Equilibrium and Italy," from which we give some extracts which appear to us most noticeable:—"The cutting of the Isthmus of Suez will change the political conditions and Equilibrium of the world. By reconducting to the Mediterranean international life, this undertaking, which will give the character to the age in which we live, will change the relations between different nations, and will substitute the stable equilibrium of nature for the unstable and artificial equilibrium of diplomacy—To bring India nearer to Europe now that by means of the cutting of the Isthmus of Panama, America is brought nearer to the Indies, is for England a necessity of international policy, if the fear which would urge her to it on the one side does not restrain her on the other. . . England, however, fears this undertaking; and little wonder, when she is accustomed to depend solely on the artifices of diplomacy. But let us allow the work of nature freely to proceed, and the European equilibrium, having lost

its centre in Austria, will find it in Italy.—The revival of Italy will become the point of intersection of the new movement of the world, and Italy, once more a rich and potent nation, will serve the interest of all far better than ever Austria has done. Italy will be the vanguard of the Latin races, which will close the way to the Oriental races, as she before did for so many ages. Italy a maritime power between France and England, will be a counterpoise to both, and will create, by a natural equilibrium, the neutralization of the Mediterranean, which is of far greater interest than the neutralization of the Black Sea. The cutting of the Isthmus of Suez will cause the civilization of the North to descend towards the South, and the centre of oscillation must follow this descent, and also descend from Austria to the great Peninsula of the Mediterranean. To make divided Italy the battle-field of their ever renewed and eternal wars of arms and diplomatic influences, or to make united Italy the equilibrizing power of the world; such is the problem that the cutting of the Isthmus of Suez offers for the solution of the statesmen of Europe. If they will not attempt to solve it, it will be no matter of surprise, for the statesmen of our day are little and mediocre; and such are the preoccupations of the moment, and individual and family interests, that they clip the wings of all great political aspirations. But whether they take heed or not, great world-wide events, and the inevitable revolutions of nature, will pursue their course independently of them. . . . Even at present, English diplomacy, if it had any perception whatever, must perceive that it is not Austria which maintains the equilibrium of the world. It is the weight of Italy and Italian menace which has withdrawn Austria from the Russian embraces, and made her, by force, not the faithful ally, but the timid handmaiden of the Western will. Let the Isthmus be cut, and that very day, the word of nature, imposing silence upon the imprudent Babel of the mediocrities of the age called statesmen, will say to all, either Italy or eternal war between you. It will say to England, either Italy or French supremacy in the Mediterranean. It will say to France, either Italy or constant threats from the North against your civil and political progress. It will say to Germany itself, either Italy, or your division, and the dualism which lacerates and holds you in restraint; and the men of Frankfort will learn that Austria, dominant in Italy is dominant in Germany, and that the days of the riches and liberty of the Hanseatic cities were the days of commercial prosperity, and the political and independent life of the Italian Republics."

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, 1856.

[VOL. VI. No. 6.]

MILLENNIAL PILGRIMAGE OF NATIONS.

All nations shall flow unto the mountain of Jehovah's house.—*Isaiah.*

THE kingdom of Christ having been established upon earth by force of arms, it will afterward be confirmed and conducted with judgment and mercy. In the present dispensation, or times of the Gentiles, the character assumed by the Lord Jesus Christ is that of "the Lamb slain from the foundation of the world." He is now solely employed as High-Priest to the House of God, but when he shall appear in the clouds of heaven, he will come as "the lion of the tribe of Judah," laying aside for a period all his attributes of peace, and assuming that terrible power, that ineffable majesty which belong to him as the king of kings. Again, after he has asserted and established his claim to universal dominion, he will assume a third character—combining the two that went before. He will at once be the lion and the lamb—full of grace toward all his faithful subjects, but full of terror toward the disobedient and disloyal. His kingdom will be at once the most beneficent and the most despotic that the world has known; permitting no opposition, and yet exercising no arbitrary oppression.

During the whole period of the Millennial Reign, it is scripturally evident that Jerusalem will be the capital of Israel, as in the time of David; and it is equally certain from Isaiah lx, that Israel will be the foremost people of the earth. But in addition to this it must be remembered that as the Lord shall be king of all the world, it will become necessary to establish some centre of union, some universal metropolis which shall serve to bind all nations into one, and be regarded as the capital of the world. Every great empire of history has possessed its central point, and its capital city. From the days of Nimrod and Babel; from the stupendous se-

pulchres of Nineveh down to the present age, we find traces of the capitals of departed empires. Babylon, Susa, Seleucia, Rome, Constantinople, Paris, have each in turn been the central points of imperial power, and of discordant nations. Tribes and races, hostile in temper, and distinct in complexion and habits, have met together in peace within the walls of these centres of union. It was not the union that created the centre, but it was the centre which gave birth to the union. If Rome had been suddenly destroyed, the Roman empire would have been suddenly broken up. In order, therefore, to form a grand centre of union, the Lord will erect Jerusalem into the CAPITAL OF THE WORLD, and make it the seat of the first and last universal empire. Again, in doing this, he will adopt the method which human reason has pointed out in all ages as the best. He will institute a centre of attraction within the centre of empire. The common sense, or penetration of ancient times, pointed out long ago the wisdom of this method. The Olympian games of Greece, the games of the circus celebrated at Rome, the Golden Idols of Jeroboam, were all designed as centres of attraction within the centres of union. The three great festivals of the Jewish law were evidently appointed with reference to national combination as well as national religion. The whole civilized world flocked to the Olympian or Circensian Games; and the nations of Greece or of the Roman empire were taught a lesson of fraternity. But the garb of peace was stained with the violence of war. The fierce encounters of the Olympian competitors, suggested ideas of personal violence, and physical superiority. The Roman games, the most atrocious scenes in the history of man, covered the amphitheatre with blood, and filled the heavens with cries of vengeance—and that cry was heard. But the kingdom of Christ will admit of no deeds

of blood; its political and social combinations will be effected by a system of attraction equally original and divine.

"And it shall come to pass, that every one that is left of all the nations that 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." This prophecy of Zechariah describes in a few words the great religious and political engine by which the empire of the Son of man shall be consolidated into one. The Feast of Tabernacles will form the attraction through which all nations shall be brought together in perpetual fraternity; and Jerusalem as the place appointed for the Feasts, will become the centre of attraction, and the gathering point of all nations of the earth. It will thus be made the capital of the world, and supersede those capitals of commerce or fashion which have been so long the centres of attraction alike to the frivolous and the wise.

The introduction of the Feast of Tabernacles during the whole continuance of the reign of Christ, is, in every point of view, one of the most remarkable and interesting subjects which is to be met with in Scripture. It is one that has hitherto been almost overlooked; and yet it offers itself alike to the consideration of the politician, the philosopher, and the spiritually minded. There is nothing that takes in so wide a field of view, and presents such a variety of objects. It may not inaptly be called the main hinge of the Millennial Kingdom. A politician when he first hears of the Millennial Reign will naturally ask by what means, without a succession of miracles, can all the world be peaceably united under one emperor? The political economist will call for statistical reports, and ask—what will be the condition of the people during the Millennial period? The Feast of Tabernacles affords an answer to both inquiries at once. It gives us the political machinery and the statistical report at the same time. If we consider it *statistically*, it gives us the exact measure of the state and the prosperity of the world. It is a common question, indeed, with all prophetic inquirers—what will be the condition of the people at large during the Millennial Reign? And in what way are we to measure the *material* prosperity of that period? The Feast of Tabernacles furnishes the measure and the estimate. "All nations shall come up from year to year to Jerusalem." But Jerusalem is situated in the centre of the world, at an immense distance from the greater part of the nations, even if we include only the inhabitants of the ancient continents, or of the prophetic earth. But it is not only said that all nations shall come up,

but that *every one* that is left shall come up. Here is, then, a universal pilgrimage of mankind, of rich and poor, from the furthest extremities of the earth to Jerusalem. Such a pilgrimage as was never conceived before, and still less carried into effect from age to age. We boast now of the increased prosperity of the world—of the means of conveyance, which exceed all the conceptions of former times—of our miraculous advance in the power of locomotion; and yet, what after all is the result? A voyage to Jerusalem is an undertaking which no poor man ever dreams of, except through absolute necessity; which even many rich men consider as too costly; which is attended with difficulties and even dangers sufficient to deter the feeble or timid. The idea of whole nations going up to Jerusalem would be considered as the dream of a lunatic; it would indeed be physically impossible, since there are not sufficient means of conveyance, nor resources for defraying so vast an expense, nor are there supplies in the Holy Land, or throughout the whole district of the Syrian coast, to enable such an assemblage of mankind to hold together for a month. It was considered a kind of miracle that the working men of England alone were conveyed from our provincial towns to the London Exhibition at a rate of charge the poorest could afford. But what would be thought of the conveyance of the working men of England to the shores of Palestine? And of the working population of France, or Germany, or Holland, at the same time? Such a thing would be impossible in the present state of the world. All our improvements in steam, by sea or land, would be unequal to the task; yet in the Millennial Reign it will no longer be impracticable. The pilgrimage of the Eastern nations to Mecca and Medina is perhaps the greatest movement of mankind in modern times; at least, it is one which most nearly resembles the future pilgrimage to Jerusalem, being conducted on the largest scale, and being annually carried on from the earliest periods. The first crusade was also an immense movement which carried forward the population of Europe upon Asia. But these vast emigrations were attended with hardship and loss of life, which can never be imagined during the reign of peace. The pilgrims of Mecca perished in the desert. Half the first crusade was extinguished before it reached the confines of Asia. But it will not be so in the Millennial Reign. All nations shall go up to Jerusalem, observes Zechariah in one verse, but in the next he speaks of those who *come up*. All that go shall come. There will be no destruction by the way; nor can we have any faith in the Millennial Reign, or in the goodness of God,

if we imagine that the pilgrims of the Feast of Tabernacles will be allowed to perish by the way like the Mussulmans or Crusaders.

Let us reflect upon the subject in a statistical point of view. In the first place, we are struck by the evidence which it affords of the immense progress of mankind in the arts of locomotion, so as to render so long a journey secure, convenient, or even possible, when the multitude of travellers is considered. In the next place, it is proof of the wealthy and prosperous condition of all classes of the people. What working man would now be able to take a journey to Palestine? How much less could he bring his family along with him, or provide for their support during his absence. Again, what would be the effect of a general emigration in suspending the agricultural and manufacturing industry of nations? The world could not go on—the course of society would come to a stop—public and private misery would ensue, and the human race would sink into universal insolvency. The present state of things is so artificial, so complicated, and so liable to mutation, that it could not endure, year after year, the attacks of these vast interruptions. The whole fabric would be shaken to pieces by this annual movement of its supporting columns. But not so during the reign of Christ. What is impossible or dangerous now, will then become practicable and safe. The stability of the divine government will prevent all mutation—the presence of the Great King will shed fertility and wealth upon all the earth—whatever is done shall prosper, and none shall make them afraid. When the Lord shall be King over all the earth, he will fulfil the long delayed promise of the seventy-second psalm:—"In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." Thus every man shall prosper in the work of his hands, and possess both the means and the courage to undertake the pilgrimage to Jerusalem. Whole families will unite together—whole neighborhoods vie with each other, with a holy emulation in contributing either to the numbers or to the expenses of the pilgrims. For the first time since the creation, mankind shall be aroused to universal movement without the scent of blood! The vile thirst of gold, which now agitates the world, shall be changed for a nobler passion—the desire to behold THE KING in his glory. And every man who lingers at home, will be reproached as insensible to his highest privilege, and be shamed into compliance with the world-wide impulse.

This universal pilgrimage is also an evidence of the *peace and security* of those times. At present, it would be equally unsafe for

large bodies of men to quit their own country, and leave it open to the enemy; or to permit the passage of whole nations through intervening kingdoms. Pillage, violence, and bloodshed, have invariably accompanied great movements of mankind, however peaceable their original intentions. The consciousness of numbers has encouraged the wandering hordes to indulge their love of spoil; and the apprehensions of the nations whom they approached, have called forth every feeling of hostility. But, under the reign of Christ there will be no more hostility—nothing to interrupt the intercourse of nations, or to deter the most timid from venturing upon the longest journey. There will be then no peace society to stir up war, and to encourage men to revolution and massacre. No benevolent society to take the part of murderers and pirates against the interests of true men. The government of Christ and of his saints will be one of perfect uprightness as well as of absolute power. He will proclaim peace first, and afterward enforce the proclamation with honesty and decision, so that they shall no longer hurt nor destroy. Nothing less than this, indeed, would enable so great a multitude from the ends of the earth to go up in safety to Jerusalem; and thus the very existence of so vast a movement as that foretold by Zechariah is a certain indication of the general tranquillity of the world. It is also an indication of the general diffusion of wealth and prosperity, which will enable men of every rank to undertake so remote a pilgrimage. The Feast of Tabernacles serves, therefore, for a standard of measurement by which the political economist may estimate the social condition, and the material progress of mankind during the Millennial Reign; and as such, it is one of the most remarkable prophecies in Scripture, full of meaning in every point of view; expressive of a complete renovation of society, and of an entire revolution in all the conditions of human life. Diffusion of wealth, universal prosperity, unbroken peace, and mutual good will, are all implied, as they are involved in this one prediction: "All the nations that are left shall go up from year to year to Jerusalem." And the extinction of Peace Societies, with all their knaves and dupes, is a further blessing which may give comfort to every honest mind.

But we must now consider for a moment the limits and exceptions of this great movement. It is not to be supposed that literally *all* the world will go up to Jerusalem at one time. The prophecies of Scripture are always to be interpreted according to the rules of right reason; for before God sent us his word he endowed us with rational faculties to pre-

pare us to understand it. He deals with men as men, and not as children, in all cases not strictly spiritual. The prophecy of Zechariah is, therefore, to be interpreted with the usual allowance which right reason, ordinarily styled "common sense," would suggest. It is not to be imagined that every individual person will go up to Jerusalem at all; or that more than a very few will go up above once or twice, or that any individual will go up year after year, or that all mankind will go up at the same time. Neither is it certain that this prophecy extends beyond the limits of the ancient world, or, perhaps, of the four prophetic empires of Scripture. These limitations must be observed in the first place: and while they still leave room for an immense movement, they exclude every idea of impossibility. The true meaning of the passage is this—that all the nations (at least of the prophetic earth) will be impelled by a general desire to visit the Holy City, to witness the glory of Jerusalem, to see the spot of which the Lord hath said, "Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." Impressed by this desire, multitudes out of every nation, and from every rank of life, will undertake the journey to the land of Israel, and select the Feast of Tabernacles as being the most suitable occasion for the assemblage of Gentiles at a Jewish festival, as being in fact, the only festival of which no Jewish ceremonies are an essential part,* and which is therefore the best adapted for Gentile participation. And thus from year to year there will be a general and pervading feeling through the world, leading men to turn their steps towards Jerusalem, precisely as the Mussulman nations at present direct their steps to Mecca—not every individual man, but all that can make it possible at least one time within their lives. Within these limitations there is no absurdity or impossibility in the case; and therefore, the objections which have been urged by some spiritualizing interpreters are as idle and unfounded as they are in every case where we have to deal with spiritualizers. The same tree will always bear the same fruit; and if the tree is but a shadow, its fruit will be equally unsubstantial.

The phrase "all nations" is also an evidence of the universality of the movement, as not being confined to *one class* of men only—to the rich, the great, or the learned; but as extending to all classes alike—to the poor and unknown equally with the wealthy and powerful; and thus it constitutes a precise

statistical measure of the general condition of the world during the Millennial Reign.

TORQUAY, ENGLAND; NOV., 1851.

Colloquial.

No. 3.

Immersion into Three Names—Disciples—Known in Part—The Mirror—The Enigma—The Jailor—The Whole Gospel.

(Continued from our last.)

Elpis.—On a little reflection, I think you will modify what you have said. You cannot expect "the plain word of God," to do more than it did in the primæval time. The plain word of God required the notes, comments, inferences, and affirmations of Philip, for the guidance of the Ethiopian. But Gentiles and Jews are not now as intelligent in the word as he; by so much the more then, do they require guidance in a similar way. God's agency for the production of faith is *testimony and reason*, styled "the word of their testimony,"—*Rev. xii. 11.* Paul "reasoned with men out of the Scriptures." The word is truly the basis of true christian faith; but God has appointed that it should be reasoned into men by their fellow men. It does not follow that a man's faith is "not genuine" because it has been reasoned into him by all the appliances of that operation. "Erring mortals" may become "mighty in the Scriptures" and thereby wise unto salvation"—*2 Tim. iii. 15.* When this is the case, they are "corrected, and instructed in righteousness;" and become, "workmen that need not to be ashamed, rightly dividing the word of truth"—*2 Tim. ii. 15.* In the knowledge of salvation they then cease to be "erring mortals;" while in many other things they may be deficient. They have learned that two and two make four, and in that knowledge they cannot err. The notes, comments, inferences, and affirmations, of such mortals are valuable; and of great use to "the unskilful in the word of righteousness" to guide them in the way.

But not to dwell longer on this point. I would call your attention to the fact, that in the apostles' days true believers, or those who had been "*taught of God*" (and all that come to Jesus, Isaiah says, shall be so taught—*Jno. vi. 44, 45; Isai. liv. 13*) were not "*immersed into the names of the three.*" Such an immersion in those days would not have been regarded as "understandingly," however "sincerely," done. There are not *three names* given for men to be immersed into.

*This is a mistake, for sacrifice is connected with the celebration according to the Jewish law.—*Ed. Herald.*

There is but one only; and that is, the "glorious and venerable NAME יְהוָה אֱלֹהֵינוּ אִתְּךָ יְהוָה אֱלֹהֵינוּ, THE I SHALL BE THY GODS."—*Deut.* xxviii. 58. In Scripture, every god is associated with a distinct and separate name—"Be circumspect and make no mention of the names of other gods"—*Exod* xxiii. 13. Plurality of Names stands for a plurality of gods, *independent of each other*; but where there is but ONE NAME, though there may be a plurality of Gods, their worship is no violation of the law, "There shall not be to thee other gods (*elohim*) in preference to me"—*Deut.* v. 7; or of the sayings, "Hear O Israel, the I SHALL BE OUR GODS is ONE I SHALL BE."—*Deut.* vi. 5; and "There is One God and Father of all."—*Ephes.* iv. 6.

Israel did not understand "the MYSTERY of Godliness, God manifested in flesh; God vindicated by the Spirit; God visible to messengers; God preached among the nations; God believed on in the world; God taken up to glory."—1 *Tim* iii. 16. They did not understand this, though it is revealed in Moses and the prophets. They do not understand it now; nor do the Gentiles: therefore it is that Jews talk of panchristendom sentimentalists worshipping three Gods; and that pious theologians deny the validity of immersion. if the subject thereof have not been immersed into three names!

"I shall be thy Gods" is One Name, and equivalent to the FATHER MANIFESTED through the Son BY the Holy Spirit; and expressed in the formula, "the Name of the Father, and of the Son, and of the Holy Spirit,"—*Matt.* xxviii. 19. Matthew is the only writer that has registered this formula; because he wrote more especially for Jews; who recognizing but one name of God, not three; yet knowing that "the Memorial" (*Exod.* iii. 13-15) embraced a plurality of Gods, would need special instruction concerning them, before they could be brought to submit to Jesus without incurring, as they supposed, the guilt of idolatry by admitting into their system of faith, the Name of Jehovah, the Name of Jesus and the Name of the Spirit—three names instead of the one and indivisible name delivered to their fathers for their descendants of all ages and generations.

Josedec.—My dear Elpis, your exposition begins to excite in me thoughts of a very disturbing character. If what you set forth be scriptural (and I am not prepared at present to say that it is not) the conclusion of the matter would seem to convict us of idolatry—worshippers of names of Gods, instead of the "Glorious and Fearful Name." You seem also to have fastened upon us, "Another Baptism," than the 'One Baptism,'

even a baptism into three divine names, instead of a baptism into one name manifested in a mystery. But, I console myself with the reflexion that "It will not do to say that a person must be fully taught, and that his faith must understandingly grasp the whole gospel before he is qualified for baptism; for at the time that he submits to this ordinance, his discipleship commences. He is then a child in christian knowledge and faith. His baptism is the ceremonial act that inducts him into the name, the body or church of Christ, where his religious instruction and gospel faith increase and are perfected. New and elevated lessons in the gospel of the kingdom are taught to, understood and believed by, him, after being baptised. In a word, there must be a limit to his instruction and faith in the gospel before being baptised."—*Expos.* p. 463.

Elpis. The discovery of truth is alarming when that truth condemns us; but it is strengthening and encouraging when we find ourselves in harmony with it. The alarm, however, need not become a panic, so long as there is scope for obeying the truth. According to your proclamation, I have not myself been validly immersed; and cannot therefore, be in Christ, in the gospel, or in his school, upon your premises; for I was baptised only into the one name of the I SHALL BE OUR GODS; but you say, my dear friend, that no one is validly baptised who is not understandingly and sincerely immersed into Three Names. I am by this condemned; so that if you will prove to me that "the plain word of God" requires me to be immersed into three divine names, I will forthwith pay you a visit and demand this, 'three-name immersion' at your hands.

But, on the other hand, if this *Trinomial Baptism* prove to be only the latest invention fabricated in the school of panchristendom discipleship, then you and I must change places; my baptism into the One Glorious and Fearful Name will remain good—but, my *Josedec*, what becomes of yours? Will you be willing to continue content with a baptism nowhere found in Scripture? If you still hold on to *Trinomialism*, you will have to go through the Bible pen in hand, and wherever you find the word "name" in connection with "Lord" and "God," you must add an s, and read it names. Just try the experiment with your concordance, and see what strange work you will make of "the plain word of God," as the basis of "true christian faith."

You say, my dear friend, that discipleship commences with immersion. If by discipleship you mean the state of being a recognised learner, I have no objection to admit it; but if you intend to say, that the

beginning to learn commences with immersion, I reject the idea *in toto*. The commission you refer to, and "the order of which" you "fully assent to," reads "Go, μαθητευσατε, all the nations, baptising them into the Name, &c.; διδασκοντες them, &c." In the common version, these two Greek words are both rendered "teach;" a word, however, that does not convey to the mind the force and distinction of the originals. The first is used in *Matt.* xiii. 52; as, "Every scribe μαθητευθεις instructed for the kingdom of the heavens, is like, &c.;" the "Go teach," them, has the force of "Go open their eyes, and turn them from darkness to light and from the power of the adversary to God."—*Acts* xxvi. 18. This was the first thing to be done, and the operation is expressed by the word *matheteusate*. When they were thus *matheteuthized*, they were "instructed for the Kingdom," to which they had been invited by the preaching of the apostles. This operation was carried on before baptism; and until a separation ensued among the listening crowd, it was not known who were being *matheteuthized* and who were not. The operation continued upon some minds for weeks, until its results were manifested. They might be *mathetes*, learners or disciples, and they might not; it could only be known by their doing as the Ethiopian did, and inquiring *what hindered that they should be baptised*." This question would bring them into personal communication with the apostles, who would ascertain whether they were *matheteuthized* for the kingdom; if satisfied of this, they would do as Jesus commanded, "baptise them," "that they might receive remission of sins, and part among the sanctified, by faith, which (inducts) into Jesus."—*εις εμε*—*Acts* xxvi. 18: and it is not all sorts of faith that leads into him; but the "one" only.

When instructed for the kingdom, and baptised, they are *manifested* by that act as disciples. But, I do hope, my dear friend, that you would not reduce them to a level with pious panchristendom sentimentalists just dipped. The two classes will not bear comparison. You scarcely find any of the moderns, dipped or sprinkled, "instructed for the kingdom" to the day of their death. They have little to do with the scriptures, which they call "a dead letter" (dead enough to them) and what they read they do not understand, and their teachers are like themselves, blind gropers towards the ditch. Instead of expecting to find such pietists "fully taught," he will be deceived who expects to find them taught at all, save in the quackery of the schools.

Being baptised, the apostolically disci-

pled were prepared, like the Ethiopian, to go into a far distant country and disciple others—"instruct them for the kingdom of the heavens;" a very different sort of disciple, you perceive, to those, who, when they come up out of the water, can only tell the spectators, that "Jesus is Son of God;" and that they were very sorry for their sins; and that because they "had experienced a hope that they were forgiven," they had gone into the water to follow the example of Christ. A miserable beginning of discipleship is this! It begins in darkness, and in confusion ends.

The apostolically discipled "continued steadfastly in the teaching, (τη διδαχη) of the apostles."—*Acts* ii. 42. You seem to have a notion that a *mathetes* when manifested in baptism was an ignorant child entering upon his *a, b, c*, after he had crossed the threshold of the schoolroom. This may very well describe Trinominalists; but it will by no means fit the case of an apostolical *mathetes*, or disciple. This class of persons was prepared in the primary department without the pale of the church, or college of the professed. That primary department was "*without the Temple*."—1 *Cor.* iii. 16; and in the *Court of the Gentiles*."—*Rev.* xi. 2. But, when they had become sufficiently enlightened to understand the kingdom of the heavens, and to turn from the sentiments of all Christendom, which prevail in the Court, and are venerated by the members of it; they went to the laver and the altar, and so entered into the temple, of which they became a part. The teaching within the Temple differed from the teaching without the Temple; the latter being the expounding and testifying of the kingdom of God to sinners, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.—*Acts* xxviii. 23; and the former, the *διδασκαλια* or *preceptive direction*, which is delivered to their brethren by official men, who are commissioned to enforce the commands of a superior—*διδασκοντες* "teaching them to observe all things whatsoever I have commanded you."

Such is the difference between the two Greek words as used in the last two verses of Matthew. None were admitted into the Temple who were not "*instructed for the kingdom*" to begin with: but after their admission, they did not say that they knew enough about their inheritance. They searched all the documents continually that they might increase in knowledge and strengthen their faith. All our past and future was before them, the study of which afforded them ample scope for the activity

of their minds. The prophets did not understand "the Mystery" that was revealed through them; and so there were the prophecies of Isaiah, Daniel, Zechariah, Ezekiel, John, &c., that afforded inexhaustible riches for the acquisition of those who worshipped in the Temple of God.

Josedec. Then you do not consider it necessary to understand all the prophecies before a man can be regarded as qualified for immersion? It was my impression that you did.

Elpis. The impression was a very erroneous one. What I say is, that the doctrine and examples of "the plain word of God," clearly show, that a man must understand the glad tidings as a whole "the truth as it is in Jesus," the gospel of the kingdom in his name, as the subject matter of the "One Faith" and "One Hope of the calling," as a qualification for admission into the Temple by immersion into the One Name.

Josedec. But an inspired apostle has said "We know in part."

Elpis. He did not say, "We know the gospel in part before baptism," as you quote those words out of their connexion, to prove. The apostle is discoursing about "spiritual gifts," such as, "the word of wisdom," or "prophecy," "kinds of tongues," and "the word of knowledge."—1 Cor. xii. 10; xiii. 8. These were coveted by the members of the "One Body;" some of whom only were privileged to possess them for the benefit of all—xii. 7. He pointed out the best of the spiritual gifts, and exhorted them to seek after those, nevertheless, he would show them a way more excellent than even the possession of the best of the spiritual gifts—verse 31. This way, which should abide when the gifts "failed," "ceased," or "vanished away," consisted of "Faith, Hope, and Charity; the greatest of which is charity."—xiii. 13. He then defined what he meant by "charity;" (and according to his definition of it, the most loving pietists of the churches of the Gentiles are utter strangers to it;) and said "Charity never faileth;" but that "prophecies," "tongues," and "knowledge" would fail, cease, and vanish away. He then gives the reason why these gifts should be withheld; and after which withholding, faith, hope, and charity would continue: "because," says he "we know in part, and we prophecy in part; but when *το τελειον* perfection comes, then *το εκ μερους* that which is in part shall be annulled."—xiii. 9, 10.

Now, *εκ μερους* rendered "in part" does not bear the sense you attach to it. It is the same phrase as in 1 Cor. xii. 27, is translated "in particular," and refers to the same thing; namely, to the partial manifes-

tation of the Spirit through the Spiritual Men of the congregations; which consisted of those to whom the Spirit severally divided the gifts as he pleased (xii. 11;) and the *ιδιωτοι* *idiotoi*, or those "occupying the room of the private person," or plebeian; rendered "the unlearned" in ch. xiv. 16. These two classes of the Temple of God, the public, and the private, brethren, having been all, by the spirit's teaching through the apostles, baptised into one body (ch. xii. 13) constituted that body in Christ; but the public brethren were "the members in particular," the foot, the ear, the eye, the hand, the nose, the tongue, &c.—of the whole; and constituted thus by the special gifts, called "spiritual."

This was an imperfect state of the "One Body," whose prophesying, faculty of speaking foreign languages, and revelations, were individual, or "in part," and not general. But there is a time approaching, when *το τελειον* perfection will have come; and then the Body of Christ will no longer "know in part, and prophecy in part," as in apostolic times; but all the individuals then composing it, will, without exception, be qualified in a higher degree than the apostolic "members in particular;" so that the least in the kingdom of the heavens will be endowed with greater accomplishments than all the Spiritual Men of Paul's day put together. In the apostle's day, even with the Spirit's manifestations through a part of the body, or "members in particular," they could only say, "We see at present by a mirror in an enigma, but then (when the reality is manifested) face to face; now I am skilled *γενωσκω* (speaking for the Body,) *εκ μερους* (by mirror-like partial manifestation) but then (when perfection is come) I shall know perfectly *επιγινωσκειν* as also I shall be known perfectly," having then attained perfection by resurrection unto incorruptibility and life.—Phil. iii. 11, 12; Luke xiii. 32.

Can the miserable abortions, my dear Josedec, that pass current for christians in our day, say, that they see by a mirror in an enigma—"with unveiled face beholding in a mirror the glory of the Lord"—do they see the image of that glory there, being transformed into it, "from glory," comprehended by faith, "to glory," inherited when perfection is attained.—2 Cor. iii. 18; Col. iii. 10? What sort of a school of Christ is that you talk about, where the pupils after all the 'new and elevated lessons in the gospel of the kingdom,' they are said to receive, are as ignorant to their latest breath, of the Image of Glory mirrored in the gospel, as if there were no image there? Will

you be content to remain in that school of the Outer Court, the professors of which have not yet attained to the great principles of the truth? If I could, I would seize you by the hand as another Lot, and bid you to escape to Zoar, nor look back at your old gloomy and dingy cloisters, at the peril of your life.

Josedec. The things you bring to my ears interest me greatly; and in proportion as I perceive their import, I confess, I lose my admiration for the things which are behind. Will you be kind enough to add a little more in connexion with the mirror?

Elpis. With great pleasure. When you take up a position before a mirror, you see delineated thereon by the rays of light passing from real objects, a beautiful and exact representation, or image, of the landscape behind you. You study it artistically; and the more you consider it, and dwell upon it, the more is your admiration heightened and the more you appreciate its excellencies, until by this operation the picture is transferred, as it were, from the mirror to the "fleshy table of your heart," mind, or sensorium; which becomes to you a mirror, upon which also an image of the original is vividly impressed.

Such is the process by which *realities* that have existed, do exist, and shall exist, are stamped, written, engraved, or impressed, upon the heart of man. The fleshy tables of the heart, the way of access to which is ordinarily by the five senses, (*extraordinarily* by the direct operation of the Spirit upon "the tables" themselves) are in the aggregate the mirror. Now through the apostolic ministry of the Word, the Spirit of the living God, impinged "the light of the glad tidings of the glory of Christ, who is the image of God," upon that mirror. In this way it "shone into" the mirrors of the unmanifested *mathetes*. The beauties and magnificence of the Christ's glory fixed their attention, and they began to contemplate them artistically; until becoming so captivated with "the image," its attributes began to shine forth from within them, and "they were known and read (or recognized) of all men," who themselves understood the truth.—2 Cor. iv. 4; iii. 11.

In this way, the Image of God, which is the Christ in his glory and sufferings, was depicted upon the fleshy tables of their hearts, and so long as it remained there, he "dwelt in their hearts by faith." (Eph. iii. 17.)—"the hope of glory"—Col. i. 27. Here was a new man formed within them by the creating spirit, and what they now had to do, was to put on this new man by baptism into him—ch. iii. 10. When they looked into their own hearts to see if they

were in the faith, they beheld with unveiled face, as in a mirror, the Image of Glory there, "*in an ænigma*"—ch. i. 25-27.

Josedec. I am deeply interested; but what doth the apostle mean by saying, "We see by a mirror in an ænigma," What is that ænigma?

Elpis. I have been explaining to you how "we see by a mirror;" I will, therefore, now, according to your request, show how an apostolically taught disciple saw by a mirror in an ænigma; and in so doing define the ænigma.

When Miriam and Aaron spoke against Moses, Jehovah summoned the three before him, and addressed them, saying, "If there be a prophet among you (Israelites), I, Jehovah, will make myself known unto him in a vision, and will speak unto him in a dream. Not so my servant Moses, who is faithful over all mine house. I will speak with him mouth to mouth, *even in sight and not in riddles*, and the Image of Jehovah shall he behold"—Numb. xii. 6-8. "Not in riddles, and the Image of Jehovah shall he behold," is rendered by the King of Egypt's seventy translators, "not through *ænigmas* and the glory of the Lord shall he behold." By vision and dream was the enigmatical mode of revelation in which Jehovah communicated his truth to the prophets, much of which they could not unravel. It was too enigmatical for them, and even for angels—1 Pet. i. 10-12. This ænigma was the *salvation of lives in connection with the sufferings of the Christ, and the glory that should follow*. The Image of Jehovah came into Moses' sight on the Mount of Transfiguration; Moses spake with him mouth to mouth, of his decease, which he should accomplish at Jerusalem—Luke ix. 31. This was the basis of the ænigma; for without that decease there would be no salvation of lives, or souls, no joint-heirship with the Christ in his kingdom and glory. Isaiah, in vision, saw Jesus, "the King, Jehovah of armies," as contemporary with "the whole earth being full of his glory"—ch. vi. 3-5; John xii. 41; xiv. 9; but he did not see him in glory at the head of his armies, in the ænigma of his decease and resurrection for the remission of the sins of those Jews and Gentiles who should share with him in that glory. It was revealed to Isaiah and the rest of the prophets, that their diligent search for a solution to this ænigma, was in vain; inasmuch as it was purposely hidden from them; but would be revealed at a future time.

Josedec. This was the reason, then, why the unsolved enigma is styled by Paul, "the hidden wisdom of God in a mystery, which God ordained before the ages unto our glory"—1 Cor. ii. 7?

Elpis. It is. And in another place he styles it, the mystery of the Christ, which in other generations (*yeveac*) was not made known to the sons of men as it is now revealed to the holy apostles and prophets by the Spirit *Eph.* iii. 5; "and made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory."—*Col.* i. 25-27.

Before the sending forth of the apostles "the Mystery of the Christ" was not made known as they preached it; and when they announced it, they set forth the riches of its glory, which, when believed, became the hope of the believer. By their word, or teaching, the Spirit of the living God, daguerreotyped the Mystery of the Christ upon the fleshy plates of their intellectual and moral sentiments and faculties, styled in the aggregate "the heart." They saw that the purpose of God was to set up a kingdom in Judea, which should have dominion over the whole earth: and that its administration should be justice and righteousness. They saw the Son of God, the Lord (*elth-Adonai*) highly exalted, sitting upon the throne of the kingdom, which was Jehovah's Davidian throne, in the enjoyment of omnipotence, and riches, and strength, and honor, and glory, and blessing, for ever more—*Rev.* v. 12. They saw Abraham, Isaac, and Jacob, and all the prophets, and many from the four corners of the earth (*Luke* xiii. 28) associated with him in his kingdom, and ascribing glory, and honor, and thanks to him, because he had redeemed them out of all nations, peoples, and tongues, and had made them God's kings and priests to reign on earth with him—*Rev.* iv. 9; v. 9-10. They saw that both the King and his Associates were clothed in robes which had been made white and free from all spot, wrinkle, stain, or blemish, in the blood of One slain as a lamb in sacrifice (*Eph.* v. 27; *Rev.* vii. 14), and declared to be all undefiled, guileless, and without fault before the throne of God (*Rev.* xiv. 3, 4, 5); and well-fitted therefore, to rule the nations with a rod of iron, (*Rev.* ii. 26) in righteousness, as their own peculiar and absolutely exclusive inheritance—*Ps.* ii. 8, 9; xxv. 13; cxi. 6; *Isai.* liv. to the end.

When they contemplated the Spirit's Daguerreotype artistically, they saw that the King, sitting upon the throne high and lifted up, was no other than the deceased Nazarene, named Jesus; and that he was, therefore, Son of David and Son of God. They perceived that he attained to his high exaltation over the mundane system, as the heir of certain wills and testaments made by Jehovah, the God of Israel, with Abraham, Isaac, Jacob, David, and their seed—*Gen.*

xii. 1, 3, 7; xiii. 15; xv. 7, 8, 21; xvii. 5, 8; xviii. 18; xxvi. 3, 4; xxii. 17, 18; xxviii. 4, 13, 14; 2 *Sam.* vii. 12, 16; 1 *Chron.* xvii. 11, 14; as "the heir of all things," and that, as he was "God manifested in flesh," this decease was the death of THE TESTATOR of those Wills, which came into force thereby, and acquired a sanctifying efficacy for him and his joint-heirs—*Heb.* ix. 16, 17; x. 10, 14; *Matt.* xxvi. 28. Sanctified by the covenant with Abraham, inaugurated and made purifying by the death and resurrection of his seed, this federal person and all in him, *when that all is filled up*, entered, they perceived, on the possession of the kingdom and glory by resurrection from among the dead, or by transformation if living contemporary with the event.

Here, then, were the kingdom and glory set forth in an *ænigma*, styled by Paul, *my gospel*—*Rom.* ii. 16; xvi. 25, 26. Those upon whose minds his declaration of the testimony (1 *Cor.* ii. 1) and reasonings (*Acts.* xvii. 2; xviii. 4, 19; xix. 8) daguerreotyped his *ænigmatical* gospel, having searched the scriptures daily to see if it accorded with what was written there (*Acts* xvii. 11) and finding it in strict accordance with Moses and the prophets, *believed*. If you do as the Bereans did with the scriptures I have quoted, you will comprehend their *faith*, which was something worthy of the name. It was "true christian faith based upon the plain word of God," which they could not read for themselves, until the *ænigma* it contained was expounded by the apostles under the guidance of the Spirit. To such believers with their eyes truly opened, the apostles presented an *invitation*, or call to the kingdom and glory they beheld with unveiled face in the mirror of their hearts—1 *Thess.* ii. 12. Joyfully they accepted the high vocation (*Eph.* iv. 1; *Acts* xvi. 34) being ready to do any thing commanded by the apostles. We do not read of any sorrowing for sins; they had fallen in love with the righteousness, and the goodness of God; and rejoiced in hope of his glory; and there repentance evinced itself in their joyous obedience to "the truth as it was *ænigmatically* set forth "in Jesus."

Josedec. In what do you consider that their acceptance of that invitation to God's Palestinian Kingdom and glory consisted?

Elpis. In being immersed into the one name into repentance and remission of sins *through that name*. This is "obeying the gospel," "obeying the truth," as he only can obey who believes it; for the obedience required is the "*obedience of faith*." But you, my dear friend, teach baptism into *three* names; tell me, I pray you, through which of the three come repentance and remission

of sins? I thought there was but one name under heaven given among men for this purpose?

Josedec. I beseech you, my dear Elpis, don't say another word about that three-name immersion or *Trinominalism*, as you term it; for, I confess, I am beginning to get ashamed of it. It was the baptism wherewith I was baptised, and I do not like you to handle it so unceremoniously; for although my esteem for it is diminished, yet having no other baptism, my respect for it is not altogether gone. I would rather put you on the defensive, and bring forward another objection to your position, by saying, that the faith you have defined (and which I admit is the true faith) can hardly have been that professed as a qualification for baptism; seeing that the jailor at Philippi was fitted for the ordinance in the short space of an hour—*Expos.* p. 463; and it would take much longer than that short time to learn it.

Elpis. Can you inform me, my dear friend, whether the Jailor heard Paul for the first time in the prison?

Josedec. It does not say.

Elpis. Paul was "*many days*" in Philippi before his arrest; may not the Jailor have often heard him when showing to the people the way of salvation?

Josedec. He certainly may; for as Paul "is exceedingly troubled the city," it is quite probable that the city-jailor may have mingled with the crowd to hear him, expecting to have him some day in safe keeping.

Elpis. Does the account say, that he learned all he knew in the short space of an hour?

Josedec. It does not.

Elpis. Why then do you so affirm?

Josedec. I infer it from the words, "He took them the same hour of the night, and washed their stripes."

Elpis. I thought you were opposed to the inferences of erring mortals; and that if you cannot read the plain statements, "we may be very certain that it is not the genuine one." I am willing to take you at this; and working by your own rule, regard your inference as incorrect until a more convenient season.*

Josedec. But surely in the few brief moments which probably elapsed he could not have heard, understood, and believed all the gospel? It takes years to do that.

Elpis. That is our experience, and more also; namely, that most are "ever learning, but never able to come to a knowledge of the truth." This being the case in Paul's

day we need not be surprised, that it is the general rule now. The Spirit daguerreotyped the word of the kingdom by apostolic agency much more quickly upon some fleshy plates than upon others. The Spirit was effective, and the agency good, yet both often failed, because of the extremely corroded condition of the plates; and their consequent insusceptibility of polish. But in our day, the Spirit is inoperative; the agency decidedly bad and inefficient; and the plates rust-eating, soft, and intensely dim. The daguerreotyping power of the Spirit is still in the word; but it is not read, and where read, it effects but little, because the plates, or tables, of the heart, are dimmed by other impressions. The agency that undertakes to carry on the work of the apostles, "the ministry," as it is called, is worthless; being ignorant of their gospel, and the nature and design of religion, and utterly incapable of expounding the scriptures intelligibly. Such are your professors, or pulpit orators, into whose hands your "disciples," and "christians," and "true believers," fall for graduation and perfection in the gospel! From such schools, pedagogues, and disciples, may the Lord effectually deliver the people by a speedy and glorious apocalypse!

Josedec.—But I cannot get over the difficulty that if all the gospel is to be believed to qualify for immersion, in this day, at least, there would be none baptised or saved.

Elpis.—That difficulty is obviated by the fact, that many do believe all the gospel, and have been immersed in consequence. But, alas, what a generation must this be, that cannot attain to the belief of the whole gospel before immersion! One would suppose that it was as difficult as to commit the whole of Euclid to heart. Is there any difficulty in understanding,

1. That a kingdom once existed in the Holy Land, consisting of the Twelve Tribes of Israel, nationally organized under the Sinaitic Constitution; whose Royalty was forever established in the family of David, of the tribe of Judah; and the throne of the dominion inseparably attached to Jerusalem as the everlasting capital of the kingdom?
2. That this Kingdom existed there for many centuries, under the administration of men, who, being mortal, *left the Kingdom to other people?*
3. That this Kingdom, and all pertaining to it, was Jehovah's, and therefore it is styled the Kingdom of God? and,
4. That, though the country, the subjects, the capital, and the heir of the Royal House of David, all existed, though widely separated, the Kingdom and throne, are abolished and trampled under foot?

* We have an article written upon the Jailor's case, which causes us to dispose of it here in brief.

Are these four points difficult to understand, and do they require a long, deep, and tedious search to discover?

Josedec.—By no means. They are obviously set forth in the Bible-history of the Hebrew nation; so that he who runs may read, and understand.

Elpis.—Exactly so; and he that has the information, and believes it to be true, has historical faith in the Kingdom of God. Now, I would like to know if it be more difficult to understand the following proposition—

THE KINGDOM, WHICH FORMERLY EXISTED IN THE HOLY LAND, GOD WILL AGAIN ESTABLISH THERE, UNDER A NEW AND BETTER CONSTITUTION?

Josedec.—It is not difficult to understand the affirmation of the proposition, which is assuredly true, but biassed by the general views of religion, and the obstacles in the way, it is almost impossible for people to believe it.

Elpis.—Even so; you admit its truth; and that, consequently it is revealed in the Bible, which reveals it with the plainness of history; but the difficulty lies in the *little faith people have in what the Bible says of the future: and the tenacity with which they hold on to their traditions.* Now, these people are your pious gospel-believers in the sonship of Jesus; and by immersing them into *three names*, you would blot out all their past sins, and recognize them as disciples of Christ, infidel of all he preached about his Kingdom. My dear friend, "the church" that such infidelity inducts into is no heritage of God; and no place for learning the way of the abundant entrance into any kingdom, but that of the beast and his image; whose system is pious ignorance, and unbelief of the Kingdom of God.

Josedec.—The proposition you have stated is simple enough; but from what you have already said, I should conclude, that you would not be satisfied with the faith that comprehended no more, as a qualification for baptism.

Elpis.—Truly not. But besides what it expresses, is it a long, abstruse, and difficult process, to come to the knowledge of "*the Covenants of Promise*" in which that proposition takes root? The biographies of Abraham and David are fascinating stories; and cannot be attentively read without knowing all that those Covenants decree. Thus, the Covenant with Abraham, says,

1. I will make of thee a *great and mighty nation*; and I will bless thee, and make thy *name* great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all nations of the earth be blessed.

2. Unto thee, and unto thy Seed will I give all the land of Canaan, from the river of Egypt unto the great river, the river Euphrates, for an everlasting possession.

3. Thy seed shall be as the stars for multitude; for a father of many nations have I constituted thee.

4. In Isaac shall thy seed be called; but take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. On the *third* day he laid the wood of burnt offering upon Isaac his son; and bound him and laid him on the altar upon the wood to kill him; but a substitute was ordered and slain on the Mount of Jehovah; and Abraham received him from the dead in a parable. In a voice from heaven the *second* time, "By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Here, then, are other four points set forth in Jehovah's Will and Testament to Abraham and his seed, as federal persons. The whole gospel of the kingdom in an ænigma, is therein set forth; as,

1. The great and mighty nation descended from Abraham, planted on the land of Canaan permanently—the *kingdom*:

2. The Seed represented by Isaac, as the fee simple proprietor of the country—its *King*:

3. The world of nations of which Abraham is father—the *dominion*:

4. The Seed to be slain and rise again the *parable or ænigma*:

5. At some time after his resurrection, the Seed to conquer his enemies—the *second appearing*:

6. All nations then to be blessed in Him—*time when the gospel takes effect*:

7. All predicated on obedience—"because thou hast obeyed my voice."

Josedec. But even this amount of knowledge would not satisfy you. It is all very plain so far; but still you want more.

Elpis. Of course, all this little amount of knowledge believed would leave a man's faith defective. He might believe all contained in the four *historical* points, and in the four *covenant* points, and his faith be no further in advance than the faith of John's disciples, who were familiar with the things adduced; a faith, however, which we know

for certain, was not sufficient to make immersion the "One Baptism:" for in twelve cases the faith had to be perfected, and immersion to be repeated, to put the believers upon the true foundation—*Acts* xix. 1—7.

In reflecting upon the covenant made with Abraham, you would, perhaps, not readily determine, apart from the apostolic writings, whether Abraham's Seed was to be merely a Son of Abraham, or Son of Abraham and Son of God; nor could it by that covenant be settled, in which family of the great and mighty nation, the sceptre should be established. This made another covenant necessary—the *everlasting Covenant with David*. This provided,

1. That his family should be the Royal House of Jehovah's kingdom for ever;
2. That one of his sons should be resurrected or "raised up" to sit upon his throne—*Acts* ii. 30;
3. That David's throne thus occupied should be established for evermore;
4. That said resurrected Son of David should be Son of God; and,
5. That He should build a house for Jehovah.

These covenant promises as a whole are styled in *Isai.* iv. 3, and *Acts* xiii. 34, in the common version "an everlasting covenant, the sure mercies of David," or sure gracious things of David. These are promised to "every one" who "inclines the ear, and hears," or understandingly believes. The word שמע *shimu*, signifies to listen attentively, to understand, to obey. The things of the covenants or "of the kingdom of God," which are the same things, are the "wine and milk," and "fatness" offered to all, who are invited to come to the waters and partake of the gospel by faith.

Now, the additional things of this covenant complete, or supply, the deficiencies of the first. They show that "the Lord God of Israel chose David to be king over Israel for ever; for he hath chosen Judah to be the ruler; and of the house of Judah, the house of David's father, and among the sons of his father he liked him, to make him king over all Israel: and of all David's sons (for Jehovah had given him many sons) he chose Solomon to sit upon the throne of the kingdom of Jehovah over Israel"—1 *Chron.* xxviii. 4, 5. Are these things mysterious and incomprehensible, requiring years to discover and learn? Is it necessary to pass through the mazes of Baptistism, Christianism, Campbellism, Millerism, and innumerable other phases of Gentilism, as disciples in the church of christendom's god, before the understanding of the gospel of the covenants can be mastered? Nay; it is the befuddlement of men's intellects by these

foolishnesses that makes the acquisition of this gospel of the kingdom as a qualification for immersion, so herculean and impossible a preparation! But all who would be the subject of the "one Baptism" must have this "one faith" and "one Hope," in the understanding and love of them.

Josedec. But in this summary of the whole gospel, you have said nothing about the proposition, that "Jesus is the Son of God"; what place does it occupy in the system of truth?

Elpis. You make it the system itself, as if there were nothing else proposed for faith; for if a man profess to believe this, and become very lugubrious and lachrymal over his sins, and be dipped in one, or, as our friend says, three names, you proclaim him to be a good Christian and true; although in your church-school of Christ he may remain ignorant of the kingdom, the covenants—in a word, of the every thing else but that proposition in the Gentile-theological sense thereof, to the end of his days.

But in the gospel of the kingdom, that proposition occupies a terminal position. Suppose there be daguerreotyped upon the fleshy plates of a man's heart the gospel summary before us as enumerated in the preceding items, does it not occur to you, that the questions, presenting themselves in the natural order of things, would be, *Who is that Seed of Abraham represented by Isaac?* and, *Who that anointed king or Christ, of the house of David, that was to be at once Son of David and Son of God?* But, in whose minds would such questions arise if they were ignorant of the gospel of the covenants—"strangers," as Paul says, "from the covenant's of promise?" Ignorant of these, the declaration that "Jesus is Christ, the Son of the living God," only excites in a cognitive and candid person, the inquiry, "What does 'Christ' signify? It certainly refers to a man, because it is in apposition with 'Son'; but why is this Son called Christ? Is it the name of his father; and therefore a part of his own patronymic?" He goes on in his reflections, and says, "There is no doubt that there was such a person; for all christendom avers it; and what everybody says must be so. I have grown up into that creed, and cannot tell when I did not believe it. On this ground, then, I believe in Jesus Christ; but whether he was Son of God, I cannot tell. Our preachers, who say they are successors of the apostles, and ambassadors of Christ (which I suppose is so, though I have never seen their credentials; still the sentiments of all christendom acquiesce, and it is not for the like of me to dispute such universal authority) say that he is; though it is a rare thing to hear the testimony and

reasoning in proof; for they do not consider it necessary to prove what they say every body believes. However, not being a theologian, it is not expected of me to be able to prove what I assent to, nor is it necessary; I suppose, indeed I may say, I believe, *Signior Jesus Christ is Son of God.*"

This is the *general* condition of the minds of panchristendom sentimentalists from the pope to the meanest African-Methodist—of all not hostile to the Bible, whether professors or not. The theological system of the day is to excite the non-professing believers (!) that "*Jesus Christ is Son of God,*" to *repent of their sins* as it is termed. To do this, all the Gentile church-machinery is set to work under high pressure. The terrors of hell, the groans of the damned, surges of melting pitch, and burning brimstone, the eternal torture of immortal souls, as the immediate punishment of those who die unpardoned, are the bolts thundered from the pulpits at the people, to scare them into the schools of the clergy to learn the gospel!

In the fulness of their ignorance of the scriptures, certain excitable minds, supposing that this pulpit rhodomontade is a correct account of the matter, or may possibly be so, become alarmed, and conclude to place themselves at the disposal of the theologists, and to do their bidding. These, like themselves, ignorant of the way of truth, ascertain their *feelings and wishes*, and report them fit for church service. If the door into the church be immersion, they are dipped into one or *three names*; if sprinkling, and they were not sprinkled in unconscious babyhood, they are sprinkled, and perhaps signed with the sign of the cross on their foreheads, "*the mark of the beast*;" and so become pious christians, good and true, their creed being of the smallest possible dimensions, namely, that "*Jesus Christ is Son of God!*"

In the gospel system of truth this proposition occupies a very important place; for if Jesus be not the Christ and Son referred to in the covenants, then those covenants have never yet been brought into force; the Abrahamic covenant has no sanctifying efficacy; there is no remission of sins through the name *Jehovah Elohaiu*; immersion is of no use. But, Jesus is the Christ, the Son of God; and therefore the foundation corner stone of the whole gospel superstructure. He is the "*glorious and fearful name, Jehovah Elohim*"—*the Father and the Son One Jehovah*; the "*who was, and who is, and who is to come, the Almighty.*"

Now, Jesus, the filial Eloah of this Name, commanded men to "*seek first the kingdom of God and his righteousness.*" He did not say, "*seek first the righteousness of God, and his kingdom,*" because "*the righteousness of*

God" is only for those who have sought the kingdom and found it. But your system reverses, or rather destroys, the divine arrangement. In effect, you say, never mind the kingdom; you can obtain God's righteousness, or justification, or remission of sins, without it! But in this you deceive yourselves. It is faith in the covenants of promise, and the name, which is counted to a man in obedience through baptism for remission of sins; and not assent to the abstract article of faith, "*Jesus is Son of God,*" and hell-fire excited sorrow for sins—sorrow, not for committing sins displeasing to God, but for being liable to eternal torture for the same: fear brings torment, and is no part of repentance unto life.

You see, then, the distinction between "*the truth,*" and "*the truth as it is in Jesus.*" The prophets and disciples of John the Baptist, believed the *truth*; while those taught by the apostles, believed it "*as it is in Jesus.*" But one who merely believes that "*Jesus is Son of God,*" though the proposition is true, do not believe "*the truth*" in him or out of him; therefore an immersion on such a basis is not valid; for in baptism we are justified by faith in the truth, and by that truth as it is Jesus.

But, on the other hand, he that understands the covenants of promise, and from an examination of the apostolic writings, confesses, that Jesus is the Son of God, and both Lord and Christ; and is immersed into the One Name (*not into three*), is validly baptized; and should not be, under any considerations, immersed again. Was this your case, my Josedec, when you were immersed believing that Jesus was Son of God, and were so very sorry for your sins?

Josedec.—Nobody ever thought in those days about covenants of promise. I made a lumping business of it, "*believing that all has been, is, and will be, just as God has revealed it in the Bible,*" (*Expos.* 22) though, I honestly confess, I knew very little about what was there.

Elpis.—Suppose you were to be immersed now upon your present faith, which Josedec would you prefer to be—him of the one-article creed, or him who might now believe the whole gospel?

Josedec.—Without question, I would rather be the one immersed upon the belief of the whole gospel.

Elpis.—On the supposition, then, that you now believe it, you perceive the practicability of understanding all the gospel before immersion, though a man may not understand all the book contains. I have set it before you in a conversation that would not take you more than a hour, at most two, to read; and I am sure, you have easily comprehended

ded me. The difficulty is not in the subject abstractly; but in the ignorance of those who undertake to lead, and the inability of the people to teach themselves. In what you call "the school of Christ," that is, "the church" in the Gentile sense, I have learned nothing but that nothing is to be learned there aright. Because of this, a want of proper teaching, you strayed like our friends Critonus and Jeffersonville, into all sorts of crotchets and conceits, you are now ashamed of. I hope, however, that you have at last got through the bush, though with garments all tattered and torn; and that you will not rest contented until you are panoplied from head to heel in one new wedding suit, that you may appear splendidly apparelled among the sons of God. Being sincerely your friend, and believing you to be an honest man, which is "the noblest work of God," I address you with great plainness of speech, being assured you will receive it according to the intent.

Apology for Plainness of Speech.

"But before concluding, I beg, for what I have set forth, to apologize to the soft and effeminate spirit of this generation of saints whose untempered edge I must oft have injured—and to the political and expedient spirit of this generation of saints, whose zeal for congressional and parliamentary questions I must oft have taken aback—and to every spirit of loving-kindness for the enemies of Christ, and of compromise with the powers of this present world, to whom my discourse must have been like gall and wormwood. To all such spirits sorely tried by the above discourse, I have my apology to make, before I leave the subject of this stroke of doom—which I make by referring them back to the history and enumeration which I made of God's former dealings with the impendent generations of men since the world began; therewith preparing the way to the unwelcome strain which I had to sing. But, if they will not be satisfied with the analogy of the doings of the Lord, nor interpret his future purposes by the past, then I have in the next place to make this other apology for my unsavory discourse—that it sticketh close to the letter of the Word of God, not magnifying that which the holy and true word hath to the utmost magnified; nor imagining in more terrible forms, that scenery of destruction which the spirit of truth hath exhausted the whole machinery of terrible imaginations to body forth. But if they will not take these my two good and sufficient apologies—if they will not be enlightened by the past history of truth, natural and revealed, nor give ear to the per-

petual voice of prophecy since the world began; what do these dreamers of poetical and sentimental fancies—these good-natured despoilers of christian charity whereof they affect the reverence, say to the awful and overwhelming debt of justice, which the enemies of Christ and his church have contracted upon their unbelieving and persecuting heads? Or, is Christ a king no more? And hath he forgotten to be a deliverer of his people? And is God no more "a man of war," and hath "Jehovah of armies" ceased to be his name? And shall his dealings with his saints no longer be justified in their sight, and in the sight of all the nations round about? And what! shall he allow his children to be captive for ever, and for ever to hang their harps upon the willows, and mourn for Zion which is desolate? Shall the remnant which still remaineth scattered among the nations, and oppressed with scorn and cruelty, remain a despised and rejected people? And shall the names with which they rail against us not be written against them, and the evil measures which they served out, be returned upon their own heads, and their cursings return into their own throats, and their prosperity perish, and all their glory and their strength be scattered like chaff before the wind? Then hath the Lord forgotten to be gracious, and his covenant is no longer sure; and there is no more a judge over all the earth who doeth righteously. Call they this hardness of heart? that the wicked should perish. Call they this unmerciful? that the nations which forget God should be cast into hell. What would these soft-hearted fools? That God should cease to be holy? That Christ should cease to be the manifestation of love and holiness in embracing communion; of mercy and justice in sweetest accordancy? That the Holy Spirit should cease from being named holy, and true, and comforter? That there should be no separate people—no *ἐκκλησία*, or elected church? No apostate and perishing world? All things returned to chaos again, all things confused and intermingled? As the Lord liveth, and hath testified for what he liveth, they are ignorant, and blind, and foolish, and wicked, who pervert the minds of men with such wretched imaginings of short-sighted good nature, of all-tolerating injustice.

"To the soul of every truly spiritual man, who hath been made a partaker of the divine nature, there is nothing but the most blinded error, and ill-directed spirit in that puling pity which sigheth, and weepeth, and maketh lamentation over the poor souls whom the papal superstition doth oppress, and whom the son of infidelity doth gall unto death; but while it sighs, and weeps, and

makes its pitiful lamentations over the captive and imprisoned souls, will lift no voice of hatred and rebuke, utter no withering curses, and bring no effectual blow against those evil powers which have caught the sinner in their iniquities, and by their iniquities continue to secure them in their fearful hold. If they have faith in the doctrine of Christ, and the all-prevalency of his kingdom, why do they not set the battle in array against these his enemies, who maintain so mighty a head against him? As I live, it is because I love the souls of men that I hate these oppressors of their souls. If their lives were not dear in my sight, I would not be moved with horror against those who consume souls by thousands and tens of thousands. If the liberty of the soul were not glorious, I would not thus be grieved by the captivity of so many millions, or rejoice that the day of their redemption draweth nigh. The Lord judge between me and those soft-hearted optimists, if I love not the souls of men better than they; and endeavor to frame my discourse according to his word, more exactly than they. But if I utter any malice to the person of any man, or wish any wish but redemption to any man, while I hate the oppressors, and rejoice that their rod is to be so soon broken, the Lord forgive me, for I mean it not so, and do only desire to be the mouth of his holy prophets who have prophesied since the world began, and of his Son Jesus Christ, whose testimony is the spirit of prophecy.

"These apologies for that which I have set forth concerning the last catastrophe of divine wrath, I make as to a generation of Zion's children, whose travail in the prophecy is small, and whose faith of it is therefore faint; who have forsaken the promises which God hath given, and are leaning unto the broken reed of state policy and power, and look for their salvation from ungodly and unbelieving statesmen, of whom many will be found themselves underlaying the captivity of superstition, on the wide-spread sore of infidelity. But the true apology is to teach them what this battle of Armageddon is, if indeed they will be taught; which I count to be no less than the last crisis of the strife between Good and Evil, which hath been waged upon the earth since the world began, whereof the event is to determine, whether Satan or Christ shall have it, and hold it for ever: when in their true sense and full significance, all the promises made to the saints, *which have but budded*, or shown tender and delicate shoots, shall flourish like the cedar of Lebanon, and all the prophecies fully ripened, shall shed fruit everywhere; and the weary, way-worn house of Christ shall begin to enter into rest, and

its labors be accomplished; and Canaan shall no longer be a figure, and Christ's Kingdom shall no longer be a figure, the resurrection shall no longer be an expectation, but a reality; and there can be no more scepticism, when the faithful people are standing in their lots—Abraham, Isaac, and Jacob, and all the patriarchs—Job, David, and Daniel, and all the prophets. And let no man calling himself a Christian, go to sicken the life of these conclusions from the faithful word of God by his puling sentiment concerning this miserable earth, and his desire to escape from it as fast as may be. Who art thou? A man! that speaketh so of this earth, to reclaim which the Lord of glory came down, and was a despised and rejected servant! And what are thy sentiments, thou fallen reptile, to set them up against the true and faithful book of God; which, forsooth, thou wilt foreclose, because thou hast a sentiment? Perish thy sentiment which thus veileth one word of the everlasting truth. Of which, before one iota shall pass, heaven and earth, and thou too with all thy sentiment, shall likewise pass. But if thou wilt bring thy meagre mind, and more meagre faith to take a moment's thought upon the subject, wilt thou please to answer me this question—*If this earth was deemed of God worthy to be the place of the contest between Christ and Satan, why should it not be worthy to be the place of the triumph?* If saints are regenerated on earth, and on earth maintained in their warfare, why on earth should they not have the rest, and the victory? Thou and thy sentimentality are hateful to God, and pitiful in the sight of true and sufficient reason.

But besides this childish sentiment of the mind, there is another of the heart widely prevalent in "the church" (if I might call that heterogeneous mixture of worldly wisdom and divine wisdom, of human fancies and faithful doctrines, of form and expediency, by the holy name of *church*) that these judgments of the Lord upon the nations in general, and the papal nations in particular, are not to be spoken in charitable ears; and that the man who broacheth such doctrines, is a hard-hearted fanatic, and blinded apostle of his own maliciousness. Ye tender-hearted objectors to God's most righteous judgments, what say ye to the holocaust of a generation at the Deluge? What to the smiting of Egypt's first-born of man and beast? What to the root-and-branch destruction of the Canaanitish nations? And to Saul's cutting off because he spared any creature of Amalek which breathed the breath of life? And what say ye to the five city-fulls of men who were consumed with fire from heaven? And

what say ye of all the burdens of the prophets? Nineveh had but sixty days for repentance. The nations of our system have had 1200 years. Oh! but the Lord will not send such as you to do his errands! Fear not that your tender hearts will be wounded. Ye who cannot hear his messages shall not know his works. Now, was not Jesus of Nazareth as tender as you, who wept over Jerusalem, yet brought on it that destruction which maketh the ear still to tingle? Weep, yea, weep; and because you pity, cry aloud like Jonah. It is a weighty commission, but flee not from it, ye who bear the name of prophets; lest the Lord overtake you in the way, or swift destruction demolish you. Ye lovers of your natural tastes, and your natural feelings, more than of the revelation of God! Ye disbelievers of his holiness and his truth! Ye intolerant indulgers of heresy, and the arch-heretic! Ye disguised lovers of the Mother of Harlots! Fear greatly, fear, I say, lest ye be overwhelmed with her. But take not on you the name of God's prophets, call yourselves no longer preachers of Christ, if ye dare not declare his fearful messages. Let others stand forth to be the videttes of the camp, the watchmen of the holy city, if ye will speak favorable words, and hold out signals of peace to the enemy. The promises shall be taken from you, and ye shall not enter into his rest, by reason of unbelief. Fear, fear, lest a promise being left you of entering in, any of you should seem to fall short."

Interpretation of Prophecy.

From the Journal of the Rev. Joseph Wolf, LL.D.,
Missionary to the Jews.

IN revising my arguments with the Jews of Palestine, and their objections to the Messiahship of Jesus from prophecies unfulfilled, I came to the full conviction that the mode of interpretation generally adopted by Christian divines, of interpreting fulfilled prophecies literally, and giving to the unfulfilled prophecies a so-called spiritual meaning, will be and has already been most fatal to the whole system of Christianity, and has been the nursing mother of infidels like Voltaire and Diderot. For what is prophecy? It is a prediction of history. If prophecy is a prediction of history, and history a revelation of political events that have passed in the world, then time must fulfil the political events predicted and thus turn prophecy into history; and therefore the events must come to pass according to the grammatical sense of the word. Moses himself has laid down this rule for discovering whether a prophet

be true or false, Deut. xviii. 21, 22, "And if thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him." Also Jeremiah declares chap. xxviii. 8, 9, "The prophets that have been before me, and before thee of old, prophesied both against many countries and against great kingdoms." The prophets, according to Jeremiah, were predictors of political events, of war, evil, and pestilence. "The prophet who prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath truly sent him." Also Hab. ii. 3, The vision may be "for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Zech. i. 5.—"Your fathers, where are they? and the prophets, do they live for ever?" (no, their bodies have mouldered into dust.) 6th verse—"But my words and my statutes which I commanded my servants the prophets (now departed) did they not take hold of your fathers (just as the Lord had spoken,) and they returned and said, 'Like as the Lord of hosts thought to do unto us, according to our ways and our doings, so hath he dealt with us.' Therefore after the reiterated assurance of the Lord that he would perform according to all he had said; I say, that to aver after such repeated assurances that some events shall take an historical fulfilment according to the grammatical meaning of the words, and that others shall not, is downright infidelity. But men's eyes are blinded when they read those passages which speak of the future restoration of the Jews and their conversion at the glorious appearing of the Lord Jesus Christ upon Mount Zion. The greater part of the Christian church has swerved from the plain sense of scripture, and turned to the phantomising system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air. These blinded minds suppose that when they read '*Jews*' they must understand '*Gentiles*,' and when they read '*Jerusalem*' they must substitute the '*church*,' and if it is said '*earth*' it means '*sky*,' and for '*the coming of the Lord*,' they must understand the progress of *missionary societies*, and going up to the '*mountain of the Lord's house*,' signifies a grand class-meeting of methodists!!

O fools, and slow of heart to believe all that the prophets have spoken! JESUS.

Jewish Affairs.

Palestine and its Prospects.

WILL our readers who are in possession of the eleventh volume of the *Occident*, refer to three articles on Palestine in the December, January and February numbers? They will see there what views we entertained of the feasibility of bringing the ancient wasted fields again under cultivation. These papers were indicted before the benevolent Touro, in his last days of mental strength, endowed so liberally our ancient patrimony with the means of relieving the sick and suffering; it was before the cry of starving thousands was wafted across the waters, and echoed and re-echoed over the Atlantic, Pacific and Indian Oceans, wherever a feeling heart beat in the bosom of a true son of Israel, and all poured forth their means with almost unheard of liberality, to satisfy the hungering soul, and to cheer the drooping spirits of those fainting for lack of food. No doubt many thought we were writing merely some high-colored editorials only to fill up the pages of a popular magazine, for the purpose of creating a sensation by the startling novelty of an impracticable theory.

But though two eventful years have since elapsed, though a new face has been placed on things by events following each other with marvellous rapidity; we have had no cause to change our views, or to be induced to doubt the practicability of converting the idle and impoverished Jewish population of Palestine into contented and industrious mechanics and farmers, if the proper means would be only employed, and if the right men could only be found to carry into practice any well-digested plan which might be adopted.

In the articles referred to, we maintained that we did not believe that the people were voluntarily idlers, or that their chiefs, the Rabbins, discouraged habits of industry, so as to make all dependent on charity which they dole out. And we are happy to be able to confirm the opinion, formed upon the best data at our command, by the actual observation of an intelligent traveller, who has just returned from the Holy Land, and spent a few days in our city on his return to his home. We allude to Mr. Gershom Kersheidt, who, as executor of Mr. Touro's will with regard to Palestine (among other matters), went last spring to England, for the purpose of repairing, in company with that well-known philanthropist, Sir Moses Montefiore, to Palestine, to devise measures for the relief of the people, and to lay out the bequest of Mr. Touro in the most useful manner, and

to produce the utmost good, all things being taken into consideration.

We are not yet in possession of the official report of the commission; as an accident, which happened to Sir Moses after his return to England, has prevented him, up to the latest accounts which reached us from England, to publish an official statement; consequently it could not be expected that Mr. K. would of his own behalf, furnish an account without the concurrence of his venerable associate. But this much we learned from Mr. K., and he authorized us to state it especially in his name, that the common opinion entertained *that the Jews of Palestine are indisposed to toil, is erroneous in every sense of the world*, that on the contrary, they are willing to labour for the merest pittance, so as to provide for themselves and families the means of subsistence from their own earnings.

Mr. K. tried them in various ways, and purposely bargained with them before he engaged them as guides, or in other work. And what will the public think they were willing to run for on foot over hills and mountains, in a hot August sun? Just *five* piasters, or a sum of from 20 to 25 cents per day; and they were grateful for the employment thus conferred.

It will readily be perceived that it was from no motive to save a few pennies, or to underbid them, that Mr. K. acted so; but to convince himself whether they were willing to labor, and whether their being unemployed is not the fault of circumstances, and no *crime* of their own; for crime it would be if a whole population should stand about at the corners of streets, and expect to be fed by other's bounty. Mr. K. moreover informed us that men asked him to give them employment, which request he complied with as far as the circumstances permitted him, which of course, as his stay was but a few weeks, and stranger as he was, could not extend very far.

But it is to be hoped that the commencement now made to employ Israelites only, to the number of forty, to labor on the hospital which is to be erected out of the Touro fund, and through the other institutions enumerated in the "News Items," will gradually pave the way for the accumulation of capital in the hands of some, so that they may again employ others, and thus by degrees bring about what is so much desired, the cessation of general pauperism in Palestine. We would mention in this connection, that it is probable that an annual contribution will be needed to maintain the hospital when it is completed; and we trust that American congregations and individuals will be ready to become regular contributors

whenever they will be called upon by those duly authorized to place the subject before them.

This much, however, is deducible from the hints we have received from Mr. Kursheedt, that it will not be difficult to engage the Palestine Jews both in agricultural and mechanical employments, the moment they see that there is a prospect for them to exert themselves for their own benefit, and not for the advantage of tyrannical rulers and rapacious officials, and when they find the ways of industry, agriculture and commerce opened to them the same as they are to all others. Hitherto no Jew, we think, as also no foreigner of any kind, could obtain the title to landed estate in Palestine; we are not quite sure that we are right; but there were certainly great difficulties in the way; the Jew, moreover, was absolutely under the control of any and every Mussulman; liable to be maltreated and plundered at all times, and harassed with all manner of exactions. But by a decree issued not many months ago by the Sultan, all rayahs, non-Mussulmans, are placed on an equal footing in the whole Turkish empire; wherefore, the arbitrary rule of Sheiks and Pachas has been ended; and it is now to be seen what effect this more enlarged field of freedom will have on the Jewish population.

Those who imagine, however, that the result will be a sudden transformation of the people into citizens and farmers, without capital and without proper instructors, must decidedly have a very limited knowledge of human nature; since national foibles require the same patient eradication as those of untutored children; and you must furnish both means and teachers to induce grown men, no less than children, to cast aside ancient, and assume in their stead, new and better habits. Men may deeply feel that they are in a wrong position; the prisoner may sigh to enjoy the bright sunlight, a single beam of which penetrates through a grated window into his gloomy cell; but, without a chance to change our painful position, we must remain cramped and constrained, no matter how distressing and odious it be; and, if no one comes to unlock the prison door, the poor captive within will sigh in vain for the solar light and the fresh air of heaven.

It must also be observed that nearly all the Israelites who inhabit Palestine, are either natives of the country, or are emigrants from states where no political privileges are accorded to Jews. The larger portion came from Russia and northern Africa, where contempt and oppression are the daily portion of Jacob's sons. Few only have gone to Palestine from Germany, and

these are mostly old men, who have resorted thither from motives of piety, to spend their last days on soil consecrated by a thousand miracles and a thousand memorable events in our marvelous history.

If, therefore, any good effect is to be produced, the impulse must come from abroad; but the movement must be initiated by those in whom the people can have confidence,—those whom they feel sure come to uphold our holy religion, not those who mean to destroy or weaken it.

Distress hitherto has driven many to seek shelter and to ask for aid in the hospital erected and maintained by missionary funds collected in England presided over by a missionary bishop, appointed by the King of Prussia—conjointly with the Queen of Great Britain; while it is also superintended by a missionary physician, aided by an apostate apothecary and renegade nurses. But let it be said to the credit of the sufferers from disease and famine, that few indeed have succumbed to the persuasion to forsake their faith addressed to them in moments of bodily ailment and mental weakness; and that the poor have shown heroic constancy and a noble disregard of worldly interest which few in higher life practise so thoroughly, though all must admire.

It is therefore, quite in character with the highest object of universal benevolence and the strengthening of faith, not less than to superinduce a better social state, to open, as the first step, a Jewish hospital, founded by Jewish means, attended by Jewish physicians and nurses, and embracing within its circuit a Jewish house of prayer, that those who are sick and dying, as also those who are convalescent, may always breathe the air of pure religion, and be refreshed by words of hope and kindness, while the heavy hand of disease is laid upon them. Not to encourage dependence, not to stimulate to wastefulness in days of health, as they will find a comfortable home in case of sickness; but to show them that the Jews all over the world are not less sedulous "to seek the peace of Jerusalem," than are the Christian and Mohammedan states of Europe, Asia and Africa, and, as even from America pilgrims come there to admire the lovely land of Israel, and even to aid in reclaiming it from its state of barrenness and desolation into which it has been plunged by ages of warfare, barbarism and ruthless persecution.

It would certainly be a woful spectacle to see, that the Jews who (let their reason for being there be what it may) live in the ancient patrimony of Israel shall be more exposed to temptation in a country now ruled over by Mohammedans to become Chris-

tians, than are those living in any other part of the world, simply because the benefaction of Protestant England has provided a house of refuge for the sick, and furnishes also labor, and thus independence, in a limited degree it is true, for those who have been restored.

Hitherto, indeed, the ancient spirit of conformity has protected our brothers and sisters against the fell demon of self-interest and worldness. But suppose the love of change, which has almost ruined the religious mind in America, Germany and France, should seize on them also, which is to be expected by the more frequent intercourse with the western nations; owing to the rapidity of steamship communication, more and more extended every year: how will the case then stand? may we not hear, under such circumstances, that those now staunch have by degrees lent their ear more and more to the voice of the seducer? We say, therefore, that it is wisely done, to supply a Jewish hospital as a means to infuse a spirit of religious pride, so to say, into the heart of the Israelites of Palestine; for they will be able to point to its ample halls and well-supplied wards, clean beds, and the religious air which breathes through all its departments, with a sincere satisfaction, as an evidence that the Jews all over the world will not permit, if money can effect it, the voice of flattery and deceit, even whilst bringing healing to the sick and gifts to the needy, to withdraw the poorest of us from the path of salvation.

Besides this, by such a means alone have those of us who look farther into the matter than the mere surface the right to tell to the hitherto unemployed able hands, "Go and work." But while their distresses are disregarded, and their grievances unredressed, we should like to know what right we have to tell them that they must change their mode of life, and adopt what is called European civilization in lieu of oriental or rather Turkish indolence, which places the highest attainable happiness in the largest amount of and the longest continued idleness.

Yes, when we have shown the sufferers that we are not indifferent to their woes, that it was not merely the spur of an evanescent burst of humanity which provided bread for starving hundreds, but a sincere desire to ameliorate their physical and measurably their spiritual condition permanently: then can we come with well-matured plans for effecting a revolution in their domestic habits and regulations, and tell them, "All study which is not accompanied by labor must at least be destroyed and produce sin;" then can we insist that, while the aged and those

of high intellectual endowments busy themselves, as elsewhere, with contemplation and study, the ablebodied, and those whose mind is not capable of doing more than retain them as tyros forever in religious inquiries, shall, as a prerequisite to public sympathy, —endeavor at least to earn their subsistence by the labor of their hands.

Let the poor of Palestine be convinced that in their toiling they are regarded with a deep interest by their brethren abroad, that they need not resort to false friends in the hour of distress: and we at once make them feel that independence to which they have been so long strangers. They will have the strongest incentive to make the best of surrounding circumstances, seeing that Israelites elsewhere are only enabled by these very means to come to their help; since were it that in other hands too the hand of industry would be checked by a self-imposed unlaboring life, or stayed by the power of outward pressure, all would be sunk into precisely the same poverty and indolence which afflict them.

Nothing is so powerful a preacher as *experience*; you may talk and reason to the end of time, but you will fail of making a solitary convert, if theory is all you have to offer. But make an experiment which all can understand, show that you and yours can do, if only one thing, even at first, as well as others, and you have inspired confidence in your counsel in other matters, and have convinced the bystanders that there is something more in you than mere speech-making, which will tire public patience at length, if it be ever so fine. Such a hospital, moreover, will give some employment to various individuals, as gardeners and laborers in the garden which ought to be attached, and no doubt will be, to the institution; and those who have learned this ennobling science of horticulture will soon be enabled to cultivate on their own account, small tracts of land, for the purpose of producing vegetables of all kinds, which entering as they do so largely into the consumption of families, if they can be procured readily and at a moderate cost, will both be remunerative to the producers, and tend to cheapen food to those able willing to buy. No one knows how far such a chain of internal relief may extend. If people see that their companions, formerly as poor as themselves, have become small capitalists from the mere useful employment of their leisure time, which formerly was spent without furnishing them with any thing but tediousness and enervation: they will hasten to become like them, self-reliant, useful and happy, through industry.

Let it not be imagined that Palestine even now is what it was twenty years ago; on

the contrary, many changes for the better have taken place already, and the arts of European civilization, and the requirements, luxuries and comforts attending them, are gradually making their way, at least in Jerusalem. We have just learned from Mr. Kursheedt, that the Austrians have purchased a piece of ground in the Holy City, and are engaged in erecting a *hospice* on it, for the accommodation, we suppose, of travelers and the reception of sick strangers.

Other structures have also been erected of late years, and all in a style of strength and permanence more becoming forts than ordinary public buildings.—The walls are erected there to last, like the city itself, to endure for ages, not in the tumble-down fashion which is so often witnessed elsewhere, as though those who erect the house expect to enjoy it but a brief season. And it must not be overlooked that, with the erection of every new house, more capital in the shape of money is put in circulation,—while at the same time the value of the ground is measurably enhanced.

That our brothers cannot be permanently excluded from the benefits arising out of the means of wealth which are produced around them, is too self-evident to require any argument. Only let them have an opportunity to enter the race of competition, let them see that they can labor without fear of being plundered by their temporal rulers: and we have every reason to suppose that they will enter the struggle for independence with the ardor which distinguishes them elsewhere, and their success will not long remain problematical.

We do not wish to be understood that the *hospital* alone can effect this; but that it is a step in the right direction, and a happy idea to commence with it, so as to assure those who wish to labor that they shall not be excluded from public protection, because they are plain, hard working people, and not learned in the law and mere idle students; that labor no less than learning is honorable, and that both must go conjointly if a people are to be prosperous and happy.

It is evident that a hospital cannot become a nursery for idleness, nor that any one will remain there longer than is necessary for his recovery, since simple fare for convalescents and the strict bodily care there requisite, are both too severe a discipline for those who are well. No one need therefore to apprehend that, unless disease stares them in the face elsewhere, the wards of the hospital will be filled with proper subjects only; and for these surely none will contend that it is not a noble offering from the Israelites of the West,—through a benevolent founder and liberal supporters, to maintain a home

for the sufferers by the pressure of illness, where they can remain long enough, and no longer, to recruit their exhausted strength if medicine and skill have yet the power to ward off a fatal doom, or to prepare for them the soothing comforts to make their last days at least easy and free from care, as respects their means of support, if the stroke of death cannot be averted.

That this is a great object gained in working a reformation both of habits and thoughts in a people, is not to be denied for a moment, and many blessings will be poured out upon the heads that contrived and the hands that shall carry out the plan. The other requisite measures for the promotion of industry have already been partially illustrated in the articles written some time since, and other points will be probably discussed hereafter, so soon as we deem it expedient to enter upon the topic more at length.

In conclusion, we will merely comprise all we have said in a few words:—The Israelites of Palestine are willing to work, if they are furnished with means to exercise their industry and ingenuity; they are unwillingly idle; the land itself is gradually improving by the extension of a more intimate intercourse with the West, the accumulation of capital, and arrival of useful immigrants; and that it is the first duty of Israelites to prove to the Jewish inhabitants of the East that they regard them as friends and brothers, in whose well-being all feel a lively interest, since they occupy the soil which was given to use as an inheritance while the heavens are extended over the earth.—*The Occident for February, a Jewish Monthly Periodical, Philadelphia.*

PALESTINE.

We hear from various quarters that Sir Moses and Lady Montefiore, with their traveling companions, Dr. L. Læwe, Mr. G. Kursheedt, and Mr. and Mrs. Hyam Gedalla, lately established at Jerusalem, first, a hospital, the corner stone of which was laid on the 1st day of Elul (the 14th of August); secondly, a girl's school, opened on the same day, under four female teachers, two German and two Portuguese, with the attendance of 82 scholars; thirdly, a society for bestowing small loans, to be paid gradually without interest; fourthly, a weaving establishment; fifthly, a sewing and washing institution for the employment of poor women; and sixthly, a lying-in society for the protection of indigent women and their children for a limited number of weeks.

In addition to this, forty Jews are to be employed in the erection of the hospital. We hear also that Sir Moses has purchased

the farm of Rabbi Levy, of Jaffa, and employs Jewish laborers thereon; and we think that a number are also to be furnished with similar work about Jerusalem. By a firman from the Sultan, Jews are allowed to erect the hospital and to hold real estate in Palestine.

No official report has yet been published by the commissioners, and hence we do not deem it proper at this time to offer any opinion, or to copy non-reliable details; but Israelites may rejoice in the meanwhile that brighter days are dawning for our brothers in the Holy Land, and that their days of compulsory indolence will soon be at an end.

We learn farther from the Jewish Gazette, that Mrs. Herz, of Vienna, whose maiden name was Von Læmel, has devoted the sum of 50,000 florins, or say \$25,000, in 4½ per cent. Austrian State Loans, for the foundation of a Foster Home for Jewish children at Jerusalem, at the same time poor Christian and Mohammedan children are to be admitted. Dr. L. A. Frankl, the poet, has the merit of having counselled this benefaction. In case the plan should prove impracticable, the money is to be equally divided between the congregations of Vienna and Prague for the objects of benevolence.—*The Occident*.

“Who Governs Europe?”

THE talk is of republican and monarchical, of constitutional or absolute government. The people ask for liberty of which they do not always appreciate the value; princes are jealous of a power for which their individual capacity is insufficient; but Europe is governed neither by liberty nor by absolutism, but by the Jews. A hundred of these legitimate descendants of the tribe of Reuben, who a half century ago wandered about the streets with a bag of rags on their backs, and crying “O’clo,” have possessed themselves of all the floating capital of Europe, are at the head of all the banks, of every exchange, and of every so-called credit institution. They command both governments and people, and enrich themselves exorbitantly on the spoils of both. Around these usurious chiefs move minor capitalists, like satellites around their planet. Lending their pecuniary aid, they help the audacious speculations of their chiefs, and in recompense for their loans receive a portion of the gains. Emperors, kings, princes, and even the Pope, are all in the hands of the Jews. Five per cent.—the new doctrine of the plutocracy—regulates the conferences of diplomacy, inspires the notes of ministers, directs their protocols, amputates the legs of their soldiers, and makes the people die of hunger. In our

days we are proceeding towards a revolution of equality—All governments, in consequence of governing ill, are indebted to such an extent, and rendered so completely the slaves of the Jews, or of the autocracy of the exchange, that they cannot arrange their affairs otherwise than by failure. They speak of credit and loan societies, but credit has been abused until it has become a fiction, which has created an exorbitant capital that has no real existence, and of which the slightest breath of suspicion may in a moment destroy the whole value. Can this state of things continue? Society is already beginning to weary of it. In eight years prices have risen to an onerous extent, while neither labor nor merchandise is augmented in proportion. The public taxes are doubled, and are laid in preference on the most useful and productive classes. Everywhere political ordinances are more or less vicious; religion is of no force, or is made use of to serve party purposes; governments see in the people only the material life, and believe that they have satisfied every want, because there are banks, exchanges, telegraphs, railways, and enormous speculations. But intellectual life, suffocated on the one side, seeks to exert itself on the other. Hence exists a permanent struggle between matter and spirit, between the intelligent and suffering multitude, and the oligarchy of the privileged parasites of Society. Thus Europe stands upon a volcano, which from time to time utters menacing sounds foretelling irruption, and the Jews, at present masters of the world, will not long be able to suppress it, and may themselves shortly be engulfed within its burning abysses.—*Crusader*.

Effects of the War on the Jews in Palestine.

“Your readers will rejoice to learn that the war has already given promise of great results in favor of liberty.—Nothing, however, is likely to interest them more than the news from the Holy Land, where Sir Moses Montefiore, an enlightened and benevolent, though not Christian Jew, is diligently occupied in carrying out measures for establishing his despised race in numbers over the face of their own land. Under the protection of a firman obtained a few months since from the Sultan, the Jews are now entitled to settle there as farmers and husbandmen, already several colonies are planted with good prospects of success. Can this be the first decided movement towards the accomplishment of prophecy relative to the history of this wonderful people? We will watch its progress with intense interest.”—*Presbyterian*.

The Great Mosque in Jerusalem.

It is now becoming a regular practice for travelers to visit the interior of the Great Mosque, on the site of the Temple. The Pasha of Jerusalem went so far as to offer to the Jews to enter the Mosque, in order to pray for rain; but they refused for two reasons; first, because they were all ceremoniously unclean; and secondly, they might have put under their feet the words of the law, which they believe to be buried under this Mosque. The Jews, however, went to the tomb of David to pray for rain, which came the next day.

A Pasha Attending Church.

A letter from Jerusalem states that on a recent Sabbath, his Excellency, Kiamil Pasha, attended the English service, in company with his two secretaries, and followed as far as the door by a long train of servants. Who would have anticipated such an occurrence a few years since!—the English church bells ringing in the Holy City, and a Turkish Pasha walking gravely to the church.

ITALY AND THE FROG POWER;

Or, Sardinia inspired by Louis Napoleon, preparing trouble for the False Prophet and the Beast.

It is but natural that those evils in the State of Italy to which we have called attention should interest the Italian Power which has not long ceased to suffer from many of them. The King of Sardinia, before he entered on a war with Russia, had fought a long battle with foes nearer home. The domination of Austria and the privileges of the priesthood were clearly seen to be the chief impediments to prosperity both in Piedmont and the States of the Peninsula. By a course of policy both bold and cautious, the Sardinian statesmen freed their country from these obstacles. They have given their sovereign the right to speak in the name of the whole Italian race, and have insured him allies who will listen with the fullest sympathy to his remonstrances. We have heard with great pleasure, therefore, that the State of Italy has been formally brought before the Conferences by the Sardinian Plenipotentiaries. To a reported exclamation of the French Emperor, of "*What can one do for Italy?*" Count Cavour has answered by a memorial which states the principal grievances of Italy in general, as well as of the individual States. The Milanese and Venetian territories, the Papal States, the kingdom of Naples, all

suffer from different forms of the same malady. Despotic Government and priestly interference ruin and taint everything from the Alps to Sicily. No improvement has taken place during long years of peace; on the contrary, the Governments are every day becoming more narrow in their principles, more rigid in their discipline, more relentless in their resentments. The Sardinian statesmen have therefore felt that the time has come when the whole matter should be discussed and a remedy applied. No one can believe that the present state of things is permanent; and, if reforms be not adopted, there can be no alternative but fresh convulsions, succeeded by even more grinding tyranny. Confident in her position Sardinia has resolved to speak out, and it is difficult to form too high a notion of the boldness which animates the State papers put forth by her plenipotentiaries. Certainly neither the statesmen of liberal England nor democratic France have ever inveighed in such plain terms against the corruptions of any foreign Government. Things are indeed called by their right names in the Sardinian memorials, which, if responded to by the Allies, must be the commencement of a new period in Italian history.

Taking it for granted that there must be for a long time to come a struggle between the Liberal and Absolutist principles in Europe, Sardinia is anxious to range herself and her sister States on the side of freedom, as represented by France and England. Austria she considers as only temporarily and by chance the opponent of the Czar. The Emperor of many disjointed provinces and discordant nationalities can only rule by the full supremacy of the autocratic principle, and by that cunning refinement of it which is expressed in the maxim, "*Divide and govern.*" The Sardinians therefore believe that the Western Powers will do well to encourage such an amount of national independence and political liberty in Italy as will unite in some degree the various States, and place them for the future on the same side which Sardinia has taken in the late conflict. The matters brought before the Conferences relate to every part of Italy, but the chief importance is given to the deplorable condition of the Papal territories. Nothing that a Protestant Assembly in Edinburg or Belfast could say of the Government of Pope Pius IX. would go beyond the diplomatic representations which a Catholic and Italian State now makes solemnly in the presence of Europe. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the Government of the sword is better than the Government

of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression. The character of the priesthood is spoken of in severe language, and its incapacity for its high functions boldly declared. Then comes the practical part of the matter. The Allies are invited to deliberate on the reconstruction of the Roman Government. Sardinia totally repudiates the position that temporal power is necessary for the Pope in order that he may fully exercise his spiritual authority. She considers that his functions might be wisely restrained to ecclesiastical matters, or, if his rights as a temporal sovereign be deemed inalienable, it might be insisted that he should entirely distinguish between his duties as head of the Church and his duties as an Italian Sovereign; and that, while ecclesiastical posts are held by Cardinals and Bishops, all that concerns the population which is subject to him should be committed to responsible Ministers, chosen from the laity, under the safeguard of new and salutary laws.

While Rome is held by French troops the Legations are under the control of an Austrian General. This section of the Papal territory formed part of the kingdom of Italy, and at the downfall of NAPOLEON received with reluctance the old system. As the people are bitterly opposed to the Papal sway, which has condemned them to years of foreign occupation, Sardinia proposes that they should be at once released from it and dissevered from the States of the Church. The territory so constituted should be placed under the Government either of an hereditary House or a Viceroy nominally dependent on the Pope, but appointed under conditions sanctioned by the Allies. Austrian occupation should be strictly prohibited, the *Code Napoleon* introduced with such modifications as might be necessary, and the administration by the clergy entirely abolished. These measures Sardinia considers of the highest importance, and necessary for the peace of Italy.

With respect to Naples the Plenipotentiaries are very outspoken. They look on the state of that kingdom as a *disgrace to the Italian name*, and suggest the *intervention of the Allies*, and the establishment of guarantees for a just administration. The case of POERIO is alluded to by name and he is declared to be the victim of a Government which seeks to crush all that is noble and healthy in Italy. When Sardinia comes to speak of the direct Austrian dominion it is, of course, necessary to proceed with caution. The plenipotentiaries

state that circumstances will not allow them to discuss the separation of Lombardy and Venice from the Austrian empire. Any change in this direction must arise from the eventualities of the future. However, they assert that these provinces form part of Italy and are inseparably united with their own country and the rest of the Peninsula. They complain of the political proscriptions which have taken place, and the unsatisfactory nature of the so-called amnesty. The obstacles interposed between Lombardy and Piedmont are mentioned. High duties, it is said, are placed on Piedmontese productions, and pass-ports are with difficulty obtained by Austrian subjects, and needlessly scrutinized when a Sardinian would cross the frontier. The discontent which prevails in the Austro-Italian States is noticed, and declared to be the effect of an oppressive Government. For all these wrongs Sardinia asks redress. Some acknowledgement of a national unity in Italy is considered by the statesmen of Turin to be the first step in insuring prosperity and peace. A Customs' union, it is alleged, would develop the resources of the country and facilitate that intercommunication which is so much wanted. Material improvements would follow the removal of political oppression. The whole state of Italy is recommended to the care of the Plenipotentiaries now assembled in Paris, who are reminded that the Congress of Vienna did not scruple to interfere in the affairs of every nation, and to settle questions relating but little to the war which then ended.

We have laid before the public this sketch of the questions which have grown out of the late conflict, believing that they will not possess less interest than the terms of the pacification itself. We cannot but be surprised and gratified at the courage with which a small State has ventured to appeal for justice in the face of Europe. A spirit and a language almost new in diplomacy, seem to augur changes which may astonish Old World statesmen. Every Englishman will await with interest the result of these new discussions.—*London Times*.

Right Direction for the Gogueship.

THE energies of the Russian government are said to be now devoted to three objects, namely, *first*, alliance with France; *secondly*, completion of the great railways; and *thirdly*, the manufacture of Russian feelings on the Continent, especially in Germany.

From the N. Y. Evening Post.

Is the Prince of Algiers Heir to the French Throne.

THAT an heir to the house of the present Emperor of France is born is known by this time throughout the civilized world, but the question will be asked—is he heir to the throne of France? Most of our readers have probably forgotten that the three most considerable of the continental powers of Europe, exclusive of France, some time since settled that question for themselves. They determined, four years ago, that no male descendant of Louis Napoleon should be regarded as the heir-apparent of the crown. The Empire, according to this arrangement, was to be Louis Napoleon's only for life; when he died, Russia, Austria and Prussia pledged their word to each other "to restore the legitimate heir of the throne," and to recognise no other.

The treaty in which this declaration was embodied, and these pledges made, was signed at Warsaw in 1852 by Austria, Prussia and Russia. As it has not been published in this country that we are aware of, we lay it before our readers:

"In the name of the Holy Trinity—

"Their Majesties, the Emperor of Austria, the King of Prussia and the Emperor of Russia, considering that the laws of concession to the throne form the basis of European order, and that in this respect a community of responsibility and interest exists between all European States.

"And, furthermore, considering that so far as France is concerned, the House of Bourbon is the embodiment of the principle of hereditary sovereignty, and the Count de Chambord the present head of this house;

"That the power exercised by Monsieur Louis Napoleon is a power *de facto*, which cannot even be supported upon the plea of the apparent right of the Emperor Napoleon, since the latter, in the first article of the Peace of Fontainebleau, voluntarily resigned, for himself, his descendants and successors, and likewise for all the members of his family, all rights and claims to the sovereignty and government of France, or of the kingdom of Italy, or of any other country;

"That furthermore, the origin of the present power of the President of the French Republic is a negation of the principle of hereditary monarchy;

"For these and many other reasons which it is superfluous to account, the signers of this compact regard it as their duty unanimously, to assert beforehand the attitude which they would assume in case any of the following contingencies should arise:

"If Prince Louis Bonaparte, now President of the French Republic, should be

named Emperor for life, by the voice of universal suffrage, the powers will only recognize this new form of the elective empire, after having demanded from Prince Louis Bonaparte explanations of the signification of this new title, and after having drawn from him the pledge—first, that he will respect existing treaties; second, that he will not seek any increase of the territory; and third, that he will forbear any pretensions to found a dynasty.

"In case Prince Louis Bonaparte should declare himself hereditary Emperor, the powers will not recognize the new Emperor; but will send to the French and all the other governments a protestation, grounded upon the principles of public right, and the literal interpretation of treaties.—They will then according to circumstances, consult upon new measures.

"In case that a rising of the people or army shall overthrow the government of Prince Louis Bonaparte, or in case he should die, the powers pledge themselves to favor the restoration of the legitimate heir of the throne by all means in their power, and to recognize in future no dynasty but that of the Bourbons."

"In sectarian phraseology 'religious prosperity' means the secular advancement of a sect in proportion to its worldly conformity; so that true religion is a desperate struggle with the insidious corruption of professed allies."

EVERYWHERE political ordinances are more or less vicious; religion is of no force, or is made use of to serve party purposes; governments see in the people only the material life, and believe they have satisfied every want, because there are banks, exchanges, telegraphs, railways, and enormous speculations. But intellectual life, suffocated on the one side, seeks to exert itself on the other. Hence exists a permanent struggle between matter and spirit, between the intelligent and suffering multitude, and the oligarchy of the privileged parasites of society.

DEEP, sympathizing, effectual benevolence, does not find its way often into ostentatious lists. Neither does it go about in mysterious melodramatic disguise, on purpose to be found out and be all the more blazoned; but, with unostentatious earnestness, gives its intellect and its time, as well as its money, to the needy and suffering. It discriminates, inquires, and affords judicious help rather than unqualified alms; which though it may bless the giver, seldom blesses the receiver; unless in cases of utter helplessness.

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, JULY, 1856.

[VOL. VI No. 7.

The Feast of Tabernacles.

THE *Feast of Tabernacles* is described in Lev. xxiii. It is there commanded to the Sons of Israel, saying, "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year. It shall be a statute for ever in your generations. Ye shall celebrate it in the seventh month. Ye shall dwell in tents seven days; all that are Israelites born shall dwell in tents: that your generations may know that I made the children of Israel to dwell in tents when I brought them out of the land of Egypt; I am Jehovah, your God."

Such is the Institution of the Feast of Tabernacles. It was appointed to be commenced upon the fifteenth day of the seventh month, the very next day that followed the conclusion of the FEAST OF TRUMPETS. There can be little doubt that the Feast of Trumpets was intended as a prophetic type of the day of the Lord. The Trumpet is a military instrument, and is always significative of war. The trumpet was to sound for fourteen days, expressing the duration and the tumult of the Day of the Lord. Nor is it impossible, as some persons have conjectured, that the fourteen days of the Feast of Trumpets may indicate the continuance of the Day of the Lord fourteen years. But, however this may be, the Feast of Trumpets was to be immediately succeeded by the Feast of Tabernacles. And this may be considered beyond question, as a prophetic type, representing to us the progress of those great events which are now fast approaching. Suddenly, as a thief in the night, the Day of the Lord shall break out upon the world, and shall run its disastrous course to the fall

of Antichrist; every year more calamitous than before, and one judgment crowding upon another. But when Antichrist has fallen, and the Lord has begun his reign, then the Feast of Trumpets shall conclude; the instruments of war shall be succeeded by those of peace. The Feast of Tabernacles shall then begin, to continue year after year through the Millennial Age. The feast, in itself, is designed for the people of Israel especially, if not solely. "All that are Israelites born shall dwell in tents." Yet this beautiful display of the mercies of God to Israel is not to be hidden from the Gentiles. All nations are invited, and even commanded to attend; and severe judgments are denounced against those who refuse the invitation.

After the close of the dreadful scenes of the Day of the Lord—after the restoration of Israel, the pacification of the world, and the re-peopling of Jerusalem—the Millennial Reign of the Son of Man shall begin over all the earth, having its centre on Mount Zion. The Temple shall be rebuilt according to the magnificent designs of Ezekiel; the land of Israel divided again among the tribes by a new arrangement, quite different from the first. Universal prosperity shall spread over the whole land, until it has become the glory of all lands. Jerusalem shall be chosen as the capital of the King of Kings.—"This shall be my rest forever; here will I dwell, for I have a delight therein." It shall also be the centre of universal empire, and send forth its omnipotent decrees to all the nations of the globe. There the New Jerusalem Municipality shall be centred as a perpetual guard over the Holy City. In the midst of this community the Lord shall dwell, and shall make it the court of the great King, and the council chamber of the terrestrial empire. Beneath its shelter and within its light, all nations

shall be blessed; but Israel, as being the nearest, shall be the most blessed of all. From this heavenly city, messengers radiant with glory, shall go forth to transmit the decrees of the King of Kings; to enforce his commands; to distribute his mercies; and to execute his judgments—for the reign of the coming age is a reign of judgment. At stated periods, the King of Glory shall reveal himself to his subjects at the eastern gate of the Temple—the brightness of his presence shall fill the precincts of the house, and be visible, no doubt, to all the multitudes of Jerusalem, whether Jews or Gentiles. "And behold the glory of the God of Israel came from the way of the east; and his voice was like the sound of many waters; and the earth shined with his glory." *Ezek. xliii.*

At such a time as this, multitudes from all the nations of the earth shall be found assembled at Jerusalem. They have come up to keep the Feast of Tabernacles. The people of Israel will have already made preparations for the feast. The branches of the palm trees and the willow of the brook will have been brought in. They will have been arranged with oriental taste in the form of tents, and beneath their shade, the silver and gold, the massive plates of that wealthy people, is seen in glittering profusion. The priests and the sacrifices are ready. The clouds of incense arise within the Temple; and without, the eight tables of sacrifice are prepared. The courts of the house are filled with the Israelites, who have assembled from all quarters of their land. The streets of Jerusalem and the neighbouring villages are crowded with innumerable strangers; men of every climate and complexion; of every rank of life; of every variety of temperament and manners, are gathered into one, by a common impulse which creates an unaffected brotherhood. All the mighty rivers that flowed down from Ararat to fill the world have here their representatives; the sons of Gomer, the conquerors of the west, are here; the sons of Javan, the inventors of poetry and the arts; the terrible race of Magog, from the forests of the north, and from the awful solitudes of Central Asia—those warlike tribes who have subdued and civilized the world, shall meet in harmony with the once accursed race of Ham—the sons of Cush, Mizraim and Canaan—the most oppressed and pitiable of mankind. The mysterious curse will have been removed—freed from the bondage of 4,000 years, and have been admitted to the glorious liberty of the Sons of God. The oppressor shall meet on equal terms with the oppressed—the warlike with the feeble—and all as brothers! The wild Slavonian race the

sons of Tubal, shall pour forth their many-gifted tribes, uniting the deep melancholy of thought with the vehemence of passion. Elam, and Ashur, and Aram, shall be there; and the dark-haired race of Ham from beyond the mountains of the east. Every mighty chief of the primeval world shall be represented in his posterity. All the distinctive features which have come down through ages from the original parents of the race, shall be seen in the countless multitudes, lighted up through every shade of complexion, with one common feeling; and all as friends. There shall neither be slave nor master, conqueror nor conquered. The Prince of Peace is the King of Freedom; the city of Peace is the centre of eternal brotherhood. Philosophers have striven in vain even to classify the races of mankind. Statesmen have striven more vainly to unite them. But the reign and presence of the Son of Man will accomplish both these ends by one master-stroke of policy. The Lord will proclaim his universal feast, and all the world shall be divided and united—divided in their respective tribes, but united in their worship. "Liberty, Equality, and Fraternity," the idle boast of revolutionists, shall then be realized—by a revolution from above.

It appears, from xliiii., that the *Ezek.* Lord will visit, at stated times, the Temple of Jerusalem, and that the house shall be filled with his glory. We may therefore suppose that so great an occasion as that of the Feast of Tabernacles will not be overlooked. When all nations are assembled at Jerusalem, this manifestation of Divine glory will undoubtedly take place and complete the grandeur and brightness of the scene. It appears also from Isaiah, that some remarkable display of Divine Power will be made in providing for the wants of so vast a multitude. It occurs at first sight at least, to a political economist, that it will be impossible for the land of Israel to sustain so immense assemblage. Such a concourse of nations, and still more from year to year, would be sufficient to exhaust the most fertile country, and to drain it of all its resources. But, independently of the increased productiveness of the land, there is a remarkable indication of some supernatural provision to be found in Isaiah xxv. There it is written, "And in this mountain shall Jehovah of armies make unto ALL PEOPLE a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." This chapter is immediately preceded by that terrible description of judgment which occupies the whole of chap. xxiv. There can be no doubt that these two chapters are as consecutive in time as they are in arrangement, and that the 24th

foretells the tremendous judgments of the Day of the Lord—the great tribulation—while the 25th describes the period of prosperity and blessing which is immediately to follow. This being the case, the Feast described in verse 6, may be taken literally as an exercise of Divine Hospitality on a scale worthy of God. The Lord himself has invited all nations to meet him at Jerusalem. They all assemble as *his guests*; and the preparations for their reception will, no doubt, be worthy of the Host. A feast, on a scale that the world has never witnessed or conceived, will be provided for the guests of the Lord. It is said that Cæsar entertained the whole multitude of the Roman people at a single feast; and he defrayed the expenses out of the spoils of the world. But the Lord Jesus, the successor of Cæsar, will entertain all the nations of the earth in annual succession, and without the spoil or oppression of the humblest of his subjects. At this stupendous feast, “wines on the lees” form a prominent item of the entertainment. Wine, which the Scripture extols as one of the most precious gifts of God, and which the Lord has commanded to be received as the symbol of his covenant blood. This significant and appropriate symbol has long been discredited by intemperate pietism. Hypocrisy hates the symbol of the blood of Christ as it hates the blood itself; and it has therefore raised up certain zealots to decry the use of wine, and to pronounce it to be sinful. Now that the time is drawing near when the Lord himself shall drink wine with his disciples, in the Kingdom of God, fanaticism is more especially aroused; and it has persuaded even a few of the Lord’s own people to condemn what the Lord has so expressly commanded. But in that great festival of the nations, the false morality of a fleshly pietism will be swept away for ever, and men shall drink wine, as well as “eat bread in the Kingdom of Heaven;” and thus the divine hospitality of the King of Kings shall provide for the wants of all the nations of the earth, when they assemble at Jerusalem, without the danger of exhausting or impoverishing the land.

The aspect of Jerusalem, under the reign of the Age to Come, presents to us the most perfect picture of felicity and beauty that the earth can offer, and one in every way adapted to its end. The magnificent city, fifty miles in circumference, (the present circumference of London—*Editor of the Herald*), and perfect in all its building; the Temple raised above, on the precipice of Mount Moriah; the Feast of Tabernacles prepared in the streets and courts of Jerusalem: the boughs of goodly trees, fresh from the forests (newly created—*Editor*);

the assembled crowds, composed of every variety of the human race, from the western sons of Gomer to the dark-haired race of Ham. The soft air breathing through the leaves of a thousand bowers: the blue tranquility of the sky. All this is peaceful and beautiful: but it is far from being the whole; the Lord himself will appear in the midst of his subjects, attended by the thousands of his saints. He is to assume his place as Son of David and King of Israel, and to fill the Temple with his glory. The wonders of his presence will be revealed to all the multitude; and all the natural pleasures of the feast will be sanctified by his approbation. In that great day the Lord of lords shall be the Host, and all mankind his guests. He whom the Heaven of Heavens cannot contain, will be seen on that speck of his creation which is occupied by the Temple. What a sublime answer to return when a stranger inquires, “Who is your King? Who is the master of this feast?—God himself!” The Creator of the ends of the earth stands, in human manifestation, upon one narrow spot of his creation. He who feeds oceans with waters and volcanoes with fire, condescends to spread a feast for feeble, sinful men. The grandeur of the thought; the beauty of the scene; the beneficence of the Lord of the Land, shall fill the whole earth with admiration. Every man, as he returns to his native city, shall proclaim the marvels he has witnessed; and thus, from mouth to mouth the glories of the Feast of Tabernacles shall be published throughout the earth! All nations shall be awakened by the same holy desire to witness the presence of the Lord, and to go up to Jerusalem. “The Gentiles shall come to thy light, and kings to the brightness of thy rising;” “therefore thy gates shall be open continually;” “they shall not be shut night nor day; that men may bring into them the wealth of the nations, and that their kings may be brought.” “Thy sun shall go down no more; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light; and the days of thy mourning shall be ended.” A bond of perpetual union shall be woven at Jerusalem, and diffused through every heart. All men shall be bound together by a common interest and a common pride; for all that glory shall glory in the Lord. And Jerusalem shall be made the Capital of the World, and become the centre of empire by becoming first the centre of attraction.

How beautiful, yet how irresistible is the mechanism of God. Men, for three thousand years, have labored to *drive* each other into union by penalty and laws. Philosophers have waved their wands and have brought

forth frogs; yea, even in the king's chamber. Spiritualizers have mangled and distorted Scripture in order to heal and rectify mankind; but all in vain!! But the Lord comes in at last, and sets before the mind his divine conceptions. A nation of saints, a city of palaces; a festival of unrivalled grandeur! the King of Kings descending to his subjects; the light of Jerusalem, then a Heavenly City, radiating glory into the skies; the presence of the Prince of Peace pacifying the wilderness of creation; and thus without violence he takes possession of the avenues of the heart, and shuts out every tumultuous passion. "For in THIS PLACE will I give peace, saith Jehovah."

TORQUAY, ENGLAND, NOV., 1851.

"An Hook with Six Teeth."

GOG TURNED BACK.

"And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, &c."—*Ezek. xxxviii. 4.*

UNDER the above caption and text from Ezekiel, the *Expositor* for April 15, submits some remarks to the reader, written, we suppose by the editor, (for there is no signature) for the purpose of showing, that *Gog is now turned back in the check Russia has experienced in the Black Sea, which has been perfected in the peace concluded in Paris.*

His words are, "The fulfilment of the important prophecy of which this text is a part, was to take place 'in the latter years'—*ver. 8.* We are now in those years. 'The Russian power,—the Czar, is the Gog spoken of. Possession of Palestine seems to be the predicted object which was to move him to war in 'the latter years.' Instead of succeeding in his first attempt, he was to be 'turned back.' This appears now to be fully accomplished by the peace recently concluded in Paris. *Political hooks* have been put into the jaws of Gog—he has been *drawn back* with an 'hook of six teeth,' as the margin of *Ezek. xxxix. 2,* reads."

Having assumed that the "hook of six teeth," which is the marginal reading of *chap. xxxix. 2,* is more correct than that of the text, "a sixth part;" and that said marginal reading is the true equivalent or parallel of *chap. xxxviii. 4,* "I will put hooks into thy jaws;" and having assumed also that *one hook of six teeth,* is the same as *six hooks;* and that these are "*political hooks*" existing at this present in the jaws of Gog;—having assumed all this, our worthy friend goes on and essays to prove, that "hooks" or "teeth," supposed to be the same, are *political,* by showing that the twelve tribes of Israel in the day of their ascendancy, are twelve *teeth*

of invincible *military* power. The evidence which satisfies our friend's mind of the accuracy of his views is contained in the following paragraph:

"It is predicted of Israel as follows: 'Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains'—*Isai. xli. 15.* The *confederacy* of twelve tribes we understand to be the "threshing instrument," and the *teeth,* the tribes which constitute this confederacy. They will yet so gain the ascendancy in military power as to 'thresh the mountains,' or conquer all opposing kingdom. According to this view of the meaning of the figure of teeth, Ezekiel must refer in his symbol of six teeth to the members of a national confederacy which would be engaged in drawing Gog back in the latter years. The members of that confederacy must be *six.* Just *six* nations have signed the terms of peace by which the Czar of Russia has been drawn or turned back from the accomplishment of designs which moved him to engage in this war. France, Great Britain, Turkey, Austria, Sardinia, and Prussia are those *six* nations: they are the *six teeth,* we think, of the confederacy which turns Gog back at this time."

Being satisfied that this is the interpretation of "Gog turned back," our friend predicts that the "turning back will be only of short duration:" for he says, "we are told in the very next sentence which speaks of the turning back—that Gog shall be brought 'forth and all his army'—which will be constituted of all the nations of Continental Europe, Asia, Ethiopia, and all Russia. God has promised so to bring forth his mighty Gog power, 'like a storm' or 'whirlwind,' conquering all before him, until he 'shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' or on Mount Zion, whereon he will 'come to his end,' by being destroyed with all his hosts, by the Lord of Glory at his appearing."

It is at all times a matter of regret when we cannot agree with honest-hearted and sincere students of the word. We believe that our friend of *The Expositor* is one of these; and as such, we want to see eye to eye with him, and to stand shoulder to shoulder also, in doing battle for the truth against all who do, and will prevail against it "until the Ancient of Days come." Faithfulness, however, to that truth will not permit us at present to occupy so desirable a position. Nevertheless, we fondly hope that the time is not far distant when all discrepancies will be cleared up, and "*the unity of the Spirit,*"—"the unity of the faith, and of the knowledge of the Son of God,"—will alone prevail.

In noticing, then, our friend's (not Ezekiel's) "hook of six teeth," we would remark, that his interpretation is without foundation in the word, and unsustained by the events and circumstances of the times.

In the first place, *the Gog power does not yet exist*: and cannot therefore have been hooked and turned back. It is the **אֶרֶץ מַגּוֹג** *Gōg eretz ham-Magōg*, THE EMPEROR OF THE GERMAN FATHERLAND, that is the subject of the prophecy. At present, there is no such emperor, how then can he have been turned back, and hooks be fastened in his jaws? But the **נְשִׂיאֵי רוֹשׁ** *nesi Rosh*, THE PRINCE OF THE RUSSIANS, is in opposition with *Gōg*, and will be one and the same power? Granted; but let us be content to wait for the execution of the sentence until the Prince of Rosh becomes the Emperor of Magog in the fullness of his power.

Ezekiel's prophecy of Gog relates solely to the invasion of the Holy Land by that power; to the antagonism presented by the British; to the overthrow of the invader by the Lord God—*Adonai Yehowah*;—and to the subsequent restoration of "the whole house of Israel." There is no evidence of two attempts of the Gog-power against the Land of Israel. When it moves in that direction there will be no turning back by six nations; for the Lord says, "I will bring thee against my land that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes." The invasion will be consummated, and the "first attempt" will be the last.

In the next place, there is no evidence that the hooks are the "political hooks" indicated by our friend. Hooks are used in the prophets to signify Jehovah's judicial policy in regard to the people of his curse. Thus, he says to Israel, "The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks"—*Amos iv. 2*. This taking away with hooks is illustrated in the deportation of the tribes from the Holy Land by their Assyrian invaders.

Again, "Before the harvest, when the bud is perfect, and the sour grape is ripening, there shall be a blossom, he shall both cut it off as sprigs with pruning hooks, and take away and cut down the branches. They shall be left together to the fowls of the mountains, and to the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them,"—*Isai. xviii. 5, 6*. Hooks in the jaws, are to draw out the power owning the jaws from the waters in which it swims, as the great Leviathan or Dragon. They are not for

drawing or turning him back, but for drawing out—*Ezek. xxix. 3, 4*; but when *pruning hooks* are used they are for lopping off, cutting down, and slaying, as *Isaiah* predicts of Gog in the above quotation; for of him have all the prophets spoken—*Ezek. xxxviii. 17*.

The hooks to be put into Gog's Dragon-jaws, are for the purpose of bringing him forth from his place in the north parts, and all his army with him, that the power may be captured and destroyed upon the mountains of Israel. This is fishing the Dragon that is in the seas—*Isai. xxvii. 1*. Adonai Jehovah is the fisher, with his hooks armed with a bait that has never failed of bringing up the Leviathan family of the sea to the mountains of Israel—*Possession and dominion over Jerusalem and her land*. The Lord will draw him up there with his hooks; and "with his sore, and great and strong sword punish him" with a wound he will not recover for a thousand years.

The teeth are a part of the threshing instrument; and therefore each tooth bears part in the threshing process. This being so, we cannot accept our friend's similitude as an illustration of the character of the Peace Conference at Paris. That conference is not a threshing instrument, or fanning mill, in any sense. It is not a "hook with six teeth," whose teeth are red with the blood of Gog's jaws. Austria and Prussia have been Russia's good friends all through the war; and respectful to the Allies only so far as they feared them. The Conference is a company of wily diplomatists, who, instead of threshing Russia, have been outwitted by that power, as will be seen by all men before many months have passed away. Besides how can that Conference be a confederacy to hook Russia, when Russia is as much a member of the confederacy as any of the six? Russia, Austria, and Prussia, three-sevenths of the Conference, have no contrarious interests, and are therefore as one: Turkey and Sardinia, as nothing more than representatives of the Italian and Eastern questions to be settled by the strongest. England and France remain as the members of an alliance, hated and feared by Russia, Austria, and Prussia. Hence the whole heft of these powers is to dissolve that alliance. France being continental, despotic, popish, and revolutionary, has to be won over, and separated from a power that is constitutional, Protestant, and the European protector of civil, literary, and religious liberty. England, Sardinia, and Turkey, are doubtless well disposed; and would willingly put hooks in the jaws of all the other powers, and thresh them too if they were able. But this is not their mission. Sardinia will be swallowed, and Turkey dried

up, in the end; and England, with all her faults and shortcomings the only respectable power of the old world, will find herself in her natural position, continentally distrusted and proscribed.

But, we reject our friend's interpretation as being founded upon words *not found in Ezekiel's prophecy of Gog*. The original text of *chap. xxxix. 2*, says nothing about "a hook with six teeth," or a hook at all. Gesenius renders, *וְשִׁשְׁשָׁאֵתֶיךָ וְשִׁשְׁשָׁאֵתֶיךָ* *wē-shovavtichah, we-shishshaitichah, we-hāalthechah*, "I will turn again and will lead thee and will bring thee up." This shows that he is not satisfied with the common rendering of the text; *שֵׁשָׁה* *shāshā*, rendered *leave a sixth part*, in the English version, is explained in the Septuagint by the word *καθοδηγῶσα* *I will lead*; in the Vulgate by *educam*, "I will bring out;" and in Targum by *אטעק* *I will seduce thee*. "The signification of leading," says Gesenius, "is quite clear from the context. But the ancient interpretation which refers it to Piel *שִׁשְׁשָׁה* *ishssah*, to sixth, i. e. to divide into sixth parts, does not suit the context."

Boothroyd renders this text, "And I will turn thee and lead thee about when I cause thee to come up from the north quarters, and bring thee upon the mountains of Israel." In *chap. xxxviii. 4*, he renders the word, *shovavtichah*, "I will turn thee back." It is the same word in both places, only Masoretically modified by writing *שָׁו* instead of *וָשׁ* which *cholem*, I conceive, has no business there at all. Bishop Newcome, D.D., renders it, "I will turn thee back, and leave but a sixth part of thee when I cause thee to come up from the north quarters, &c."

But, neither of these versions appears to me to be the meaning of the Spirit's words by the prophet. I should translate the passage "*And I will break thee; yea, I will entice thee and cause thee to ascend from the uttermost parts of the north; and I will cause thee to come in against the mountains of Israel*"—to be broken there, as amplified in *verses 3—5*. This passage is exegetical of *Ezek. xxxviii. 4*. "*And I will break thee; and I will put hooks into thy jaws, and will cause to come forth thee and all thine army, &c.*"

I have rendered *וְשִׁשְׁשָׁאֵתֶיךָ* *we-shovavtichah*, "I will break thee," as more correct than "I will turn thee back," and also as in strict accordance with the fate of Nebuchadnezzar's image, and of the Fifth Horn of the Grecian Goat. Of the image, it is said, "A stone smote the image upon its feet of iron and clay, and brake them to pieces"—*Dan. ii. 34, 35, 44, 45*. The breaking is mentioned four times here, and is affirmed of the feet, legs, thighs, trunk, arms, and head

—all existing in the latter days (*ver. 28*), as the kingdoms and dominions of the Habitable. Of the fifth horn of the goat it is likewise said, "He shall stand up against the Prince of princes; but he shall be broken in pieces without help"—*Dan. viii. 25; xi. 45*. Now, the image of the latter days, and the fifth horn when it stands up against the Prince of princes to be broken; and the King of the North, who comes to his end at the smiting of the image and the catastrophe of the great horn, are all identical with Gog. The breaking of them to pieces is therefore the breaking of Gog when he "falls upon the mountains of Israel." Wherefore it is that Jehovah says to him, "*I will break thee*:" for he is enticed to invade Palestine, not to be "turned back," but to be broken and to fall, and to rise no more for a thousand years.

We see, then, the importance of having the translation verified, before we proceed to interpretations. Had our friend known that "a hook of six teeth" was not in the original, he would not have found in the Parisian Conference an interpretation of *Ezek. xxxix. 2*. We would suggest, that he forbear to insist on Russia's present position being "turned back." He is not to be turned back, but broken: *וְשִׁבְרֶתֶךָ* *wa-hashivothichah*, "and I will cause thee to return" *bad-derek asher-batha bahh*, "by the way in which thou camest," is the form of words in *2 Kings xix. 28*, rendered in the common version, "I will turn thee back." It is easy to perceive that *wa-hashivothichah* and *we-shovavtichah*, though distantly related, require a different rendering into English. Sennacherib was turned back *by the way he came*, and the Assyrian power continued still to exist; but when our modern Assyrian Gog, "shall be visited after" the "many days," his overthrow shall be the affliction of Asshur, which is perdition unreprieved—*Numb. xxiv. 24*. The two words, in their several contexts, express this diversity in the fate of the ancient and modern invaders of the land.

Had the Millerites been careful to verify translations before they proceeded to interpretations, they might have been preserved from much foolish speculation in writing and speaking. No text was more insisted on than *Dan. viii. 14*: "*Then shall the sanctuary be cleansed*." Concluding that the 2300 days ended 1843, they were very positive that immediately they ended, the sanctuary would be cleansed. This came of interpreting "then" in the English sense of *instantly*; not knowing that it meant *subsequently*, without fixing the time. Another blunder they made was in supposing that "sanctuary" signified what Gentiles very absurdly style "the church;" and that "cleansed" meant to purify

or justify believers, and burn up the wicked in a general bonfire of the world? Had they known that *וְנִצַּדְקָהּ* *we-nitz-dak kodesh* signified "AND THE HOLY SHALL BE AVENGED," they never would have fallen into such an absurdity. Thus, 2300 years were to elapse from the going forth of a certain decree concerning Jerusalem till the arrival of "the time of the end," which would be marked by the King of the South pushing at the power which divides the land of Israel or the Holy, for a price—*Dan. xi. 39, 40*. The time of the end having arrived, the covenant with Abraham, Isaac, and Jacob, and the Holy were to be remembered. We see at this day that God is remembering the land, and is preparing to avenge it. What else is signified by the rising fortunes of Palestine, and the drying up of the Euphratean, or Ottonian power, that has for so long intensified the desolation of the Holy Land, city, and people? The Eastern question, more remote from settlement by the six powers than ever, is big with the destinies of the Holy. It has created a Western question, which can only be solved by the manifestation of Gog; who, when in gorgeous blossom, will seize the baited hooks, enticing him to plunder and spoil the Holy. He will swallow the bait with all-devouring greed, being insatiate, and of boundless ambition and pride—*Hab. ii. 5*. He invades the Holy and takes Jerusalem; but "the day of vengeance and the year of recompences for the controversy of Zion" comes; the blossom is cut off; it falls upon Israel's mountains; "and the Holy is avenged." Seven months the house of Israel bury the carcasses of the slain, that they may *טָהַר אֶרֶץ תַּחְהַיֵּיתָהּ* *tahhair eth-ha-aretz, cleanse the land*. But all things Jewish were ignored by Millerism. Like a perverse and froward thing it would have its own conceits, or nothing. It despised translations that destroyed its crotchets, and as a natural consequence, became the laughing-stock of the world. Let all take warning from the past, and beware of reasoning out from assumptions interpretations of prophecies which have no existence, save in the ideality of nervous and sanguine temperaments.

EDITOR.

Colloquial.

Conversation with an Ex-Professor of Roman Theology on the Bible and Italy; an Italian Catholic Church; Popery as it is in Italy; Mazzinianism; the Destiny of Sardinia.

THE other day we were agreeably surprised by a visit from a Roman celebrity of the ecclesiastical order. On entering our apartment, he presented us with the following let-

ter of introduction from a medical friend, formerly of England, but now of Buffalo New York:

Dear Sir:—I beg to introduce to you the Rev. Dr. —, of controversial notoriety with Cardinal Wiseman of London, in 1851. He separated from the Church of Rome in 1842; since which time he has been an earnest seeker after light and truth connected with the word of God; and I know of no person better able to guide him in his research than yourself. Yours faithfully,

R. W. N.

Buffalo, N. Y., Dec. 15. 1855.

We had read the life of this gentleman, whom we shall for the occasion term Dr. Ayaccio, as well as some of his more recent adventures in Rome, and in London subsequently to his liberation from the Inquisition. The simple annunciation of his name, therefore, would have secured him a cordial reception; much more, however, when he presented himself with an introduction from our friend as "an earnest seeker after light and truth connected with the word of God." Extending our hand, we bid him welcome, and bowing him into a seat, we were soon engaged in earnest discourse upon topics the most interesting it is the privilege of the human mind to contemplate. It would, however, have afforded us increased gratification, if we could also have been favored with the presence of the doctor's friends, Mazzini, Gavazzi, and others of his Italian compatriots, who are his co-workers in the praiseworthy, but impossible labor of "*Italian Independence and Unification*." But this is humanity-like; there are no enjoyments, however agreeable, but it desires something beyond its reach to perfect them. Let us then be content for the present with such as we have; and in default of a *conversazione* on a more extended scale, renew the gratification of our *tête-à-tête* by relating to our readers the interchange of ideas that passed between us. And this we shall now proceed to do, as nearly as we can remember, in the colloquial form hereafter presented for their perusal.

Editor. It gives me great pleasure, Dr. Ayaccio, to make your acquaintance through our friend Dr. N——; I am not a little astonished, however, at the incident, being quite unaware of your presence in the United States.

Doctor A. Indeed; I have been in the country about two years; and am now living in retirement at M——, that I may be the better able to pursue, without interruption, the great work of translating the Old Testa-

ment into the Italian language, about which I am engaged for the New York Bible Union.

Editor. But is it not already translated into Italian by Diodati?

Doctor A. It is; but Diodati's is more paraphrastic than literal: my mission is to give to Italy the word of God as near as possible to the original. This is the work Providence has called me to. I feel within me (drawing himself up into a constrained position, and then suddenly relaxing his arms with impulse) an inspiration that impels me to the execution of this great work. It is my mission.

Editor. And when you have accomplished the translation, what then? The circulation of the Bible is interdicted in the Italian States: how are you to give your work to Italy, and in so doing perfect your mission?

Doctor A. I am waiting for the Revolution. Things cannot long remain in their present State. Popery is detested, Austria is hated, the people are republican, some of the Cardinals even are with us: such a state of things cannot last, and when the movement begins, I return with the Bible, and circulate it through the length and breadth of the land.

Editor. Are you acquainted with Mazzini, doctor?

Doctor A. Intimately.

Editor. What does he, in sober earnest, propose to accomplish for Italy?

Doctor A. Our watch-words are, "Away with the Austrians; down with the Pope; and one Italy!" These three items cover the whole ground of the faith and hope of Mazzini and his friends.

Editor. The things you propose are certainly very desirable; and, as a philanthropist, unenlightened by the word of God, one might wish you God speed with abundant success. It is a very good work to give men the word of God in so intelligible a translation that he who runs may read. For your own sake, I wish you ample success in translation; but I am by no means sanguine that you will be able to give it to your countrymen within the frontiers of their native land. As you say, things cannot maintain their present state, nor is it desirable for the interests of humanity that they should. There may be a republican outbreak: it cannot, however, be permanent. There are no prophetic symbols in connection with the Roman Beasts; that is, Daniel's Fourth Beast—and John's Dragon, Ten-Horned and Two-Horned, Beasts of the Earth and Sea—representative of a permanent Italian Republican Power of the Latter Days. A Mazzinian, or rebublican revolution, effective of the three points even, could only be transitory, like the Republic you were contemporary with in Rome, in 1849. It would end in a reaction

more terrible than the present; and put to death, for the existing generation at least, the liberty and happiness of your beautiful, but blood-stained and unfortunate land.

Doctor A. Do you think so? The word of God is powerful.

Editor. It is indeed, as the history of Europe since the days of Wickliff, Huss and Luther abundantly proves. It is powerful for two things; first, "for instruction in righteousness, that the man of God may be perfect, thoroughly furnished to all good works;" and, secondly, for stirring up nations which imperfectly understand it, to combat civil and ecclesiastical tyranny; and thereby, if successful, to establish antagonisms which mitigate the despotism, and afford more scope for intellectual, moral and social development. But the insurrection against arbitrary power is often a failure. Even this, however, is a good. The movements of an insurgent people whose ideas are in advance of their oppressors, superinduce a repressive policy which works out the purposes of God. If peoples remain quiet, things become stagnant. It is necessary to trouble the waters, and the Bible is powerful to do it. Officials of church and state know this. Hence their hostility to the Bible, and its circulation among the people. I wish you, therefore, abundant success in introducing your translation into Italy; not that I expect it will "instruct any in righteousness:" the day is passed for that in Italy; but, that it may be a means of still more agitating the waters there, by which the policy of "the powers that be" may become more anti-French, and consequently more pro-Russian and Austrian, that the words of God may be fulfilled that says of them, "They shall agree and give their power and strength unto the Beast, with whom they shall receive power as kings one hour, until the words of God shall be accomplished."—*Rev.* xvii. 12, 13, 17.

Doctor A. But why may not Italians be instructed in righteousness, in Italy, by the Bible, as well as Italians and others beyond its limits, say in England or the United States? How is the day of grace for Italy passed away?

Editor. I expected that my remark would suggest these inquiries, which I will endeavor to meet. You are aware, Doctor, that the Scripture reveals, that during "the times of the Gentiles" the unmeasured Court without the Temple is occupied by them; that while they occupy it, their civil and ecclesiastical organization in church and state in the West, is represented by the Beast of the Sea, with "a Mouth speaking great things and blasphemies;" that, contemporary with the existence of these Western Powers, there also exist "THE HOLY CITY," and the "Two

Witnesses ; styled also "Two Olive Trees," "Two Lightstands," and "Two Prophets," "which stand in the presence of the god of the earth ;" that is, of the Papal power : you are also aware, that whatever particular things these symbols may be intended by the Spirit to represent, they are representative of a power opposed, or hostile to, the Western Governments ; and that a state of war is the condition of their parallel existence ; for it is written, "*Unto the Beast it was given to make war with the Saints.*" Your acquaintance with history will, doubtless, suggest to you ample illustration of the character of this contest between the Papal powers doing the will of their "god upon earth," as the Pope is styled and *of the earth* ; and the adherents of the Bible, with their allies, the "advocates of civil and religious liberty" in all the countries of the Roman West. The Bible has ever been their inspiration—the oil of their Olive-lightstands, however little, as in the present day, as friends of liberty, they may have *doctrinally* understood it. Now, you will please mark, the result of the warfare between these two antagonists : it is written "*Unto the Beast it was given to conquer them, and kill them.*"

Doctor A. But, when did the war commence which results in their subjugation and civil death ?

Editor. That is a very pertinent question, and necessary to be answered, that my remark may appear in force. The Scripture says, "*When they shall have finished their testimony the Beast shall make war upon them, and conquer them, and kill them.*" Now, although the resurrection of the conquered is predicted to the terror of the Powers that put them to death, "*their testimony*" is not revived. In England and the United States, both beyond the limits of the apocalyptic "earth and sea," their death and resurrection do not occur. "*Their testimony*" in these countries was not "*finished*" when the war against them began : it is still borne here with a loud voice to the great annoyance of the despots of the Papal Earth ; though *doctrinally*, even in Protestant countries, "*their testimony*" is heard only in feeble whispers amid the confusion of tongues.

Doctor A. When do you consider that the resurrection of the Witness Power occurred ?

Editor. At the epoch of the first French Revolution when "*the Tenth of the City fell.*" Since that time you have seen a power at work in the Roman West, to which all its revolutions are referable. If you study its character in Belgium, France, Spain, Portugal, Sardinia, Austria, and the Italian States, you will find its watch-words to be, "Down with Popery, Sovereignty for the Peoples, Liberty of the Press, Equality and Brother-

hood for all !" You are yourself, Doctor, a denizen of this power ; and a personal illustration of the fate of its testimony. You have circulated thousands of Bibles in Rome ; and for a few months, your friend Mazzini and his colleagues would have protected any man who would have preached the Gospel of the Kingdom from the steps of the Vatican. But there was in Rome no man to preach it. The denunciations of the Bible were fulminated against Popery ; but there was no voice to preach "the Hour of Judgment" at hand ; and the millennial blessedness of all nations in Abraham and his Seed, when that "*hour*" shall have passed away. These tidings are not announced in Papal Europe. The governments would not permit them to be preached. The Bible is proscribed in Italy ; and even where circulated, its *doctrine for salvation* is made of none effect by the traditions of men. The *doctrinal* testimony is finished in Italy ; it is NOT PROCLAIMED THERE—cannot be ; nor will it until Christ shall come in power and great glory, and even then its proclamation will be rejected. The hearts of the people are like Pharaoh's.

Doctor A. Then you expect the personal presence of Christ again upon earth ?

Editor. Yes, sir, with full assurance of faith and hope. But, may I here inquire of you with respect to that article of the republican creed : "Down with the Pope," when popery may have been abolished, what ecclesiastical system do you propose to substitute in its place ?

Doctor A. The Catholic Church. It has been found impossible to unite mankind upon the principles of *faith*. There always will be differences of opinion ; we must, therefore, allow faith to be perfectly free, and leave men to believe what they will. In Italy we want a large church with a great many doors, that men may enter through which they please, and all unite within doors upon the principles of love and charity. This would be a large house that would contain all ; so that if there were Episcopalians, and Presbyterians, &c., who wanted churches in Italy, they could have them ; and yet by love and charity belong to the Catholic Church of Italy.

Editor. In a certain sense, I could approve of this scheme. Man being a creature endowed with moral sentiments as well as with intellectual faculties, he must be dealt with in legislation as in need of institutions adapted to the development of all. A code that treats him as a purely intellectual being leaves his moral nature a desert to be obliterated by passions of the fiercest and wildest type. This experiment was tried and illustrated by the legislation and terrors of the first French revolution. If you were to abol-

ish Popery in Italy, and to substitute no moral system for the regulation of the manners of the people, you would soon have its last end worse than the first ; for anarchy would reign, and anarchy is brutality unrestrained.

Doctor A. That is true.

Editor. In the absence of Jesus Christ, it is no doubt, impossible to bring mankind to unity of faith ; but I conceive, also, that it will be as impossible to bring them to unity in "love and charity" without that unity of faith ; for the love of christian fellowship is a fruit of the truth believed. If you could unite the Italians in love and charity it would be an improvement upon any thing that has gone before ; but from observation of human nature under the most favorable circumstances, circumstances which Italy does not afford, I confess I have no expectation of your success. "Love and charity" flowing from the "one faith" will scarcely hold together in christian fellowship the smallest society in modern times ; how much less likely a great Catholic Church of twenty millions without the faith ; and but recently emancipated from the vile and debasing superstition of the church of Rome ! Are you acquainted with Alessandro Gavazzi, Doctor ; he seems to have a different idea for the ecclesiastical union of Italy ?

Doctor A. I am very well acquainted with him. He wants to unite Italians upon faith ; and to carry them back to primitive christianity : but I have told him often, that the world cannot be carried backward 1800 years ; the tendency of things is progressive—it is a progressive age ; "progress" is a watch-word of the times : "love and charity," not faith, is the only possibility.

Editor. Gavazzi was in New York city in 1845, lecturing upon the ecclesiastical interests of Italians. I did not hear him, but read reports of several of his addresses. I sympathized much with his idea of returning to first principles. But he did not go far enough back for me. He renounced the Pope and Popery, and declined at the same time to be identified with Protestantism. This was good, and in advance of Protestants themselves. But then, the primitive christianity he rejoiced in as the faith of the Italian Church, was not the gospel exhibited in Paul's address to the Elders of the Jews' synagogue, and in his letter to the Saints, at Rome ; but the system of things in Gaul and Italy which gave birth to an armed "Defender of the Faith," Constantine the Great, whom it recognized as a good christian bishop of the church, though a persecutor, tyrant, and murderer of his son ! I wrote a letter to Mr. Gavazzi, which I published in the *Herald of the Kingdom* for June 1854, encouraging him to maintain his independence of Popery

and Protestantism ; and showing him his mistake in preaching Constantinian Catholicity for primitive Christianity, which I briefly defined.

Doctor A. I should like to see that letter. Did you hear any thing more from him ?

Editor. I did not write under the expectation that I should. The influences around him would scarcely permit him to attend to what was written. Gavazzi was a star so long as he belabored Popery, and advocated a Christianity no earlier than Constantine. Had he assumed the ground marked out in my letter, he would have been a star fallen to the earth into the darkness of utter isolation, for in embracing the truth, he would have ceased to glorify his patrons, and to reflect their sentiments in his eloquent harangues. Before you leave, sir, I will give you a copy, which you can read, and adjudicate for yourself.

Doctor A. Thank you, sir, I shall read it with much attention.

Editor. May I enquire, Doctor Ayaccio, what caused you first to become dissatisfied with your ecclesiastical position ?

Doctor A. While I was Professor of Theology, in the college at Rome, my mind became disturbed on the subject of Transubstantiation. I renounced this dogma at length ; and for my offence was put into the Inquisition there. On condition, however, of resigning my professorship, and leaving Italy, Gregory XVI, who was my friend, ordered my release. I left the country ; but when Gregory was dead, and Pio Nono had fled to Gaeta, I returned to Rome, where I remained circulating the Scriptures until the fall of the Republic, and the capture of the city by the French.

Editor. Did you not then think it necessary to beat a retreat ?

Doctor A. Yes ; I went to Mr. Freyburn, the British Consul, who is a very sincere friend of mine, and asked him what he thought I should do ? He said, that the Pope had not returned yet ; and that he thought I would be quite safe till then. This quieted my apprehensions, and I remained. In the mean time, the Pope and his officials appeared earlier than was expected ; and hearing that I was still in the city, they arrested me, and incarcerated me in the Inquisition, where I remained six months. My first imprisonment there was slight ; but this was very severe.

Editor. That is an evil place to be entombed in ; how, my dear sir, did you escape their clutches ?

Doctor A. It is an evil place, indeed ; but I owe my deliverance to the governments of France and England. Before my release, I was required through Mr. Freyburn to sign

a paper agreeing to return no more to Italy. He told me that the British Government required me to do so. I signed the paper, and was not prevented from taking my departure. When I arrived in London, I called on Lord Palmerston, to thank him for my release, and told him of the paper. When he heard it, he was very indignant, and said, that no such requirement had been made by them. I then wrote to Louis Napoleon, and requested him to obtain permission for me to reside in the kingdom of Sardinia. In about three weeks I received an answer, in which he stated, that he had consulted with the Sardinian ambassador upon my case; and that his government declined to permit my residence in Sardinia, as they already had too many difficulties on hand with the Pope, to add willingly to the number by receiving me. I am, therefore, excluded from Italy till the revolution comes.

Editor. Are you personally acquainted with the present pope?

Doctor A. Not personally.

Editor. There is an idea abroad that he was once a serjeant in the army of Napoleon, I. Is it a true report?

Doctor A. Not at all. He was Bishop of Imola, before he became pope; and I am well acquainted with all his family. As a man he is good and well-disposed.

Editor. Is he French in his political tendencies?

Doctor A. He was in the beginning of his career; but he got alarmed, and is now decidedly Austrian. The Cardinals, who are the princes of the Church, very dignified and independent, are mostly Austrian in principle. Austria is the pillar of the church in Italy. Hence, the first thing is "Away with Austria," and then, down goes the Pope.

Editor. But the French emperor, it is said, aims at Napoleonizing the Papacy; and as a first step to it, has garrisoned Rome with French troops; and as a second, has obtained a Cardinal's Hat for his cousin the Prince of Canino. This ambition will no doubt complicate affairs, and lead to important results; but I have no idea that it will succeed.

Doctor A. Success is impossible. The Prince of Canino is an imbecile, with no ambition, or influence apart from his cousin. The French are distrusted, and out of Rome they have no influence. The Romans know that if the French were not in Rome, the Austrians would be; the Austrians are hated, the French distrusted; and the French are better than the Austrians, so that they are tolerated in hope of better times for Italy, when the power of the foreigner will be expelled to return no more.

Editor. What sort of a man is Cardinal Antonelli, the Pope's Secretary of State?

Doctor A. I know him well; he is thoroughly Austrian, and a perfect tyrant.

Editor. Do you believe, sir, that the Pope, cardinals, and priests, have any faith in popery as a religion?

Doctor A. Literally none; it is with them a question of the loaves and fishes.

Editor. The Church of Rome is well described by the Spirit as "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." That men should uphold such a system of iniquity, knowing that it is a bald imposture of the darkest ages, for the sake of the wealth and power, and therefore of the means of gratifying their brutal lusts and passions, it places at their disposal, is a deplorable, but striking, illustration of the sinfulness of our common humanity when abandoned of God to the dominion of its propensities. Heartily do I respond to your sentiment, "Down with the Pope;" and I would add, "Away with every vestige of 'Catholicity' from the earth." But there is much to be done and suffered before this consummation so devoutly to be wished, shall become the rule of things in Italy. On the supposition, however, that the political regeneration of Italy be possible in the absence of Jesus Christ, it seems to me that Mazzini and his friends aim at accomplishing more in the present than in the nature of things they have the ability to perform. They proclaim "One Italy" in place of the Sevenfold Italy as now existing; and that Italian Unit, a republic, one and indivisible, on a territory where there shall be neither Austrian nor Pope. This is grand in theory, but with Mazzini's means, and the obstacles opposed, impossible of execution. If the Mazzinians were God's people Israel, I should not talk about impossibilities; for in hewing out their future glorious destiny, nothing is impossible. But they are not. The Mazzinians are Jews in no sense; but the sons of their enemies, as anti-Jewish in their principles as their fathers, who "made war upon the saints, and conquered them, and killed them;" and as sons worthy of such a parentage, ever ready to renew the war should the saints and their soldiery the Jews, claim Italy for "THE KING OF THE JEWS," in opposition to Italy for the Mazzinian republicans. I say, then, that the obstacles opposed to the republican programme are too great to be overcome. If I had Mazzini's ear as a politician unlightened by the word of God, I should suggest the expediency of an alliance with the Constitutionalism of Sardinia, as the basis of the "Unification of Italy." This would se-

cure the co-operation of England and France, which have guaranteed its independence of Austria. Here would be a *point d'appui* from which liberty, whose principles have begun to vegetate there, might radiate throughout all Italy; and when the country had become "One Italy" under the king of Sardinia as "King of Italy," if the people were then dissatisfied with monarchy, a convention of their representatives might be assembled in Rome for a revision of the constitution, and its adaptation to the then prevailing republican ideas. But, to start right off the reel with republicanism and "no Popery," as Mazzini proposes, is to oppose unarmed and impoverished people against the disciplined battalions of Austria, France, England, and Sardinia, backed by the treasures of church and state, and the demoniac fanaticism of the priests.

Doctor A. Sardinian constitutionalism is a sham. Mazzini has no faith in it. He says, there are so many inveterate and incurable political abominations in Italy, that the only remedy for the people is that they should rise in mass and destroy them—abolish them at one sweep.

Editor. Instructed by the word of God, I admit that Sardinia to the republicans would prove what Rabshakeh said of Egypt, if they should trust to it—"It is the shaft of a broken reed, whereon if a man lean, it will go into his hand, and pierce it;" so is Victor Emmanuel, king of Sardinia, to all that trust him. But Sardinian Constitutionalism is a fact, and of possible improvement; republicanism only a theory impossible of realization. "A bird in the hand is worth two in the bush," and that is the advantage of Sardinianism over Mazzinianism; both of them birds, however, that the hand cannot retain.

Doctor A. Sardinia cannot stand; its present strength is not inherent; but derived from the power of the Allies and their existing relations with Austria.

Editor. That is doubtless correct. The destiny of Sardinia is to be "*plucked up by the roots*" by Austria and its allies that will be, as Hungary and Lombardy have been before it. I believe that this is its fate indicated by the finger of God. No doubt, Doctor Ayaccio, you remember what is written in Dan. vii. 8, 24. In that chapter a Gentile Power, or rather *System of Powers*, is brought into view under the form of a "dreadful, terrible, and exceedingly strong beast," styled there "a Fourth Beast." It appeared to Daniel with Ten Horns, which, you know, are representative of Ten Regal Powers. He considered these Horn-Powers, and while he was considering them, he saw an Eleventh Horn-Power, which, because of

the smallness of its beginning, he styles "*a Little Horn*," which he says, "*arose AFTER them*." This Little Horn arrested his especial attention; because there was something peculiar about it, which the others had not. "It had Eyes like the eyes of a man, and a Mouth speaking great things against the Most High; with a look more audacious than its fellow horns." This is no other than the Papal Power—a power constituted, not of pure and simple Popery, but of the two abominations under which the Italians groan, the Imperial Military and the Pontifical. The Imperial Military and Pontifical Powers in Italy united by Concordat, was shown to Daniel in the Little Horn before us. It comes up after the foundation of the kingdoms existing upon the Roman earth. Now, mark what the prophet says of its relation to three of them; and then look at the facts which obtain—"Three of the first horns were plucked up by the roots before the Little Horn;" and if it be inquired, "How?"—the prophet answers, "The Little Horn shall conquer three." In understanding this, we must keep our minds intent upon the Roman territory, that being the *area of the Fourth Beast*; and on the western division of it, that being the *area occupied by the Saints of the Most High Ones in their conflict with the Little Horn*. What then do we observe in the Roman West answerable to the prophetic scene? We see Hungary "plucked up by the roots," and we see Lombardy "plucked up by the roots," whose iron crown Napoleon I. wore as King of Italy; here are two of the three horns "plucked up by the roots," but where is the third? You say, Doctor Ayaccio, that Sardinia cannot stand. Doubtless it cannot. Sardinia's present policy, which is anti-Austrian and anti-Pontifical, is preparing her for a day of judgment, when she also will be "plucked up by the roots" by the power she now defies under the protection of the Anglo-French alliance.

From this, Doctor A., you may perceive the destiny of so much of Italy as is comprised in the Lombardo-Venetian, Sardinian, and Pontifical States, with the Duchies dependant on Austria. This, in truth, is all Italy save the kingdom of Naples, and the little Republic of San Marino. By studying the chapter in question, you will find that there is no resuscitation of the Three Horns. They are eradicated by Imperialism—"plucked up by the roots," not by Democracy, nor for it; but by the power that upholds by its sword the Eyes and Mouth of its Imperialism.

Doctor A. What you say about the extirpation of Sardinia is very likely. The dissolution of the Anglo-French alliance

would be fatal; especially in the event of war between France and Austria. Lying between the two powers in Italy, it would be involved in the conflict, and in the end absorbed into the dominions of the victor, unless preoccupied by the revolution.

(To be Continued.)

The Protestant Ministry.

BY REV. C. BEECHER.

Who are the Protestant Ministry? How are they ushered on the stage?

They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem, in after-life, like an elysian dream. Thence they step directly into the Theological Seminary; and thence, after three years more of seclusion, into the pulpit.

What chance have they, to know the world? All they have known is HOME, and seven years' study. What do they know of business? What do they know of men, and things, and the stern struggles of life? They go forth, in a majority of cases, babies in worldly wisdom; rich, perhaps, in literary lore, in piety and purity; but, ah! wholly unaccustomed to buffet the wide world's waves. The severest crisis of their whole life is, when they are beginning the lesson of practical life. They are dependent, hopelessly dependent, on their profession. Like new-fledged birds, they have never fairly tried their wings. Sensitive, sincere, timorous, naturally anxious for success, in suspense, the least professional failure strikes like an knell at their heart.

I have heard my father say, that when a situation was first offered him, he felt as though, if he failed in that, he never should have another chance as long as he lived.

And all this, you will perceive, is but the natural effect of their training.

Now, what sort of an ordeal is prepared for them in society? i. e., religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own; and this is formed chiefly by the great evangelical denominations. Other denominations are, owing to their paucity of numbers, less perceived. By one or the other of these denominations, the first fact is, the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then; all his hopes centre on that. But there is not one of these great

evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, any where, without accepting some book besides the Bible.

It is true, each denomination says, "We inflict no penalty—we only decline to receive into our ranks one who does not agree with us." And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly-distilled Jesuitism.

It is like Rome handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition. It is true, the denominations do not do the candidate any harm; they only silently leave him to his inevitable fate.

Unlicensed, without moral affinities with the minor sects, alone, before he has formed the self-sustaining habits of a man, before he has yet tried his armor, self-distrustful, generally poor, often in debt, inexperienced—he finds an invisible, intangible POWER has entangled and enveloped him in complicate, writhing folds. The frown of society is upon him, public sentiment is against him—the public sentiment of *good men*, yea, of the best and most devoted! He is whispered to be *unsound*, *unsafe*, *heretical*. He is called by every sectarian name most frightful to ears evangelical—right or wrong; and yet, nobody does it. He is smitten; he looks here and there, behind and before; he can see nobody. And thus he is politely, and respectfully, and silently, and invisibly CRUSHED. He is, in the religious world, what a broken-down candidate is in the political, *dead*.

Now, there never was a torture of the Inquisition more exquisitely suited to extort conformity from an agonized victim. Not the body, but the mind is on the rack. Every most noble feeling is tried to the utmost. His natural need of livelihood, his care of family and of friends, his sense of reputation, his honest ambition, his tastes, his intellectual habits, his hopes of usefulness—yea, the very inmost, sacred emotions of his devotional experience—are here taken hold of, in the dark, by an unseen, ruthless hand, and are wrung, and racked, and wrenched to the last extreme of mental torture. And there is no eye to pity, nor arm to save. The public will not hear him. He is nobody; an outcast; a madman.

This, my friends, is the PENALTY which good men, out of good motives, unconsciously, yet really, are proposing to the eyes of every candidate for the ministry—this intense spiritual martyrdom. During seven years, it stares him in the face; during the whole forming-time of his opinions. And for what?

For daring to say, "I do not receive your creed as containing the system of doctrines contained in the Bible." And for daring to say what God has said: "With that Bible alone, I am perfect, thoroughly furnished unto all good works." For repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not that an apostacy, then, that martyrs him? And is not the Protestant church apostate? Oh, remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that shall spring into life within us—an apostacy that shall martyr a man who believes in the Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarrantable imposition! That is the apostacy we have to fear; and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one *does*. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry.

Will it be said that these fears are imaginary? Imaginary? Did not the Rev. John M. Duncan, of Baltimore, in the year 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the Confession of Faith? And was he not, for daring to say what the Westminster Assembly said, that, to require the reception of that creed as a test of ministerial qualification, was an unwarrantable imposition, brought to trial, condemned, excommunicated, and the pulpit declared vacant?

There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must

find in the Bible, or be martyred. And does any one acquainted with human nature need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion? "the liberty wherewith Christ maketh free?" Rome would have given that. Every one of her clergy might have studied the Bible to find there the pontifical creed on pain of death. Was that liberty?

Hence I say, that liberty of opinion in our theological seminaries is a mere form. To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal (or rather Evangelical) handcuff. Hence, it has secretly come to pass, that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched. It lies useless lumber; or, if they do study and search, they dare not show the people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them.

For, through the ministry, the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from that creed is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth: wealth requires numbers and patronage. This creates a servile dread of novelty; for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of his people. For, if he study independently, if he go outside of the book, if he slip the handcuff, the people tremble; it will not please; the opposition will seize it; we shall be unpopular; we shall not succeed.

Oh, woful day! oh, unhappy church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest I am rich, and increased in goods, and have need of nothing; and *knowest* not that thou art poor, and miserable, and *blind*, and naked!

Thus are the ministry of the evangelical Protestant denominations not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour

to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy.

Dimly does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere: but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night.

The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers, when they will not endure sound doctrine, but are turned aside unto fables. And the whole has come about stealthily, nobody knows how, among good men, out of good motives!

Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

And what, then, is to be done? I know not what others may say, but if ever I shrink from declaring that the Bible, the whole Bible, and nothing but the Bible, is the perfect and thorough furniture of the Christian minister, and the Christian church, then may my right hand forget her cunning, and my tongue cleave unto the roof of my mouth.

Brethren, you see the standard that has been unfurled this day. What will you do? It is the standard of the Cross. It is the banner of the Spirit of the Lord! Rally around it. Away with your fears of other denominations! Away with false policy! Rally around this central principle, look to the Lord, and you are impregnable. The waves of the coming conflict which are to convulse Christendom to her centre, are beginning to be felt. The deep heavings begin to swell beneath us. "All the old signs fail. God answers no more by Urim and Thummim, nor by dream, nor by prophet." Men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of Divine indignation which shall sweep away the vain refuges of lies. When "the Lord shall cause his glorious voice to be heard and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire; with scatterings, and tempest, and hail-stones;" in that day, what shall save us? For judgment will begin at the house of God. What shall be our defence? Put your trust in

Him, whose eyes are as a flame of fire, on whose head are many crowns, who is clothed with a vesture dipped in blood, whose name is called THE WORD OF GOD! For "behold! a king shall reign in righteousness, and princes rule in judgment, and a MAN shall be as a hiding place from the wind, and a covert from the tempest!" Even so, Lord Jesus! Come quickly. AMEN!

What is Prophecy?

PROPHECY is a revelation of God's will and designs in relation to man, and the government of the world.

Prophetic truths are presented in various forms, suited to the varied circumstances and conditions of those addressed.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man.

But specially and principally, Prophecy is the foretelling of future events. It is a delineation of the fate of cities, nations, kingdoms, and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of Him who "sees the end from the beginning;" with whom all things are present—nothing past, nothing future.

God accomplishes his purposes through various media. Sometimes he "makes the winds his messengers, and the lightnings his ministers;" the sea hears his voice, and executes his high behests; the earthquake heaves the solid earth, and cities fall; volcanoes belch forth their flames and fiery floods, and consternation and devastation are spread around.

But man is the medium through whom God has been pleased to reveal the purposes of his will; and those through whom he thus communicates are called *Prophets*.

CHARACTERISTICS OF A TRUE PROPHET.

A TRUE prophet is one who is under the direction of the Spirit of God. Without this Spirit he could as easily invade heaven and scale the throne of the Eternal, as to lift the thick veil of futurity and unravel its dark mysteries. Yet aided by that Divine afflatus, he records with unerring precision the destinies of nations and kingdoms, even before they exist.

In his revealings he uses no mummeries—no incantations—no cabalistic signs—no mysterious knockings. He invokes not the aid of familiar spirits—neither does he pretend to read the destinies of men and nations by the configurations of the heavenly orbs.

He makes no pretensions to superior sagacity or foresight, nor to greater holiness. Neither does he boast of the possession of intellectual powers and literary attainments higher than other men.

When God makes choice of men to fill the Prophetic and Apostolic offices, he passes by the reputed wise, learned, and honorable among men, and chooses "the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty," &c., and this he does "that no flesh should glory in his presence," 1 Cor. i. 27—29.

A true Prophet faithfully reports or records what God has revealed to him while under the Divine influence. If the things come to pass which he has spoken in the name of the Lord, then we know assuredly that the Lord has spoken by him.

Sometimes, when under the afflatus, the Prophet heard, as it were, the voice of God speaking to him, directing him what to do and what to say—as, "Thus saith the Lord;" "The word of the Lord came unto me, saying."

Sometimes in dreams and visions of the night, things and events were portrayed before them with all the minuteness and vividness of reality—a daguerreotype likeness of things before they transpire; as, for instance, the prophecies of Isaiah are represented as "visions of things which he saw concerning Judah and Jerusalem;" also the vision which Peter, James, and John saw on the mount of transfiguration, representative of the glory which Jesus and the saints will have in the future age; and also, the vision of things beyond the power of utterance, which Paul saw and heard in Paradise, &c.

Again, symbols are sometimes employed to represent nations, kingdoms, empires, peoples, governments, powers—Heaven's heraldic signs of things to come, represented by the sun, moon, stars, heavens, earth, seas, &c.

PROPHETIC SYMBOLS.

Sun, Moon, and Stars—Symbolic of kings, princes, and nobles.

The Heavens—Symbolic of the Political Constitution of a nation or kingdom. As the constitution of a nation is the basis of law and government, so the heavens are said to rule.

The Earth—Symbolic of the People upon whom these heavenly constellations shed their glory.

The Sea—The People in a state of agitation.

Earthquake—A Revolution—a change of Government—a turning of things upside down.

Hail—Invasion.

Wild Beast—A roving, warlike power of a character and disposition akin to the representative beast.

Wings—Speed. When attached to a beast, irresistible and rapid conquest. Sometimes they denote shelter and protection.

Horns—Power—Strength.

Darkening of Sun and Moon, and Falling of Stars—The overthrow of thrones and principedoms, and the extinction of nobility, by reducing them to the level of the people.

The Rolling up the Heavens as a scroll—The rolling up and laying aside of a parchment, upon which the constitution of a nation is engrossed, when no longer in use.

The passing away of the Heavens and the Earth with a great noise—Great debate, clamor, and uproar among the people, consequent upon the extinction of their constitution and the loss of their nationality.

New Heavens and New Earth—A new Constitution and arrangement of things, which will effect a complete change in the character of the people.—*Millennial Advocate*.

The Jew.

THE Jew still walks the earth and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judea. If his name is associated with avarice and extortion, and spoken of in bitterness and scorn, yet in the morning of history it gathers round it recollections sacred and holy.

The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone, over the grave of her departed splendor.

The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throb through all the arteries of its vast empire. He, too, had seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sadly and gloomily on the relics of ancient power. Above him shines the clear sky, fair as when it looked down on the towers of Zion, but now, alas, beholds only a desolate city and unhappy land. The

world is his home. Trampled on and exiled, his name a badge of infamy, he still lives, full of ancestral pride. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.—N. Y. *Evangelist*.

What are we Looking for ?

THE term *we*, is here applied only to those who have upon a belief of the Gospel, put on the name of Christ in baptism,—and not the sect, or world generally. Were, I, indeed, to attempt to give a list of the varied speculative fancies and idle dreams of men of the present day, in regard to the prospective future, I should impose upon myself an arduous task.

Thousands there are who cherish the belief that could the doctrines of Swedenborg, or the New Jerusalem Church, be spread throughout the earth, her people would at once be raised to a perfect standard of morality. And a hundred other schemes are propagated for the world's redemption. But these, we know, always fail. None, save that grand scheme, planned by God himself, will ever prosper. Then brethren, let me ask, what are *we* looking for?

1. We look for a time which is near at hand, when Jesus of Nazareth shall descend in the clouds of heaven, invested with unlimited power, and great glory. *Acts* i. 10, 11; *Matt.* xxiv. 30.

2. At that time, all who have died in the faith will come forth from their graves, and all who are living, and love his appearing, will be changed, "in a moment, in the twinkling of an eye," and both possessing immortal, incorruptible bodies, will ascend into the air to meet the Lord of glory. Having met him, (and what a glorious meeting that will be!) they will return together, crowned with honor, and filled with joy. *1 Cor.* xv, 51, 52; *1 Thess.* iv. 16, 17.

3. This being accomplished, and the colossal power of Gog (Russia) being broken on Israel's mountains, *Ezek.* xxxix. 4, the Lord will establish his kingdom in the Holy Land, and proclaim it to all the kingdoms of the earth, calling on them to submit. Those who

are obstinate, and refuse to obey his mandate, will suffer his vengeance. *Ps.* ii. 7-12. While these scenes are being enacted, God's ancient people Israel, will be restored to their former possessions, and be brought forth from among the nations, never more to be cast out. The day of their exaltation will have come, and they will be the chief among the nations of the earth. *Isa.* xxx. 10; *Ezek.* xi. 16, 17; xxxix. 25-29; *Micah* ii. 12.

4. When the nations are thus subjected to Him "whose right it is" to reign, the glorious millennium so long spoken of, will commence, and the earth will be blest with abundance of peace. *Ps.* xxix. 11; lxxii. 7. In Mount Zion, the hill of the Lord's holiness, will sit the Son of David, enrobed in dazzling light, and surrounded by glorious messengers. *Isa.* xxiv. 23; *Micah* iv. 7. Those saints who are made kings will go forth to govern the people in righteousness and justice, *Dan.* vii. 18, 27; *Rev.* i. 6, while many of God's chosen ones will go to the ends of the earth, proclaiming the everlasting Gospel then promulgated.

These, brethren, are the glorious events which we are looking for, and hoping to attain unto. These are the sure words of prophecy, unto which we do well to take heed. Ours is a living hope—one which we can lay hold of, and not the vain hope that at death our winged souls will rise, through seas of ether unto the throne of the everlasting God, in the heaven of heavens, there to float forever, an intangible, unseen nonentity. Away with such vain philosophy.

When the resplendent glory of that golden age bursts forth in all its grandeur, the earth will shout with gladness, and it may be truly said, that—

"One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us,'
The dwellers in the vales and in the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

—Gospel Banner.

DR. CHALMERS says, a time will come when "God's own truth, expressed in God's own language, will form the universal creed of intelligent, and harmonized, and happy Christendom. When men's faith and their affections will come into more direct contact with heaven's original revelation; and the spirit of good will to man, which prompted heaven's message, will be felt in all its freshness and power: when the uproar of controversy is stilled, and its harsh and jarring discords have died away into everlasting silence."

A Sign of Messiah's Approach.

"Thou, O Gentile, standest by faith. If thou continuest not in the goodness of God thou shalt be cut off as was Israel."—*Paul.*

"Now, in that which I am about to say, I be very singular, nevertheless, such is my conviction of its truth that I will declare it, that never since the Reformation of the 16th Century, was there a period of weaker faith in the Church than at this present time, and I say so in the face of all the exertions which are making at home and abroad for the spreading of 'the gospel.' In proof of which it is well known, that among the Protestants of the continent of Europe, there has, for the last century, been such a decrease of faith, that every mystery of the gospel hath been entirely exploded, and the Christian revelation hath died away into a system of morals, its miracles explained away into juggling tricks, or deceptions of unlettered men, its prophecies set at nought, and its doctrines disputed and generally rejected; its discipline obsolete and foregone, and a thin, cold, meagre, nakedness hath come, instead of the warm and glorious apparel of Christ's doctrine and righteousness, with which the church was arrayed by the Apostles. The question might certainly be at this present time well asked of Christendom—When the Son of Man cometh, shall he find faith upon the earth? And," saith the Presbyterian Divine, whose writing this is, "with respect to ourselves, the best way of ascertaining the present condition of our churches compared with what they have been, is to take up the standards which were composed by the Reformers as the forms of their faith; and by these measure the knowledge, the discourse, and faith of modern times. The larger catechism of our church, upon which the ministers were wont to catechise the people of Scotland, is become like a great oak casting its leafless branches athwart the half of heaven; but, alas! stripped and bare, or happily with a few shoots or sprigs of tender green, in certain nooks and crevices of his mighty growth, and these rather aftergrowths, or chance grafts, rooted by the weather in his clefts, than any portion of his original vigor.

"And again, in the sister church (the Anglo-Hibernian Daughter of the Babylonian Mother) the forms of her service book, so devout, so deeply theological, are become a continual rebuke to the blank voice, blank ears, and blank understanding which they now entertain. Baptismal and communion services, comminations, fastings, and festivals, ordinations, and all the other revered forms of the Latin Church (to which she hath modelled herself rather than to the

primitive church being but hollow spectres of their former selves; like the ancient armor of our fathers, they mock their puny children, and leave us breathless, even to conceive the manly strength which once endured them, and with giant might did wield them to and fro. And time would fail me to show how faith, which heretofore was the strong trunk round which every muse did wreath her garland, hath become despised of them all; so that poetry, history, science, moral philosophy, law, and policy, and every thing else, whereby a people doth express the spirit it is of, have refused to be sustained any longer by religion.—They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns, which can hold no water.'

"And even among such as are Spiritual, there is a thinness, meagreness, and insufficiency of faith, a constant appeal to the useful, to the visible fruits, to the good that is done; and, above all signs of weakness, there is a glorying in one another, and a *praise of the age*, which go further than almost I dare express, to show men into what a misery and poverty we are come in respect of primitive faith. The intellect hath become all-sufficient. And such an intellect! We must preach from the intellect to the intellect, instead of preaching from the Word of God to the faith of his children. No one will believe, in fact, more than he can understand; and that is generally *as much as he can see the good of*. As an instance whereof, this doctrine of Christ's second appearing, which was wont to shine so bright in the eyes of the church, that they were always plunging forward to reach it before the time, hath become, through the decay of faith, almost forgotten; was, I really think, altogether forgotten, till, within these few years, some of God's faithful ones have made a strong effort to revive it again. And in general, the prophecies, *which are the great test of faith*, as being unseen, are given up by this clear-headed, sound-minded generation of believers! And the doctrines by which our fathers articulated the church, are become unapproachably high. And the whole organ of the world they have turned to the same flat key. So that, taken all for all, this last sign of Messiah's coming, drawn from the state of the Protestants, is always as strong to my mind as the three former, drawn from the aspect of the Catholic and Mohammedan powers."

The above is a true testimony against Babylon and her Daughters from the pen of a talented and popular "divine," whose discourses a few years ago, moved the heart of Britain from the Court of St. James' to the tappery of John O'Groat's. Editor.

'The Good Time Coming.'

IN the September Number of the "Banner" for 1853, is an article with the above head, and a few remarks in the next one on the following extract therein contained.

"The United States belong to our Lord, the Pope, and are *his property*; and the time is coming, Christians—before long too—when the Roman Catholic Religion will be the *only one allowed* among the people.

"Our church has had eighteen hundred years' experience—she is right, and has decreed it. She is infallible, and therefore cannot be wrong. We are all working to produce so desirable a result. *Our religion must, can, and should be supported by government.*"

Truly, the above are monstrous assertions, and will probably never receive their accomplishment; yet, there is no doubt, but that the Catholics are gaining a firmer foothold in this country than most people are aware of. No doubt but they look forward to the time when, not only the United States, but all the earth will be once more subject to the rule of the Pope. I think we may safely say, this never will be. The very thought is enough to chill the blood of every human heart. Popery has had its day, and such a day of dark superstition and bloody strife, it is to be hoped will never visit us again. When we look back on the time when licentious Popes had full power, being worshipped as gods; making kings, emperors, priests and all subject to their will; committing thousands of their fellow beings to the flames, and many thousands more to the cruel tortures of the Inquisition; I say to look back on these things, and think of their again obtaining a supremacy among us, is enough to make the blood run cold. No! my dear friends, Catholics may look for this as the good time coming, but *Christians* look for a better time. They look for the time when righteousness shall spread over the earth, and peace to the ends of the earth. I think it will be well briefly to contrast the two periods: the world as it was under the protecting arm of the Church of Rome, and as it will be under the protecting arm of the Redeemer of Zion. I will make a few extracts from "Dowling's History of Romanism," the first of which describes the terrible slaughter of the inhabitants of Beziers, who would not submit to the religion of Rome, but when the Pope's Legate sent to them to submit, they said, "Tell the Legate, that our city is good and strong—that our Lord will not fail to succour us in our great necessities, and rather than commit the baseness demanded of us, we would eat our own children."

After this, their enemies entered the city, and found themselves masters of it, before they had even formed their plan of attack. The knights learning that they had triumphed without fighting, applied to the Pope's legate, Arnold Amalric, to know how they should distinguish the Catholics from the heretics; to which he made this reply: "*Kill them all, the Lord will know well those that are his!*"

Though the stated population of Beziers was not over fifteen thousand persons, yet the influx of the people from the surrounding districts, especially women and children, was so large, that not less than sixty thousand persons were in the city when it was taken, and in this vast number, *not one person was spared alive!* The terrified and defenceless women, with their babes, as well as many of the men, took refuge in the churches, but they afforded no protection from these blood-thirsty popish zealots. Thousands were slain in the churches, and the blood of the murdered victims slain by the *holy warriors*, drenched the very altars, and flowed in crimson torrents through the streets. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all they thought worth carrying off, they set fire to the city, in every part at once, and reduced it to a vast funeral pile. Not a house remained standing, *not one human being was left alive!*

Does not this speak well for that pure, holy, guiltless church? Pure indeed! She is corrupt from the Pope to his meanest vassal. How speak the lives of Pope Sergius III., John X., John XI., John XII., Benedict IX., and a host of other Popes? With reference to the last named we give the following: "He was placed on the papal throne at the age of eighteen years, A.D. 1033. His vicious life can only find a parallel in that of the most debauched of the Roman Emperors, Heliogabalus, Commodus, or Caligula. The Romans, shocked at his daily public debaucheries, more than once expelled him from the city, but by means of the emperors, or some other powerful friends, he was as often restored. Finding himself, at length, an object of public abhorrence, on account of his flagitious crimes, he finally sold the popedom to his successor, Gregory VI., and betook himself to a private life, rioting without control in all manner of uncleanness."

Of course this man claimed to be God's Vicegerent on earth. Oh, thou "Mother of Harlots," where does thy corruption end?

The following are a part of the maxims of Gregory VII., who probably held more

power over the kings and emperors than any other Pope.

1. The Roman pontiff alone should of right be styled Universal Bishop.

2. All princes are to kiss his foot, and pay that mark of distinction to him alone.

3. It is lawful for him to depose emperors.

4. He is to be judged by no man.

5. His judgment no man can reverse, but he can reverse all other judgments.

6. The Roman church has never erred, nor will she ever err, according to Scripture.

These maxims serve to show what preposterous ideas these base men had.

I will make a few extracts showing the absolute subjection of kings and emperors to the will of the Pope. The first instance is that of the Emperor Henry IV., who was rather obstinate, but who finally did penance at the gate of the Pope's palace. "At length, after continuing for three successive days, from morning till evening, in a woollen shirt, and with naked feet, and fasting, in the cold month of January, the humbled emperor was admitted into the palace, and allowed the superlative honor of *kissing the Pope's toe*."

Another instance is that of King Henry II. of England, and Louis VII. of France, meeting Pope Alexander and at once dismounting and holding each of them, one of the reins of his bridle, walked on foot by his side, and conducted him in that submissive manner into the castle.

King John, also, another obstinate man, was brought down low. He surrendered his kingdoms to the Pope, and gave his crown on bended knees to the Pope's legate, receiving all back as fiefs of the holy See.

Thus we see how kings and kingdoms submitted to the will of his Holiness, the Pope, but rejoice to think that the time is near at hand when this Man of Sin shall be destroyed by the brightness of the Lord's appearing; when he shall come the second time, not as the despised Nazarene, but as a Mighty Conqueror, to subdue the nations. And when "that great city, which reigneth over the kings of the earth," (Rome) shall receive her plagues in one day, even "death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her." "For her sins have reached unto heaven, and God hath remembered her iniquities." She is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And on her forehead is a name written, "*Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth.*"

Then those who have prospered by her evil devices shall stand afar off, saying, "Alas, alas! that great city, Babylon, that mighty city! for in one hour is thy judgment come," *Rev. xviii. 10.* O, thou wretched, bloody city, thou who hast spilt righteous blood, then the hour of thy judgment shall have come, and "the cup which thou hast filled shall be filled to thee double." Thus shall this mighty abomination of past and present ages, be utterly swept from the face of the earth, to make way, as it were, for the glories of the Future, or Millennial Age. Christ shall then rule the world in righteousness and peace for one thousand years. Then "his name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." And to those who have suffered trial and persecution for his name's sake, he will grant honor, power, and immortality.—*Gospel Banner.*

The Present Condition of Turkey.

"THE Eastern war is ended; peace has been formally declared; yet the problem still remains unsolved. What is to become of Turkey? The philo-Russian party, outside of the dominions of the Czar, admit, that the unlimited extension of the provisions of the treaty of Kainardji, demanded in 1853 by Prince MENSCHIKOFF, and the subsequent refusal of the Court of St. Petersburg to withdraw the army of invasion from the Principalities, excepting on conditions that would have annihilated the independence of Turkey as an Empire, were two gross blunders, which Russia has had to expiate severely, and which have introduced inextricable confusion into the Eastern question. Nevertheless, there never has been a moment in the history of Turkey when Cossack prognostications and the prediction of NICHOLAS concerning "*the sick man*" were in more complete process of verification than at present. The more recent events of the war; the terms upon which peace has been concluded, and the preliminary Constantinople Conferences, demonstrate the enlightened wisdom of the Court of St. Petersburg in forming their political premises, however hasty may have been the conclusions to which they led.

"The deplorable state of decay into which Turkey has fallen is most evidently shown by the failure of every attempt of the Allies to galvanize it into life. Its cohesive power is gone, and it crumbles even where it was expected to retain elements of solidity and strength. The puerile jealousies and avarice of OMAR PACHA have shown how little reliance is to be placed upon its ablest command-

ers; the corruption of MEHEMET ALI PACHA and of RESCHID PACHA betoken the state of the Divan; south of the Balkan the administration of local affairs has virtually passed under French dictation, and civil war is only averted from the Principalities by Austrian occupation; Asia Minor is divided among scores of petty despots; and the Sultan has partially yielded to the encroachments of the Rayahs, whom he fears and hates, and hopes to betray. It was predicted, when the war began, that such a sight as tens of thousands of the bravest troops of England and France, assembled from such vast distances to defend her coasts, would have aroused a spirit of martial enthusiasm throughout the length and breadth of the Turkish Empire. It was believed that ABDUL MEDJID would emulate the valor of MAHOMED, the Conqueror—gird on the war harness, and, as the Father of the Faithful, preach a crusade against his Cossack oppressors, in which he would himself take the chief and boldest part. All honor to the heroes, native and foreign, who have bled in Asia, on the Danube, and in the Crimea! But what has been done by the effeminate being who inherits the sword of AMURATH, the Cruel? He has permitted rivers of blood to flow in his defence; has flattered the Cabinets who have served him; and presented Arabian horses to the monarchs of England, France, and Sardinia! He has not adopted a single independent measure, nor displayed any desire to participate in the dangers which others have undertaken in his behalf. In the midst of military movements and diplomatic negotiations, the seraglio has continued, as in days of yore, to be the scene of palace intrigue: and while three hundred thousand men have died at the foot of his throne, the Sultan has recalled, by his licentiousness and debauchery, the darkest days of the most unscrupulous Pashaliks.

“At the commencement of hostilities, the Turkish force, with its Egyptian contingent, numbered 240,000 men. Of this number, over half have been lost by the fevers of the Danube and Balaklava, and the reverses of the Asiatic Generals; but while England and France have quadrupled their troops who had been destroyed by disease and war, the Turkish conscriptions have produced fewer than 40,000 raw, undisciplined youths, to patch out the remnant of their army. The short-lived enthusiasm of 1853 had disappeared before the middle of the ensuing year, and the aggregate of Turkish, Egyptian and Tunisian forces amounts now to less than 150,000 men. If it is remembered that a large portion of these are disaffected, that their leaders cannot be trusted, and that revolt everywhere threatens, from the northern boundary of Armenia to the Pruth, some

idea may be formed of the unsettled state in which peace will have found the Ottoman dominions.

“Of the finances of Turkey, little has been known of late, excepting that in spite of the £5,000,000 Turkish loan, (which, it is acknowledged, was spent most discreditably, notwithstanding the promise of the English and French ministers that it should be properly employed, under the supervision of the Allies,) public and private confidence is destroyed, and the Empire is reduced to absolute bankruptcy. The disorders of the last year have enabled those occupying high places at Constantinople to speculate to a degree, beyond all former precedent, and the local Pashas have followed the example of the Court. The wheels of Government could not revolve without foreign assistance, if no other obstacle existed, and the continued occupation by the French of Constantinople, as well as other strongholds of Turkey, may be looked for, as security for the payment of the debts which have been and will continue to be incurred.

“The concessions which have recently been made by the Sultan to the Rayahs are, we fear, very much exaggerated in importance by those who do not understand the condition of the Christians of Turkey. The fact is, that Christians have, for several years past, enjoyed every practical advantage which is allotted to the Turks, while the restrictive laws of the Empire have been so interpreted as to exempt them from military duty and various social annoyance to which Mahometans are subjected. A significant proof of the light in which Christians in Turkey look upon the interference of the English and French in their behalf, is to be found in the protest of the Armenians against the late decree of the Sultan. The oily Armenians, whose cruel persecutions by the Turks have been wept over by our philanthropists, foresee an end to their monopoly of loans, the reversion of Government offices, and those rich pickings which they have hitherto enjoyed; and they consider the so-called future “privileges” of Christians a by no means desirable result of the present war. Roman Catholics and Protestants may be, under the protection of consuls, gainers, and the power of erecting new Churches and propagating Christianity is not to be despised; but the political effect of these changes cannot but hasten the dissolution of the “sick man.”

“Had NICHOLAS had patience as well as energy, prudence in the same proportion as zeal, the descendants of OTHMAN would have been, in time, replaced at Constantinople, by monarchs of the house of ROMANOFF, without the sword having been drawn from the scabbard. As it is, Turkey is saved from Russia; but

its internal condition is worse than it ever has been ; and notwithstanding the present peace, it will remain a dead political carcass in the midst of European States, and perhaps the breeder of wars for generations yet to come.—*N. Y. Paper.*

Louis Napoleon's Fixity of Purpose.

THE following is from ALISON's new volume of the *History of Europe*, in relation to LOUIS NAPOLEON's belief that he would one day rule over the destinies of France. It appears as a foot note in ALISON :

"The idea of a destiny, and his having a mission to perform, was throughout a fixed one in LOUIS NAPOLEON's mind. No disasters shook his confidence in his star or his belief in the ultimate fulfilment of his destiny. This is well-known to all who were intimate with him in this country after he returned from America in 1837. Among other noble houses the hospitality of which he shared was that of the duke of MONTROSE, at Buchanan, near Lochlomond, and the Duke of HAMILTON, at Brodick Castle, in the Island of Arran. His manner in both was grave and taciturn ; he was wrapt in the contemplation of the future, and indifferent to the present. In 1839, the present Earl of W——, then Lord B——, came to visit the author, after having been some days with Louis Napoleon at Buchanan House. One of the first things he said was, 'Only think of that young man, Louis Napoleon. Nothing can persuade him he is not to be Emperor of France. The Strasburg affair has not in the least shaken him ; he is thinking constantly of what he is to do when on the throne.' The Duke of N—— also said to the author in 1854, 'Several years ago, before the Revolution of 1848, I met Louis Napoleon often at Brodick Castle, in Arran. We frequently went out to shoot together ; neither cared much for the sport, and we soon sat down on a heathery brow of Goatfell, and began to speak seriously. He always opened these conferences by discoursing on what he would do when he was Emperor of France. Among other things he said he would obtain a grant from the Chambers to drain the marshes of the Bries, which you know, once fully cultivated, became flooded, when the inhabitants, who were chiefly Protestants, left the country on the revocation of the Edict of Nantes ; and, what is very curious, I see in the newspapers of the day that he has got a grant of two millions of francs from the Chambers, to begin the draining of these very marshes.' All that belongs to Louis Napoleon is now public property, and these noble persons will for-

give the author if he endeavors to rescue from oblivion anecdotes so eminently illustrative of the *fixity of purpose* which is the most remarkable feature in that very eminent man's character. This idea of destiny, of a star, or a mission, which are only different words for the same thing, will be found to have been a fixed belief in most men who attain to ultimate greatness. Whether it is that the disposition of mind which leads to such a belief works out its own accomplishment, by the energy and perseverance which it infuses into the character, and which enables its possessor to rise superior to all the storms of fate, or that Providence darkly reveals to the chosen instruments of great things—'the vessels of honor,' to which the working out of its purposes in human affairs is intrusted—enough of the future to secure its accomplishment, will forever remain a mystery in this world."

Russia.

"RUSSIA, disabled at last, can no longer threaten and injure Turkey ; she has lost likewise, her influence over the Christian population of that country ; and, moreover, Alexander II. has surrendered his ancestral policy regarding the Ottoman." Such are the triumphant dicta of European publicists, belonging to the Allies, in their comments on the Treaty of Paris ; but they seem to be marked by no very profound or far-seeing wisdom. Nor, indeed, could the philosophic truth on the subject be expected from such a source, under the present circumstances. The recent ensanguined foe must remain a bitter opponent even after the battle is over ; besides, the necessity of persuading the people of the West that the war has been worth all it has cost, renders exaggeration quite natural on the part of these writers. It becomes, then, so much the more proper for us, at this distance from the scene of conflict, to consult the light of impartial facts and of history respecting these allegations, and to endeavor to ascertain whether Russia has really suffered any vital injury, which can *avert* or much hinder the normal development of her career.

Undoubtedly Russia emerges from the war with ghastly gashes ; wounded, too, in her pride and prestige. But the treaty closing this drama has, more forcibly than many preceding it, a material and moral view, and in each a transient and permanent side. The losses of Russia—even the reduction of the sovereignty over her shores—at the worst for her, count only as material diminutions ; but such a huge and vigorous po-

litical tree, after being clipped and hedged, in, must sprout anew, with health and strength undiminished. The new state of things created by the peace for Turkey and the Christians there, may apparently diminish the Russian influence over them during a short time, but in the long run it may throw these same Christians more fully into the arms of the Northern Power. The political, and, still more, the religious current so powerful among the Eastern nations of old, uniting them with Russia, cannot at once be diverted, much less absorbed. Traditions and recollections are not easily destroyed in the popular heart. Besides, it will be very easy for the partisans of Russia, between Cape Matapan and the Pruth—and they are very numerous—to represent to the people that all the concessions and rights, as well as the administrative ameliorations, conceded to them in the Principalities and throughout the Ottoman Empire, result from the efforts and sacrifices of Russia. They may be made to perceive that but for the war all this would not have been wrested from the Porte; and that the contest originated solely in the demand of Russia concerning this object. Without this provocation neither France nor England would ever have taken any decided step in the matter.

Moreover, the Greek Catholic Church which, during centuries of oppression and martyrdom, consoled the Christians of Turkey while preserving their religious and national sentiments, will now be exposed to new trials and dangers. The Romanism and Protestantism of the West under the protection of France, Austria and England, are preparing for a campaign of propagandism in the heart of that communion. Their missionaries will seek to make converts more among the Eastern Christians than among the Mohammedans. But the ties of the people to that Church will not be easily sundered, or her influence destroyed; and her hope of temporal salvation will lie in being drawn more closely than hitherto to the bosom of her secure and powerful sisters in Russia. Under these circumstances the influence of the Czar over the immense majority of the Christian inhabitants of Turkey being fostered by the Greek and Slavonic clergy, will still overshadow that of his Western antagonists. Though Alexander II. may wish to abandon the so-called hereditary policy of the Empire from the time of Peter the Great, it will be beyond his power.

Only those wholly unacquainted with the laws which give life and development to nations—as diplomats and politicians generally are—consider this policy as of personal origin, and hence capable of being destroyed by

an individual fiat. But the Russian tendency and march toward the south, toward Constantinople, is as old as the existence of the Empire; it was, it is, and will be until fulfilled, a necessary condition of its material and immaterial growth and development. The greatest rivers of Russia running through her richest territories, point to the south, and make a national contact with the Mediterranean indispensable for commercial purposes. Destiny seems to have traced out this policy from the beginning, long centuries ago, indeed. It began, probably, in the fifth century with the city of Novgorod, the commercial link between the North of Europe and the Orient, and was distinctly pronounced in the ninth century, immediately on the foundation of the empire on the Dnieper by the Varægnes. Their heathen progeny poured around the Euxine, overflowing its shores to the Caucasian slopes, stormed the gates of Constantinople, and shook the thrones of the Porphyrogenes. The nation, christianized, did the same thing afterward. The domination of the Tartars temporarily arrested this current, but it resumed its course so soon as that yoke was broken. The Ivans pushed simultaneously toward the Baltic, toward the Black and Caspian Seas, and the North Pacific Ocean. Under them, religion became identified with this policy, and a marriage with an heiress of the Moslem destroyed the Byzantine throne and gave a certain documentary legality to their aspirations. The Romanoffs, under Peter and his successors, have only carried out what had been for centuries the mainspring of the national life and action. Transient events may arrest this movement for a time, but it will constantly seek to be renewed and with increased force. Can any man, can Alexander II., divert or destroy it?

It is now evidently the interest of Russia to protract, as long as possible, the agony of the Ottoman Empire. Time, ever the best ally of Russia, will work for her. The death and decomposition of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilization, turning to profit the experience for which she has now so dearly paid. What she loses in a naval and military point of view by the neutralization of the Black Sea, she will gain in a different manner in other waters and on new fields. No one supposes that she will meekly cross her hands on her lap. She will immediately go to work and avail herself of fresh resources. The old battle-ships sunk in the bay of Sebastopol will reappear, more numerous and powerful, as steamers and screw-propellers, on other wa-

ters. Navy-yards will be built at Archangel on the White Sea, and the mouth of the Amoor on the Pacific; both having better materials for the construction of vessels than the ports of the Euxine, while to the Amoor machinery may be easily forwarded from the United States. This new basis for a powerful navy is sure and independent, no Dardanelles being there to impede the movement of ships.

The war, it is true, has been with disaster for Russia. But disasters have always proved advantageous for her growth. One is astonished in taking a bird's eye view of her history, and comparing it with that of most other nations, past or present. Indeed, the history of Russia, in its development, bears a similitude to the various epochs of the geological formation of the earth. Russia has stood already about twelve centuries; a lapse of time during which many other empires, for example Persia, and above all Rome, were born, rose, shook the world and fell; or during which others, of modern fame, though chronologically posterior, have reached seemingly the limits of their geographical extension as well as of their internal material development and population. Russia, in this respect, has scarcely entered upon her youth, and her limitless resources are as yet mainly untouched. As geological history is marked by epochs of life-destroying convulsions and revolutions, so in the history of Russia the invasion and long dominion of the Tartars, the invasion of the Poles in the seventeenth century, and the invasion of 1812, threatened to destroy her independence and nationality. And so, after the terrific convulsions of the globe, nature, resuming her powers, bursts forth in new and more perfect creations, so Russia, after each of those prostrating events, has always risen more vigorous, active and expansive. So will it be now. After all, this war has been a salutary and purifying tempest for her and for the world. It has shown to the ruler and the nation that power or greatness is not encompassed wholly by military organization, but must repose on industrial and intellectual development penetrating all the popular strata. The war has been an electric spark, awakening powers of mind and national resources hitherto hidden.

Long before the end of the present century under the action of general statistical laws the population of Russia, even in her present limits between Germany, the Pruth, and the Pacific Ocean, must naturally reach one hundred millions, or nearly half the population of the rest of Europe; and this on an area where five times that number can live and move comfortably. This mass of people of one and the same creed, language, tradi-

tions and aspirations, will then possess a comparatively much higher degree of mental culture than the present generation. Nets of railroads will cover their territory, running, not through solitudes, but through animated and cultivated regions. Russia will acquire a power of elasticity, of contraction and expansion, centupling her gigantic forces. Such a mass, well organized and endowed with normal life, must unavoidably—for good or for evil—wield a momentous influence in the policy or destinies of European States. Russia, like a steadily rising tide, may be momentarily checked; but it will overflow with renewed force any artificial dam. Should, therefore, the relations of nations for the future be guided by the old spirit of rivalry and jealousy, should the force of mutual prejudice and disparagement still overcloud higher impulses, then it is easy to comprehend the pang of fear thrilling through European politicians at the sight of the huge form of Russia and her vast growth and capacities.

Immersion into Three Names.

In the last number of *The Expositor* that has come to hand, its editor expresses an earnest desire that we will state, what we consider the word of God requires of men to qualify them for immersion, so as to constitute that use of water the "One Baptism." Our conversation with "*Josedec*" upon that subject was written and printed off before his request arrived. We hope, however, that he will find his request fully complied with; and that nothing will remain, but for him to renounce his old sectarian immersion into THREE DIVINE NAMES, on the basis of a joint-belief with the old demons, who "*believed and trembled*;" and without delay, to arise, and be baptized, on an enlightened Abrahamic faith of the Gospel, or glad tidings, of the Kingdom of God, into the ONE SOLE NAME under heaven given among men, in, by, and through, which, they can alone be justified unto endless life and blessedness in the Kingdom of God. This hope relates not to him exclusively, but to all preachers and writers, who have been dipped into the three Divine names, or into denominational names, or into any traditions other than those delivered through the prophets and through Jesus and his apostles, for obedience to the faith, which is one and inseparable from an unmistakable call to the Kingdom and glory of God.

EDITOR.

May 14, 1856.

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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Nature and Machinery of the Kingdom.

(Transcribed and corrected for the Herald)

THE Feast of Tabernacles having been adopted as the means of attraction, and all nations being politically gathered together to Jerusalem as the centre of dominion, the kingdom of the Son of Man, will have been established upon earth, and the prophecy of Isaiah fulfilled—"Behold a king shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as a hiding place from the wind; as a covert from the tempest;" "as rivers of water in a dry place; as the shadow of a great rock in a weary land."

After the descent of the Lord upon the Mount of Olives, it is evident that the kingdom of Christ will not be immediately set up, for "Judah shall fight at Jerusalem," and the sons of Zion shall be raised up against the sons of Greece.—*Zech. ix. xiv.* A period of war shall immediately precede the second appearing. (The present war is the beginning or first stage of that period.—*Editor Herald.*) In the course of this war-period Messiah will appear, and call into operation the military qualities of his people. The Feast of Trumpets being accomplished, the Lord Jesus will begin to reign as King of Israel, and occupy the hereditary throne of David. The mock inscription affixed to the cross shall then be realized and made good. When Pilate answered the remonstrances of the Chief Priests by saying, "What I have written I have written," he little imagined that he had spoken a divine truth; that the immutability of his purpose was a symbol of the immutability of the inscription, and that the whole creation in the heavens and the earth, should for ages bow before that title—"THE KING OF THE JEWS!" As king of Israel, He will reestablish Jerusalem, and divide the land among the twelve tribes—*Ezekiel*. Having completely reestablished

them, He will then extend their kingdom from the Nile to the Euphrates, fulfilling at last the promise made to Abraham so many years before; and in doing this, he will necessarily subdue all those lawless tribes, the sons of Ishmael, Ammon, and Edom, who now under various names, occupy the Syrian deserts. He will also divide the Mount of Olives by an earthquake, and from the hidden springs within the recesses of the mountain, he will produce a fountain of "living water," which shall flow east and west across the land of Israel, fertilizing the districts through which it flows, and changing the bituminous waves of the Dead Sea to life and freshness. He will also revive and purify the surrounding climates and the barren soil, and thus the promised land will become more fertile and beautiful than any other district of the world; and the promise in Isaiah shall be fulfilled—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon."—*Isai. xxxv. ; Ezek. ; Gen. xv.*

The land of Israel having been from the earliest ages, the hereditary kingdom of Messiah, will at all times be the principal object of his care. During the reign of the Age to Come, it will become, as it were, the Garden of Eden (that is, PARADISE—*Editor*) in the midst of the earth—perfect in its soil, its aspect, and its climate, and all but perfect in its occupants. "Thy people shall be all righteous," is the promise made to Jerusalem, when the prophet Isaiah speaks of the Millennial Reign: "Violence shall no more be heard in thy land; wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise." That remarkable description of earthly felicity, which is given in the latter part of *Isai. lxxv.*, undoubtedly refers to the land, and the people

of Israel ; and it is highly improbable that it has any reference to the world at large during the Age to Come, as some writers suppose. It seems to be confined to Israel alone, as being the hereditary people of the Messiah ; and therefore the objects of his especial care. Thus Jerusalem will become the capital city, and the land of Israel the garden of the world.

But while the Lord reigns over Israel as the son of David, he will also reign over the earth at large as the Son of Man, and as the Redeemer of the whole terrestrial creation. Obdient unto death, he has, with his blood, purchased a'l things to himself; from man to the meanest insect, and to the herbs of the field. Therefore a day must come, in which He shall assert His sovereign right over all terrestrial creation : not only in his secret providence, but in His visible supremacy. He must at some time exhibit an open authority as the Son of Man, the purchaser. For this purpose He will assume the sovereignty of the whole earth, and everything therein ; until the time when he shall "deliver up the kingdom to God, even the Father." Between the assumption and sacerdotal abdication of this earthly kingdom, there is an interval of a thousand years ; which constitutes the reign of the Lord as Son of Man and Son of David, distinct altogether from his reign after the millennial period.

The annual assemblage of all nations at Jerusalem, will form a permanent bond of union between the Lord and His subjects, and the manifestation of His glory in the Temple, will in itself be sufficient to bend mankind to his authority. Yet it appears from Scripture, that he will permit existing kingdoms to continue during the Millennial Reign, with Monarchs, but not mortal ones, to govern the nations in the character of His Lieutenants. An independent sovereignty during the reign of Christ, is not to be imagined ; but it is easy to understand that Princes will occupy thrones as Viceroys of Him as their Chief. The Lord Jesus will be the head, and the kings of the nations, His viceregal and fraternal associates. Submission to the Son of Man by gospel obedience before His appearing, being the especial condition upon which monarchical power may be attained in the Age to Come.

It is sometimes imagined that the Millennial Reign will be a time of perfection, both in nature and in man. This opinion, however, is contradicted by many passages of Scripture, which prove that the whole of the personal reign of Christ is a period of judgment. The world has been tried under every form of government, and has failed under each. It was placed at the first under the supremacy of Adam, who was king of all living things,

and himself the only man in his universal empire. He fell ; and from that day no universal empire has been allowed. Cain and Adam divided the earth between them ; not as monarchs, but as patriarchs. Then succeeded the patriarchal government of Noah in a new world, rescued from the flood. Then the kingdoms of Nineveh, of Egypt, of Sicyon, and all the oldest monarchies of the world. Then followed the republican governments of Greece and Rome. Then aristocracies, oligarchies, and hierarchies. All of them failed. Even the theocracy of Israel, having God himself for king, even this could not stand so long as mortal men were administrators of its law. To the present hour, no form of government can last beyond a limited period. Corruption, the love of money, and the contending interests of an increasing population, deprave the hearts of men, and render them incapable of self-government. We may observe that at present, both in England and elsewhere, every man cries out for a share in the government ; while there is not one man in a thousand who would not govern, or rather misgovern the whole nation with no other object than his own narrow interests. Having thus left man to himself for nearly 6000 years, which has proved his utter insufficiency ; the probation has extended to the last stage of endurance ; the Lord will, therefore, descend in person to revoke all government into His own hands. But this very revocation of government implies a *revolution*, and a revolution implies a period of judgment. Old systems are to be broken up ; old habits conquered ; rebellious nations to be coerced ; reluctant minds to be controlled. All things are to become *new* ! Accordingly we need not be surprized to learn from Zachariah, that some nations of the earth will refuse to go up to Jerusalem to keep the Feast of Tabernacles. And as that Feast will constitute the *pivot* of the kingdom of Christ, to refuse to attend it, will amount to a declaration of independence. For this reason, the heaviest judgments are threatened against all who refuse their presence at that feast. The principal judgment will consist in withholding rain from the refractory nations ; and thus compelling them to choose between famine and obedience—"And if the family of Egypt go not up (which, in the course of nature, does not require rain) there shall be the plague wherewith the Lord shall smite the nations that come not up to keep the Feast of Tabernacles—*Zech. xiv.* These words clearly prove that during the Millennial period there will be refractory nations, and national judgments. And *Isai., lxxv.* equally proves that sin and death shall still be found upon earth, even in the most fa-

vored countries—"The child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed." The reign of Christ is in fact, a *period of transition*: it is a transition from the government of animal men to the government of God. The *Old Man* has governed the world for nearly 6000 years, and everything has become worse and worse unto this day. After the Millennial Reign, a new system will arise, in which God shall be all and in all; and then everything will be perfect, as well as everlasting. But in the interval between the two, the reign of Christ comes in, which is a period of transition, and therefore combines some of the imperfections of the former state with the perfections of the latter state; and partakes partly of the nature of things purely human, and partly of that of the kingdom of God: the imperfections, we need scarcely say, being in the persons governed, not in the Governor himself. For this reason the Millennial Reign is not assigned to the supremacy of mere man, nor administered by God only, but as a transition state, it is bestowed on one who is the divine fulness *bodily* manifested—the Man Jesus the anointed. The twofold nature of the Sovereign corresponding to the twofold character of the period itself.

The fitness or propriety of this divine conception is easily discovered. Were the world to pass abruptly from the government of the Old Adam, to the immediate government of God, the change would be too great to be sustained. Men would be overwhelmed and stunned by the awful presence of the Divine Majesty revealed without one interposing cloud. The terrors of the godhead would overpower the exercise of *free will*, and there could be no moral principle displayed where fear alone would predominate above every other passion. But the Son of Man unites the form and the feeling of man with the omnipotence of God. "As God of the whole earth," he can do what he will; but his relationship to man lays a restraint upon His power. It is a principle of law, that every man must be tried by his peers. Were a man to be tried by one infinitely different from himself, this maxim would be violated. But when he is placed under the government, and when he is brought before the judgment seat of Christ, the principles of equity are maintained. "All things happen alike to all." The wicked are the most prosperous; and what is still more trying to human reason, we observe that the people of God (as they are supposed to be) who act with inconsistency themselves not only prosper in their worldly schemes, but are the very first to censure others who have acted with greater honesty than they; and the most worldly

minded "Christian" is always the first to preach to others less worldly than himself! Of all the iniquities of the present state, this appears the most flagrant—for the unbeliever can only prosper for a few years; his time will come. But a true believer will prosper through eternity. But if he have sacrificed his christian principles for the sake of worldly advancement, is there to be no requital for this? Assuredly there will be; for God is just! The kingdom of the Son of Man provides a compensation for all inequalities, and a retribution for the ill doing of the members of the body. Our Lord himself has promised that those who lose for His sake, *and the Gospel's*, shall receive an hundred fold. And this recompense will undoubtedly be made in the distribution of the honors and decorations of the kingdom of Christ. Those who lose anything in this world for the truth, shall gain a hundredfold in the Age to Come; *not* in the imaginary glories of an unknown heaven, but in the real authority of the Millennial Kingdom. While those believers of the one-talent class will be bound hand and foot, and driven out from the presence of the King into outer darkness among the enemy. On the one hand some will be made rulers over "ten cities," others over "five;" while those who have held the gospel of the kingdom as subordinate to their worldly advancement, will be excluded from the glory, honor, and dominion of the kingdom. The imaginary heaven, which is the common hope of professors affords no standard of reward; it offers no tangible object by which we can estimate the distinction between the diligent improver of talents, and he who carefully hides his trust. We cannot form a conception of the place itself; and therefore we can form no conception of its rewards. And it is for this very reason that we find the so-called "Christian Church," sunk so low that it is impossible to distinguish the believer and the unbeliever. But the kingdom of the Son of Man is a tangible object; it is perfectly holy, for it is the kingdom of the Holy One of Israel. It is *heavenly*, for its constitution is heavenly. It is *spiritual*, for it is indestructible, and regulated by the laws, and by the love of Christ. And yet it is a visible reality, which all may comprehend with their mind, and estimate with their senses. For it is an authority exercised by saints over mortal men upon the earth. And thus the Millennial Kingdom presents us with a scale of retribution which all may understand; and according to which obedient believers will attain to proportionate exaltation and distinction; and the disobedient and indolent meet also with their deserts.

The dominion will have been taken from

the hands of men, and revoked into the hands of the Son of God. In that new kingdom, the art, the policy, the violence, the fraud, of mere worldly government will be forever thrown aside. The Lion of the Tribe of Judah is too mighty to require the aid of artifice. His rules by sublime wisdom and by invincible power, and into His government no manner qualities shall enter. He is also infinitely just, and rewards "every man according to his works." Disobedient unbelievers of the world, and believers who make friends with the world, which is the enemy of God, are cast into outer darkness, and there all their thoughts perish! The true believer has a throne in the heavens which have become Jehovah's and His anointed's—and *no ideal throne* either. The dominion of the saints will be as political and real as the throne of Britain; but those who have renounced the world, and have been content to renounce it, will be promoted to the exclusion of those who preach against the world to others, and yet seek after it with all diligence for themselves!

Again, in that great day some forgotten saint will arise alone in the deserted cemetery amidst ruined walls and lonely woods. His companions and friends still sleep around him, and he is only counted worthy of the resurrection of the just. The fields in which he toiled are possessed by strangers; the home where he lived and died, with all its touching recollections is trodden into dust. As the hills and vales, and rivers of his birth-place present their well-known forms, the shadows of departed ages steal across his breast. The sports of childhood, the passions of youth, the cares of manhood, the tranquillity of age, are all associated with the scene before him. With no unholy thought, he turns backward to the scenes of the past; and still feels a natural interest in all natural things. His resurrection, though it has equalled him with angels, has left him still—a *man*. The brightness of the present does not quite efface the long-loved melancholy of the past. How appropriate would it be were he now glorified to be appointed ruler over the very spot where he once dwelt—were he to govern where he once served; to be honored where once he was despised. Were the incorruptible to show forth his power where the corruptible was struck down. Were the immortal to live where once the mortal died!

That the saints shall rule over and upon the earth is so plainly asserted in Scripture, that it is only by the usual artifices of spiritualizers, that this divine conception has been obscured. A spiritualizer will sooner annihilate the Word of God than give up his favorite prejudices. "The kingdom and dominion *under the whole heaven* shall be given to the

people of the saints of the Most High Ones" Such are the words of Daniel. And surely "*under the heaven*" cannot mean *above* it. If the saints were only to reign *in heaven*, or, were there no earth for them to govern, it would in that case be said that the dominion should be given to them *in the heavens*, or *above the heaven*; but not *under the heaven*. Nor, again can this be applied to the *spiritual* reign of Christ, for it happens to be found in Dan. vii., which expressly describes the coming of the Lord to judgment. And what is still more remarkable, the same passage which describes the judgment informs us that the first three empires of Daniel are to continue even after the coming of the Lord. It is, therefore, self-evident that this prophecy cannot relate to the end of the world; since the first three empires are still to exist even *after* the judgment. Nor can it refer to a supposed "*heavenly*" jurisdiction of the saints since it expressly foretells that dominion shall be given them "*under the whole heavens*" of the Four Beasts, to say nothing of what is beyond.

The physical perfection of the kingdom of Christ is described everywhere as equal to the moral, and the moral perfection is consistent with the physical. The physical perfection is described in Ps. lxxii., and evidently extends far beyond the limits of the land of Israel to the ends of the earth. The moral perfection is described in Ps. ci., in which the Lord, as Son of Man, unfolds the grand principles of his government, and publishes his manifesto, which the mightiest sovereigns must obey, or perish from the way.

Although the Millennial period will be far better than the present, it will not be a time of a actual perfection. Perfection belongs only to "the New Heavens and Earth" after the millennial shall have passed away. The nations of the earth having been first subdued will afterwards be enlightened; for the knowledge of the Lord will spread everywhere. But it appears that the enlightenment will not be universally perfect in its results, since some nations will refuse to come up to the Feast of Tabernacles; and yet it must be general. The appointment of the saints as priestly governors of the world is also an evidence of imperfection; for in a state of perfection no sacerdotal machinery of government would be required. It is also threatened in Isaiah lx., that "the kingdom and nation that will not serve Israel shall perish"—which is another proof of resistance and of compulsion during the Millennial Reign.

The government exercised by the saints during the Millennial period, or Age to Come, is, however, a subject too remarkable to be passed over slightly:—nothing is more

galling to the mind of a mere worldly man. At present all the powers of government are committed to the ungodly. The idea of ruling the world according to the will of God is too hateful to be endured. Every ignorant upstart; every adventurer; every infidel, is listened to in preference to the Oracles of God. And above all, it is now the universal feeling that the time has nearly arrived when "the people" are to govern themselves; and every man is to be a king, though without a kingdom. What would be the surprize and indignation of "the Sovereign People," were they told all their schemes are in vain. That in a few years more, the government shall be taken forever from the multitude, who are incapable of conducting it, and given over to the very persons to whom no one now would vouchsafe to entrust it—to the Saints of the most High. The government which the multitude has tried in vain to conduct shall be entrusted to those who shall then be fitted to conduct it. The statesmen, warriors, philosophers, and orators who alone are now depended on, shall then be laid aside, and the saint who had been made wise unto salvation, shall sway the authority of which the man of the world was not worthy. "All power is given unto me in heaven and earth," was the declaration of the Lord Jesus after his resurrection. This authority he will fully assume in the Age to Come; and from Him as the centre of authority, the Saints shall derive their commissions as his lieutenants in governing the world; and shall be endued with force which no man will be able successfully to resist. The saints shall judge the earth during the whole Millennial period; during a thousand years, and their powers will no doubt be in proportion to their empire.

This entrusting of government to the saints, though looked upon as incredible even by the "religious world," as it is called, is so far from being imaginary, that it is the only means we have for explaining the precepts of the gospel. We find there, that many virtues are carefully impressed upon the minds of true believers, which, at first sight, seem to have no connection with their *eternal state*. For example, temperance, patience, self-command. But, in a perfected state, there will be but little use for such virtues; since they necessarily belong to a condition of imperfection, or to an imperfect world. Why are they so often inculcated as duties belonging to the saints? Because the saints are to govern upon earth; and therefore they will require the exercise of all these virtues, not among their companions of the heavenly community, but in carrying on

the government of the men of the earth. A saint in heavenly society does not require the exercise of temperance, patience, or self-command, because he has no temptation to the contrary; but a saint governing earthly nations will evidently require the exercise of all these graces, and of many more, which have scarce any field of exercise in their own heavenly association. The attributes even of God are often enumerated in scripture as bearing upon his office as Governor of the world. And for the same reason, the saints acting as his vicegerents are required to possess a similar character. It is not merely for parade that christian graces are required, but for practical employment; and self-government is called for in the present life in order to fit men for the government of others in the age to come. We may observe how much the precepts of the gospel are enhanced in value when we regard them in this light; and what additional force is given to the exhortation of scripture, when they are viewed, not as abstract speculations, but as a system of morals, to be called into their fullest exercise during the long period of the Millennial reign.

We must now, at least for the present, take our leave of this subject, which, however, is far from being exhausted. And we conclude, by pointing out the necessity of reviving the hope of the second appearing of Christ, if we desire to revive christianity itself. Look at the fallen condition, not only of "Christendom" at large, but of the so called "Evangelicals" themselves. Professing to be altogether *spiritual*, they have become so intensely worldly as to excite the wonder and the censure even of the ungodly and the profane. To depart from evil is now to make yourself a prey, not to the carnal, but to the "spiritual." If you have sacrificed your worldly interests for conscience sake, or from a principle of truth, you must expect to be attacked by all; but especially by the Evangelicals. They at once misrepresent your actions, and misinterpret your motives. They accuse you of seeking after those things which you have most notoriously relinquished; and which if you had sought for them no man could ever have taken from you! So long as you meet the advances of the world you escape all censure, even from the Evangelicals; but if you shun the advances of the world, you must expect to be run down with unmitigated resentment. This is not a casual observation. It is founded on repeated experience which admits of no mistake! When the church is so fallen that it cannot believe even the existence of self-denial, it is evident that spiritualizing interpretation is

too feeble a counterpoise ; and that it requires some more solid hope to outweigh the world.

Torquay, England, Dec., 1851.

No. 5.

Conversation with Dr. Ayaccio.

(Concluded from our last.)

THE HOPE OF ITALY ; THE PURPOSE OF GOD ; JERUSALEM'S DESTINY ; THE NEW JERUSALEM ; THE GOSPEL ; THE INVISIBLE CHURCH ; THE CHURCH'S RELATION TO JERUSALEM ; CARNALIZING THE SCRIPTURES ; THE JUDGMENT OF EUROPE PRECEDING ITS RENOVATION ; DESTRUCTION OF THE ITALIAN HARLOT BY JEHOVAH'S INVINCIBLES ; THE TERRIBLE FUTURE OF ITALY ; THE SACK OF ROME BY THE PAPAL POWERS ; EXALTATION OF GOG OVER THE ROMAN WEST.

Editor. It is evident, Doctor Ayaccio, that the hope of Italy, and the hope set before Italians in the Gospel, are very different and opposite hopes. The hope of Italy is the expulsion of the Austrians, the suppression of Popery, and the establishment of popular sovereignty, with a catholic church based on love and charity without regard to faith. The continuance of this indefinitely would be Italy's Millennium, beyond which Italians see no destiny. It is the gospel according to Mazzini. But, while I admit that it is an improvement on the destiny proposed for Italy by Austria and the Pope, I am bound to say that it falls far short of what is desirable, and according to the truth. We have in the United States all Mazzini would give the Italians ; and yet we are not satisfied. Nothing is more talked of here than "love and charity" among religionists ; but it is practiced no further than is found compatible with the interests of sect. It would be so in Italy after the Austro-Papal pressure should have been removed.

The real truth of the matter, Doctor Ayaccio, is this—the *Christianity of the Bible is not understood*. Its nature and design is not even suspected by those who profess to teach it ; how, then, can the people be expected to know ? Christianity never was designed for a system of national ecclesiastical organization. It affords no scope for national policy, national ambitions, patriotism, and an energetic devotion to worldly pursuits ; neither does it provide a system of worship for nations, by which nationals, as patriots and Christians, can offer through clergymen and priests acceptable worship to God.

Bible-Christian doctrine reveals the pur-

pose of God in regard to the earth, and the world of nations, tribes, tongues, and peoples that inhabit it. It informs us what He created them for ; and the relation that you and I, and others of this, and past, and future generations may sustain to the world if we will, when he shall have practically developed his purpose respecting it.

Doctor A. What do you consider that purpose is ?

Editor. Paul, who preached the Gospel to the Italians—a gospel which they have long since forgotten like the rest of the world—says, that "*God has made known unto us the secret of his will which he hath purposed in himself*" Whose fault, then, is it, if we be ignorant of the Divine purpose Manifestly our own, not his. "He hath declared it to his servants." But what is it ? The same apostle tells us what it is. He says, that God's purpose is to "gather together in one (*ἀνακεφαλαιώσασθαι*) all things under the Christ, both the things in the heavens, and the things upon the earth, under him in the administration of the fulness of the times appointed."—*Eph. i 9, 10.* The things in the heavens he defines as "thrones, dominions, principalities, and powers"—*Col. i. 16,* which leads us to understand, that "the things upon the earth" are the "people, nations, and languages" over which they rule. This interpretation is sustained by Daniel ; who tells us in the seventh chapter, that he saw in vision one like the Son of Man, to whom there were given three things by the Ancient of Days ; first, *dominion* ; secondly, *glory* ; and thirdly, a *kingdom* ; and that these heavenly things were given to him "in order that all people, nations, and languages should serve him." But this is not all ; for he says that "all dominions shall serve and obey him."

Here, then, you perceive, Doctor Ayaccio, that God's purpose is to "*set up a kingdom*," which shall "*rule over all*." Now, he has said of the dominion that it is everlasting ; and of the kingdom, that it shall never be destroyed—an everlasting and indestructible universal imperialism is the economy or administration under which he purposes to bring all mankind and their governments ; so that the time will come when it shall be said, "*The kingdoms of this world are become the kingdoms of Jehovah and of his Anointed*."—*Rev. xi. 15.*

I would here invite your attention to one particular of great importance. It is declared that this administration "*shall not be left to other people*," *Dan. ii. 44.* All other thrones, dominions, principalities, and powers, are left to other people. Gregory left the papacy to Pius the Ninth ; and the whole generation of kings leave their thrones to

other people, their successors. Here then, is an everlasting administration of human affairs to be put into the hands of people who are to have no successors. Must not such people be immortal?

Doctor A. There can be no doubt of it; I pray you proceed.

Editor. The revealed purpose of God, then, is to "rule the world in righteousness," by immortals at the head of whom he places Jesus Christ. *Acts* xvii. 31; *Rev.* v. 10; ii. 26, 27; xx. 4, 6. Daniel tells us this in the plainest language—"The kingdom and the dominion," says he, "and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High"—the very people conquered and killed by the Beast of the Sea.

Doctor A. And when this administration might be established, where do you consider it would be seated?

Editor. In the present Jerusalem redeemed from the power of the enemy; for it is written, "At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance to your fathers"—*Jer.* iii. 17, 18. There can be no doubt of this referring to the future. Take Italy, for instance, as an illustration:—the Italians are now walking after popery, the imagination of their evil hearts; and the Jews are scattered among all nations, exiles from their native land. This will not be when the throne is placed in Zion.

Doctor A. But Jerusalem is sometimes used figuratively in the scriptures; thus we read of the "New Jerusalem coming down from God out of heaven."

Editor. That is true, Doctor; and New York is sometimes used in a figurative sense; still we have no idea that Philadelphia is meant or some community having no connexion with the literal city. "New York," in its primary sense, stands for the material city; in its secondary, for the municipality, &c. If one should say that "he saw New York descend from heaven," we should have no difficulty in understanding that he meant, not the material city, but its body-corporate, or citizen-municipality. In such a saying the term "New York," would be used figuratively; nevertheless, the figurative use would be representative of a literal thing localized by the material city.

Doctor A. True: "Then went out to him Jerusalem, and all Judea, and all the region

round about Jordan, and were baptized of John, confessing their sins" (*Mat.* iii. 5);—this is a case in point. But then, the city comes down from heaven, what community is that?

Editor. The Saints in their glorified state. These are styled by Paul, "A glorious congregation, not having spot, or wrinkle, or any such thing; but holy and without blemish"—*Eph.* v. 27. He also informs us how they come to be in the heaven from which they descend—they are first raised from the dead at the coming of Jesus; and with their living brethren, who to that time may not have tasted death, and are transformed by the Spirit in the twinkling of an eye forming two classes merged into one—they are all caught up to meet the Lord in the air—*1 Thess.* v. 13-17. This is how they get to the heaven from which they descend "coming down from God." John saw them there in vision, as "the Bride, the Woman of the Lamb," (*Rev.* xxi. 9), upon every individual constituent of which is written, "the name of the city of Jesus' God, which is New Jerusalem, that cometh down out of the heaven from his God"—*Rev.* iii. 12. When he saw this community in vision, he foresaw that its manifestation would be at a time of great rejoicing to all the members of the corporation; and at the time when the kingdom should begin. This is evident from the fact that he puts into the acclamations of the exulting multitude the reason of their joyous ascription of praise to Jehovah—"Alleluia!" they exclaim "FOR the Almighty God reigns Lord: Let us be glad and rejoice, and give the glory to him; FOR the marriage of the Lamb comes, and his Woman hath prepared herself." It then goes on to say, "And to her was granted that she should be arrayed in fine linen, clean and white: FOR the fine linen is the righteousness of the Saints"—*Rev.* xix. 6, 7. Now this testimony proves five things;

1. That the Almighty One begins his reign as Lord, at the time of the rejoicing, which is manifestly future

2. That the beginning of the reign and the Lamb's marriage, are events of the same epoch; for the rejoicing refers to both;

3. That a period of preparation on the part of the Woman, which is consummated by the state of being ready, precedes the marriage, and the commencement of the reign, or Kingdom;

4. That this preparation consists in the Woman arraying herself in righteousness—"the righteousness of God;" and,

5. That the Saints are the Woman; because "the fine linen, clean and white," is the apparel common to them both.

The Woman thus apparelled becomes

thereby as prepared for a Bride. Her adorning is subsequent to, and consequent upon, her scriptural preparation previous to her ascent, "to meet the Lord in the air."

When he saw her in vision there, John styles her, "The Holy City, New Jerusalem, coming down from God out of the heavens, prepared as a Bride set in order (*κεκοσμημενην, kekoszmenēnēn*) for her husband"—*Rev. xxi. 2*. In an other place, he styles her, "That Great City," whose freemen are "they who are written in the Lamb's book of life;" who inherit the glory and honor of the nations; over whom they reign during the ages of the ages—*Rev. xxi. 10: 2; 26; xxii. 5*.

John saw her in the air, before he saw her descending. He saw her constituents standing upon a transparent sea mingled with fire, having the harps of God—*Rev. xv. 2*. From this position he saw her in the act of coming down; and when descended, he saw the Lamb, the light and glory of their community, standing upon Mount Zion, in the midst of them—*Rev. xiv. 1*. This Mount Zion is here below; for the Lamb afterwards in concert with them, engages in war with the kings of the Gentiles, whom he destroys with the Papacy—*Ver. 8-11; xvii. 14; xix. 11-21*.

Doctor A. But the New Jerusalem is represented as composed of gold, and pearls, and precious stones; how then can it be constituted of the Saints.

Eltor. Truly so. The scriptures style Messiah "a precious stone," and "a living stone;" and his brethren, "living stones built up a spiritual house, a holy priesthood, a chosen generation, a royal priesthood, a holy nation a purchased people"—*1 Pet. ii. 4-9*. The precious stone to which the Living One is likened by the Spirit, is "a jasper clear as crystal," the "most precious stone," of the city—*Rev. xxi. 11*. What the Elder Brother is all his brethren are. You see that Peter styles them "living stones;" and you well remember that Paul compares the same class of persons to "gold, and silver, and precious stones," in *1 Cor. iii. 12*. He is there writing to persons to whom he says, "Ye are the temple of God." He says also, that "as a wise masterbuilder he laid the foundation," in Corinth upon which they were built; and that no other foundation corner-stone will do for such a temple than that laid, which was, that Jesus is the Christ. He then cautions all teachers to beware what they build on that basis; and compares their work to "gold, silver, precious stones, wood, hay, stubble." Here is a diversity of materials to which he likens those who profess to be built on the foundation of the "spiritual house" or temple. You will observe, Doctor Ayaccio, that they are combustible and in-

combustible; now what constitutes the difference? I reply that the difference is a matter of faith and perseverance. Paul says, that "the fire shall try every man (or teacher's) work of what sort it is"—professors were to be subjected to a fiery trial of their faith: and Peter addressing some of them under trial, says, "Now for a season, ye are in heaviness through manifold afflictions; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ"—*1 Pet. i. 6, 7*. Now, the rule which Paul lays down in such cases is, that if a teacher's work abide the fire, that teacher shall receive a reward; but if his work be burned, "he shall suffer loss; yet he himself shall be saved; but so as by fire; that is, provided his own faith do not fail in the day of persecution and trial. The work that abides is composed of the fire-proof materials he terms, "gold, silver, and precious stones" Jehovah's jewels—*Mal. iii. 7*; the work burned, of "wood, hay, stubble"—combustible materials that find no place in the New Jerusalem.

The saints, then, are the gold and precious stones of the New and Holy Jerusalem; and, as such, are the pillars and foundations, the battlements, gates, and walls of the State, or Commonwealth of Israel, when the kingdom is restored again to that people. Therefore the Spirit, in addressing Jerusalem, trodden under foot of the Ottoman, says to her in Isaiah, "O thou afflicted, tossed with tempest, and not comforted, behold, with eye-colour will I lay thy stones, and thy foundations with sapphires; and I will make of rubies thy battlements; and thy gates of carbuncles; and the whole circuit of thy walls shall be of precious stones. And all thy children shall be called of Jehovah. And great shall be the prosperity of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; yea, thou shalt not fear it; and from terror, for it shall not come near thee"—*Isa. liv. 11-14*. Such is the purpose of God revealed in the Christianity of the Bible—the restoration of the kingdom again to the twelve tribes of Israel, which shall inhabit the Holy Land under "THE KING OF THE JEWS" and his brethren, the glorified Saints; to which kingdom shall be

* Tobit, who lived at the destruction of Samaria and Nineveh, in speaking of the final restoration of Israel, describes the foundation of the Commonwealth in righteousness, when the king shall reign in righteousness, and his princes in equity, saying; "For Jerusalem shall be built of sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle, and stones of Ophir. And all her streets shall say Alleluia; and they shall praise him, saying, Blessed be God, who hath extolled it for ever."—*chapt. xiii. 16*.

attached dominion over all nations upon earth—a kingdom and dominion founded by the sword in the hand of the Jews, marshalled by Messiah and the Saints.

Now, here is a great work to be performed; a work which will ultimate in the regeneration of Israel ; the overthrow of the Gentile governments and their armies ; and the emancipation, enlightenment, and blessedness of the nations. Will not such a work, Doctor, require a great company of people to execute it?

Doctor A. It cannot be denied. So great an enterprise would require a multitude.

Editor. Well, Sir, the Gospel is an invitation to you, to me, and to all to whom it may come, to become one of that great company, who, under the direction of Christ, is to have the honor and glory of executing the purpose of Jehovah in the time appointed. It invites us to this high destiny, on condition of our believing what he has promised, and the things concerning the name of Jesus ; being baptized into the Divine Name ; and of being rooted and grounded in the faith, and not moved away from the hope of the Gospel—*Mark* xvi. 15, 16 ; *Acts* viii. 12 ; *Col.* i. 22, 23. This invitation was given to the Jews first, and afterward to the Gentiles. Peter carried it first to the Gentiles of the circumcision ; and Paul to those who worshipped idols. The invitation of Gentiles to the kingdom of God began at the house of Cornelius ; and has been sounding through the habitable globe ever since. The proclamation of Bible-Christian doctrine for the past 1800 years, has been for this purpose ; nothing else—"To take out of the Gentiles a people for God's name"—*Acts* xv. 14. The conversion of whole nations during this period was not contemplated, nor provided for. The time has not yet come for this ; nor will it, until Christ Jesus returns : for, says he, by the prophet Amos, and the Apostle James, "After this I will return"—After what? After the work of taking out of the Gentiles a people for God's name, shall have been finished, I, the Lord Jesus, will return. What will he return to do? Hear him ; I will build again the dwelling-place of David (Zion) which has fallen down ; and I will build again the ruins thereof, and I will set it up, as in the days of old." This is declaring plainly, that he will set up David's throne and kingdom, and redeem Jerusalem and Israel from their present down-trodden condition. And for what purpose will he set up the kingdom? That they who inherit the kingdom may possess the residue of Edom, and of all the nations to whom my name is proclaimed, saith Jehovah that doeth this—*Amos* ix. 11-15 ; *Acts* xv. 16, 17. This is the time for the conversion of nation-

alities, and the organization of them theocratically. It is impossible to turn them from their evil imaginations to the truth, until the kingdom which the God of heaven shall set up shall break in pieces and consume the existing governments of the world. You yourself, Dr. A., see clearly that there can be no regeneration of Italy--no abolition of popery—until the dominion of Austria over that country is broken to shivers as a potter's vessel. Hence, the first article of the Mazzinian creed is, "Away with the Austrians!" as a preparation for the second, "Down with the Pope!" And so it is on a grander scale. If the nations are to be blessed in Abraham and his seed, we must "away with their governments and armies," and then we can "down with their superstitions," that they may be turned from Satan unto God.

Doctor A. But have not nations been converted to Christianity?

Editor. Yes, Sir, to Romish and Protestant Christianities ; but not to the Christianity of the Bible. Of this, they are ignorant to the present time. The superstitions they profess are merely systems of ecclesiastical police, which contribute to the order of society ; and without which the social fabric would fall into ruins. The terrorism of the pulpit is a wholesome restraint upon the ignorant, who, but for their apprehension of torment in hell, would fill the world with violence ; and chaos would come again. Darkness will cover the earth until the Sun rises upon Jerusalem, and it shall be proclaimed, "The Lord is there!"

Doctor A. All you say about Jerusalem might be very easy to perceive, if wherever *Jerusalem* occurs we were to read *Church*.

Editor. That depends, Doctor Ayaccio, upon the system of opinions which governs the mind of the reader. It would be impossible for me to perceive the truth of what I have been saying, if I were to use the word *Jerusalem* in the Gentile sense of the word *Church*. Where is the Church to which what is said of Jerusalem will intelligibly apply?

Doctor A. There is an *invisible Church*, you know.

Editor. I admit that there exists the Church, or body of Christ, which is *invisible* to the religious world ; but I know of no such invisible Church as is supposed by theologians to exist. That is, an aggregate of true believers (by which I mean obedient believers of the truth) to be found scattered in and among the sects of "Christendom." With the Bible definition, in fact, of a Christian before my mind, I should never think of searching within the pale of State and dissenting organizations for the children of Zion, or Jerusalem. If one should be dis-

covered there, he would be one who had been made a Christian by believing and obeying the truth; but impatient of persecution, unpopularity, or worldly embarrassment incurred by open adhesion to the truth, had taken refuge in the enemy's camp. Such might be found. But what are they better than the enemy? They are British and Sardinians fighting in the ranks of the Muscovites—deserters from Zion's banner to the ensigns of the aliens. And, as to the Churches of the Gentiles in this matter, they are as powerless for the production of Christians, or members of "the invisible Church," as British institutions are to generate American citizens. They do not know the truth and the obedience it demands, and cannot, therefore, teach and administer it. They are convenient *pro tempore* police establishments; but as "pillars and supports of the truth," and thereby efficient for the salvation of men in the kingdom of God, they are worse than useless—they are hindrances in the way.

The "*One Body*," or Church of Christ, Doctor Ayaccio, is the aggregate of Zion's children—"the sons of God, whom the world doth not know"—Jno. iii. 1-3. I admit that *Church* and Zion or Jerusalem, in regard to them, are terms of mutual and intimate relationship. Paul, who was one of them, contrasting Jerusalem as she was in his day, with what she will be in the day of Christ, says, "Ἡ ἀνὼ Ἱερουσαλὴμ, the exalted Jerusalem is free, which is the mother of us all," both Jews and Gentiles who become sons of God. These are also said to be already "come to Mount Zion, and unto the city of the living God—the heavenly Jerusalem"—Heb. xii. 22. These are Paul's words, who also says, "We walk by faith, not by sight." Now, if a man in New York would get to this Jerusalem, he must walk there. If he have faith, he may get there; but if this be deficient, all the "love and charity" in the world will not be able to transport him. There is no railroading to this city; a patient, and oftentimes a painful pedestrianism alone can reach it.

Allow me, Doctor Ayaccio, to emphasize this point. "Love and charity" may do for a worldly, ecclesiastical organization; but without faith men have no claim upon the maternity of the Free Jerusalem, when she assumes her exalted position as the Sarah, or Princess of Nations—Gen. xvii. 15; Gal. iv. 26. "Without faith it is impossible to please God." Men become Sons of the Free Woman by believing the good news concerning Jerusalem in her exalted and glorious state. They may believe all that is said of Jerusalem while under the Mosaic constitution, and all that was done in her from that day to this. All that is her history; and the belief of it

gives the believer no right to citizenship in her when she is hereafter exalted. *He future is matter of prophecy*. Who knows it, who cares for it, who believes it? And believing, who obeys "the law of faith," that he may inherit with her? The sons of Rome, of Wittemberg, of Geneva, &c., care nothing for the future of Jerusalem. It would not disturb their faith or hope, if she were to lie prostrate under Ottoman tyranny for eternal ages. Her fortunes are no element of their faith or hope. Rome, Wittemberg, and Geneva are their Jerusalems; and their several sects, their Zions. If they believe in any Jerusalem or Zion beyond these, they point to regions "beyond the skies" for her locality!

But it is not so with the sons of the Free Woman. Their language is, "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. cxxxvii. 5. And to these lovers of Jerusalem, Jehovah saith, "Ye that are Jehovah's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." And that it is the city now in the hand of the Ottoman is manifest from the next verse, which testifies, that "Jehovah hath sworn by his right hand, and by the arm of his strength, saying, surely, I will no more give thy corn to be meat for thine enemies; and the sons of the foreigner shall not drink thy wine, for the which thou hast labored; but they that have gathered it shall eat it, and praise Jehovah; and they that have brought it together shall drink it in the courts of my holiness. * * * And thou shalt be called, sought out, a city not forsaken."—Isa. lxi. 6-12.

The sons of the Free Woman, believing what is said concerning Jerusalem when she becomes free and exalted, come to her now *by faith*, and are then free themselves. "Mount Zion, the city of the living God, the heavenly Jerusalem"—Rev. xi. 2; but only in the sense of being elected, on a principle of faith in the revealed future of Jerusalem, to be the glorified body corporate of that city in its exaltation, when that body, with Christ as its head, shall rule Israel and the nations with an omnipotent and righteous dominion.

But this, Dr. Ayaccio, you will perceive is a relationship between "church" and Jerusalem, or Zion, which does not obtain between that indefinable thing called *church* by theologians, and the Jerusalem of Holy Writ. I object, however, *in toto* to this "spiritualizing" of the word, as it is termed. It is the old pharisaic practice of "making

the word of God of none effect by traditions." The scriptures to be understood must be studied after the same manner and spirit as a sincere and earnest inquirer after knowledge would study the principles of human science. Such an one would begin with the humble conviction that he knew nothing—with the simplicity and teachableness of a little child. He would allow the books he used to define their own terms; nor would he coin interpretations after his own suppositions, and call it "spiritualizing," and then seek to make his books speak in the language of his vain hypotheses. Such is the practice of theologians by which they make the scriptures unintelligible to the people, and lead themselves into the most incongruous and contradictory conceits.—Their transmutation of the word should not, however, be styled "spiritualizing." It is anything but converting letter into spirit. It is the very opposite. It is transmuting letter and spirit into flesh, and should therefore be termed *carnalizing*. To spiritualize the scriptures is properly to interpret them by the principle and doctrine of the spirit they exhibit, while to carnalize them is to study Romish or Protestant theologies, which are the mere devices of the carnal mind, and to interpret the divine oracles by the rules they approve. In this way the scriptures are made to testify to anything the theological alchemist may invent; and thus it has passed into a proverb, that "anything may be proved by scripture," which is a libel upon the wisdom and veracity of God. The *carnal mind* is "the thinking of the flesh," or brain, unenlightened by the word, and perverted by tradition. It conceives that such and such things *ought to be*; and it assumes that whatever doctrine is contrary to its assumptions, cannot be true. When, therefore, it reads the Bible, and encounters declarations which, if taken in their grammatical and contextual signification, teach contrary to its prejudices, it rejects the teaching; and by changing the meaning of the words to suit its conceits, it tortures the Bible into its own conclusions. In this way it is carnalized by Gentiles and Jews, who, so long as they construe it by the jargon of their schools, will be "ever learning, but never able to come to the knowledge of the Bible." The Bible, Doctor Ayaccio, must not be carnalized if we would "be taught of God." Carnalizing the scriptures can spiritualize no one. It may mystify, but it cannot spiritualize. If we would be spiritualized, we must "believe what the spirit saith to the congregations." We must not pervert what he says; but receive his teachings as we find it grammatically and contextually exhibited in the word. When

a man thinks, believes, hopes and acts, in harmony with this, he is spiritualized, converted, or "taught of God"—*Jno. vi, 44 45*; and then, but not till then, in preparation for the kingdom of God, whose inheritors are to possess the nations, and Italy among the rest, with all the glory and honor which to them belong.

Doctor A. I have heard something of this before. You do not believe then in the regeneration of Italy? This is strange!

Editor. Not more strange, Doctor, than scriptural and true. A regeneration of Europe before the apocalypse of Jesus Christ, and the resurrection of his brethren, "the saints," is utterly impossible. The judgment of Europe must precede its renovation and benediction.

Doctor A. Judgment! For what should Italy be judged?

Editor. For the blood of the righteous it has poured out like water upon the earth. No doubt, Doctor Ayaccio, you are acquainted with Milton's Sonnet on the massacre of the Waldenses in Piedmont.* It celebrates but an incident of a long series of cruelties inflicted by Italians and their rulers upon those who protested against the abominations of the triple-crowned tyrant of Rome, and the system that sustained him. Italy and all the countries of papal Europe are deeply implicated in the same crime, which is summarily expressed in the words of scripture, "They made war upon the saints, and overcame and killed them." The scriptures also saith, "Precious in the eyes of Jehovah is the death of his saints." The murder of God's saints by the powers and peoples of "Babylon the Great" demands vengeance, and the demand is not made in vain; for while their blood is represented as crying, "How long, O Lord,

*As many of our readers may be unacquainted with Milton's writings, we reproduce the Sonnet here for their perusal: it is entitled,

"ON THE LATE MASSACRE IN PIEDMONT."

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones—
Forget not! In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese—that roll'd
Mother with infant down the rocks.* Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundred fold, who having learned thy way
Early, may fly the Babylonian woe.

*Sir S. Morland, Cromwell's agent for the Valleys of Piedmont, relates in his history, that "A mother was hurled down a mighty rock with a little infant in her arms: and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff, insomuch that those who found them had much ado to get the young child out."

ho'y and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—the spirit promises them redress, saying, "Rejoice over that great city O heaven, and holy apostles and prophets; for "God hath avenged you" on her; for by her sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth"—*Rev. vi. 10, xviii. 20, 23, 24*. Hence, so long as the precious blood of God's slaughtered people remains unavenged, a terrible retribution impends over Italy, and the residue of the Roman Beast. This is the scriptural philosophy of the sufferings of its nationalities. Their fathers slew the "two prophets;" and they would now feign build their sepulchres, but cannot; thereby testifying in their present zeal for liberty, that they are the sons of those who killed them. It is no use, Doctor, trying to make "One Italy" of these. It cannot be done; nor is it desirable that it should be accomplished. Something better is in store for Italy and the nations of the Roman earth when the "indignation shall be overpast."—*Isa. xxvi. 20*. Till then, your friends cannot neither permanently expel the Austrians, nor away with the Pope. Indeed, it is not for them to accomplish either. The power that is appointed to effect it, is to be found neither among the "nationalities," nor "the powers that be." The power has been sown in the dust, and at the right hand of God. From heaven will it descend, and from earth will it spring forth, and confound the wicked; for "Jehovah Elohim will cause righteousness and praise to spring forth before all nations."—*Isa. lxi. 11*. When the earth has cast out the Lord's dead (*Isa. xxvi. 19*) a power will spring forth fully adequate for the work of punishing the world, and redressing all its ills. Jesus from heaven, the saints from among the dead, the already living faithful, and Israel scattered all over the earth, when combined in their operations by the all-pervading energy of the spirit of God, will constitute a power, as represented in the symbols of *Rev. xix. 11–16*; *xvii. 14*; the invincibles of the God of heaven, whom no confederacies of nations and kings, however numerous and well appointed in arms, will be able to withstand. They are JEHOVAH'S INVINCIBLES of whom Moses has said, "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword."—*Lev. xxvi. 7, 8*; *Deut. xxxii., 29, 30*. Their mission is, not the establishment of a great Catholic church with many doors in it; but the demolition

of the Papacy in its church and State organizations, and the restoration of the kingdom again to Israel, that they may possess the remnant of Edom and all the nations to whom Jehovah's name shall be proclaimed. Till this power appears among the powers, Doctor Ayaccio, the Papacy will oppress Europe, and Italy will be unredeemed.

Doctor A. And how long do you think will clapse ere that consummation be attained?

Editor. The best evidence points to 1866, or thereabouts. It is not to be supposed, however, as is sometimes imagined, that there will be no more Pope or Emperor after that year; that *Annus Domini* only indicates the termination of the Little Horn's prevalence against the saints; in other words, the epoch of the resurrection, and the commencement of "the great day of God Almighty." The present extraordinary situation of Europe and Asia, created by the agency of the French Democratic Imperiality, is preliminary to the inauguration of that terrible day. The hand of God is in it, and leading on the nations to a crisis they begin to find inevitable. Things in Europe, and especially in Italy, will become more and more complicated; but the end will not be there immediately. On the mountains of Israel is the place where the image of Nebuchadnezzar's empire falls in the latter days. "I will break the Assyrian in my land," says Jehovah, "and upon my mountains tread him under foot," and again, "I will gather all nations against Jerusalem to battle; and the city shall be taken"—*Zech. xiv. 2*. This gathering takes place under the Assyrian, which is, and can be, no other than Russia. Present events are preparing for this crusade. Russia has indeed met with disasters; but they have only been *because she was heading in the wrong direction*. At the right time, she will break forth with a deluge, and overflow even to the neck; and "the stretching out of the wings of his armies shall fill the breadth of thy land, O God with us!" This is the oracle concerning him, and none can reverse it. When he is broken in Jehovah's land, the flood will then roll back on Europe; and the work of destroying the Papacy will begin. This will be a terrible day for Italy, whose land—the *land of the Beast and the False Prophet*—will become "a lake of fire burning with brimstone" in which both dominions will be consumed.—*Dan. vii. 9–11*; *Rev. xix. 20*; *xiv. 9–11*: Glorious, however, will the day be to the invincibles of Jehovah, who will then and there "tread down the wicked; for they shall be ashes under the soles of their feet."—*Mal. iv. 3*.

They will joyfully obey the exhortation, "Reward Babylon even as she rewarded you, and double unto her double according to her works ; in the cup which she hath filled fill double unto her. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her ; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her"—*Rev.* xviii. 6-8. When this work shall be finished, Austria will be no more ; Popery will be defunct ; and Italy, the ancient seat of Cæsar's empire, the conquered province of "another king, one Jesus."—*Acts* xvii. 7.

Doctor A. But why do you consider present prospects so little favorable to Italy ?

Editor. Because, Doctor Ayaccio, Italy is the home of the woman, styled "the Mother of Harlots and Abominations of the earth ;" and said to be "drunken with the blood of the saints, and with the blood of the witnesses of Jesus"—*Rev.* xvii. 5, 6. She rides upon the powers by whom she is courted and maintained ; which powers are supported and strengthened by armies raised and paid from the people. Hence, she is said to "sit upon many waters," or peoples, multitudes, nations and tongues.—*vs.* 1, 15. She holds a cup in her hand full of lies and abominable superstitions—"the wine of her fornication."—*vs.* 2, 4. Of this wine all Italy drinks to the present hour. Her priests and peoples (save a few Waldenses and Jews) whether they have faith in the Pope or not, like the liberal monarch of Sardinia and others of "advanced ideas," all proclaim themselves "Catholics," and with a semblance of sanctity worship in the papal temples, where throughout Italy they profess to eat their god created by the priests. In this way, Italians, and all other peoples of the scarlet-colored beast, drink from the golden cup of Babylon the Great, by which "they have been made drunk," and continue drunken ; and must therefore share with her in the wrath due to her fornication.—*Rev.* xvii. 2 ; xviii. 3.

This communion and fellowship with the Babylonian mystery identifies Italy with the disasters of the drunken Harlot. The mark, name, and number of the beast, with which she is identified, is upon all its peoples ; and this is an unerring indication that the wrath coming upon Rome and her system, is also coming upon them. Hear what the scripture saith upon this point—"If any man do homage to the beast and his image, and receive the mark upon his forehead, and

upon his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his wrath, and he shall be tormented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb"—*Rev.* xiv. 9, 10.

Now, it is testified concerning the drunken Italian Woman, that her lovers "the powers that be," shall have a terrible quarrel with her. "They shall hate the Harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire"—*Rev.* xvii. 16. The fate of the south part of Sevastopol is an illustration of what is here predicted of the Harlot city. The papal kings shall hate her, and make her desolate, and level her walls, and by their sword devour the flesh within her, and lay her in ruins with their artillery. This shows that Italy will become the seat of war, and that Sardinia, Naples, and other powers represented by the Ten Horns, will be in alliance against a power in occupation of the States of the Roman church. This war upon the Roman city does not imply that the papal kings hate popery and the Pope ; but only that they hate the power in occupation of the city, which it will be the object of the war to expel from Rome and Italy. This hated power may be of those whose creed is, "away with the Austrians ; down with the Pope ; and one Italy"—strengthened by the British Lion. In that case, the ruin of the Harlot city by the kings, would be subsequent to the fall of the Napoleon dynasty, and the plucking up of the third horn by the roots. One thing that renders this probable is, that the ten powers (of whom the *Bourbon* dynasty is one) are then confederated with the Eighth Head, which embraces three of the kingdoms in its own imperality. If this be incorrect, (and the hated power in occupation of the city is revealed no further than that it is not one of the Ten Horns) there would seem to be none other than the Napoleonic French. The evidence, however, appears to me to favor the former view of the matter. British troops have garrisoned Rome in defence of the Pope in former years ; and events may place them there again, but this time in defence of revolutionary "love and charity," against Gog and his new confederates of the west.

The presence of the French, however, in the Harlot city at the present time is necessary to the creation of the situation which approaches. I believe that Providence placed them there in 1849 with reference to the coming crisis in the Italian peninsula. They went under pretence of restoring the Pope, but really to "look after French interests." These interests are in rivalry with

the interests of Austria and the Pope. They restored the latter, but they still hold on to the place of his throne. The rivalry between these powers grows out of their superstition, their ambition, their fears and their commercial interests. If the political system of the Roman West admitted of two Little Horns, and each of them decorated with distinct ecclesiastical appendages, or "eyes like the eyes of a man, and mouth speaking great things," the spiritual relations between France and Austria might be accommodated. But this is not the case. There is but one Italian Harlot, the monopoly of whose favors is sought by two imperial *roués*. If she show favor to the one, she offends the other, and affords them ground for mortal strife. Which of her imperial suitors will she crown "by the hand of her god, the great and pious emperor of the Romans"—Charlemagne's successor, which Napoleon the Great proclaimed himself to be? Here is an issue awaiting solution, which the recent concordat between the Emperor of Austria and the Pope indicates will not be rendered voluntarily in favor of the Emperor of the French, the defender of the "Pagan Turk," and the "eternal ally" (!) of excommunicated Sardinia, and heretical England.

Herein, then, is sorrow for Italy, the prospective battle-field of Austria and her allies of the north, against France, England, Sardinia, &c., for the "balance of power" and European independence of "*Gog of the land of Magog, the Prince of Rosh, Meshech and Tubl.*" The prophet Ezekiel shows that France and Sardinia, occupying the country of "Gomer and his bands," will be absorbed into his dominion. The "eternal alliance" being dissolved, Britain may appeal to the revolutionists as a last resort. Having access to all parts of the peninsular and coast of Italy by her fleets, the war in its second stage may yet be prolonged in that country, and a formidable defence maintained of the "eternal city." But, as we have seen, the more obstinate the defence, the more certain and complete the ruin. The city must fall; and with its desolation are laid waste the hopes of the Italian peoples for thirty years at least. The groans of Europe will be stifled; the Pope will be reinstated and strengthened, and the strife transferred to the mountains and vales of Palestine by the evil policy of Gog, who will seek to annex to his widely extended realms the countries of the east still independent of his rule. At this era of the future, the symbol of the civil and ecclesiastical organization of the Roman West, is a blood-red colored beast with its Eighth Head and Ten Horns; upon which beast a prostitute sits, drunk with the blood

of the saints and witnesses of Jesus. It is this *system of powers* that is taken away by the spirit of Jehovah's mouth, and destroyed by the manifestation of his presence.—2 *Thess.* ii. 8. Some of these *details* may not obtain, but, as a general outline of the future, I believe it accurately defines the case.

Doctor A. Well, sir, we shall see. Things cannot remain as they are. I am looking for revolution. Light and heat are very good. We can live without light, but we cannot live without heat. Love and charity can alone give union and peace to Italy. But, I am much gratified at the pleasure of this interview; and shall be happy to see you at M——. If you can spare a copy of your letter to Alessandro Gavazzi, I shall be glad to take it with me, and to read it. I know him well; and should like to see what you have said in regard to his idea of a return to the faith of eighteen hundred years ago.

Having complied with the Doctor's request, and added a copy of *Anatolia*, and some numbers of the *Herald* for 1855, our interview, which lasted from two to three hours, closed, and Doctor Ayaccio departed to his own.

Jan. 10, 1856.

EDITOR.

Depart and be With Christ.

"For I am in a strait betwixt two, having a desire *TO DEPART*, and to be with Christ; which is far better"—*Philippians* i. 23.

This is one of the strongest texts appealed to by those who *believe*(?) and advocate the "Immortality of Souls," "Purgatory," "Intermediate State," and a variety of other un-scriptural nonsense;—opinions held by Catholic and Protestant, subversive of the Word of truth. Had the above passage been a correct rendering of the words of Paul, and not perverted by human *wisdom* and folly, it would have been clear and free from that obscurity which envelopes others of a similar character.

The above is a fair specimen from our *authorized* version of the Sacred Oracles, calculate to mislead the simple and *unwary* into the same tenets or principles held by those employed by king James to give to the people a correct translation. No one, however bigoted, but will admit that fallible men are likely to commit errors in such an undertaking.

Our text *purports* to give the *import* of the Apostle's idea when writing to the Holy Ones at Philippi. This it fails to do; his

words when correctly rendered are in unison with the whole tenor of his teachings.

"But I am perplexed because of the two, having the earnest desire for the *RETURNING* (to *analsai*) and for the being with Christ, (which is) very far better."

The same verb *analsai* translated "*returning*" only occurs in one other place in the Greek Testament, namely, Luke xii, 36, where it is properly rendered "*return*."* Here Jesus was discoursing with his disciples on the Kingdom and his *return*.

"Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. * * And be ye yourselves like unto men that wait for their lord, when he shall *RETURN* (*analsai*) on account of the marriage ceremonies (*toon gamcon*, gen. plural), that when he cometh and knocketh, they may open to him immediately"—Luke xii, 32, 36

This *waiting for their lord* was the attitude of Christ's disciples, and also of the apostle Paul. Their minds were not fixed upon their *ouls* leaving their mortal bodies, and "*winging their mystic flight to future worlds*;" no, but they were *waiting* for the returning of the lord to celebrate the nuptials with his bride.

"While the bridegroom tarried, they all slumbered and slept. And at midnight, there was a cry made, Behold, the bridegroom *cometh*; go ye out to meet him. * * And while they went to buy, the bridegroom *came*; and they that were ready, went in with him to the nuptials (*tous gamous*;) and the door was shut."—Math. xxv. 5, 6, 10. "For I am jealous over you with godly jealousy; for I have *ESPOUSED* you to one husband, that I may present you as a chaste virgin to Christ."—2 Cor. xi. 2. "So that ye come behind in no gift; *waiting* for the *coming* of our Lord Jesus Christ."—1 Cor. i. 7.

"And to *wait* for his Son from the heavens."—1 Thess. i. 10. "For our citizenship (*politeuma*) in the heavens begins; from whence also we *WAIT* for a Savior, the Lord Jesus Christ."—Phil. iii. 20 "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is *COME* and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And he said unto me, write, blessed are they which are called unto the marriage supper of the Lamb."—Rev. xix. 7-9.

These citations are sufficient to show that the leading idea is the *analsai* or *return* of the Lord. He is the *bridegroom*—his disciples the *bride*. In Matthew he is represented as the *Bridegroom coming*, and the virgins in a *waiting* position—Paul represents him-

self as preparing chaste virgins or Holy Ones for his bride, and exhorting them to *wait* for their Lord or Master until his appearing in his Kingdom—and John, in his apocalyptic vision saw the grand consummation, the union or marriage of the Lamb and the Bride.

The *return* of the Lord was the hope of the primitive disciples, and pre-eminently so of the apostle Paul. This was founded on the positive declaration of Jesus himself, as the following passage proves:—"I will *come again* and receive you to myself; that where I am, ye may also be."—John xiv. 3. This affirmation is corroborated by angelic testimony; "And while they looked steadfastly toward heaven as he went up: behold, two men stood by them in white apparel. Which also said; Ye men of Galilee; why stand ye gazing up into heaven? this same Jesus which is taken up from you unto heaven, shall so *come* in like manner as ye have seen him go into heaven."—Acts i. 10, 11. And confirmed by Paul in many passages, which might be quoted from his writings, of which the following is to the point: "And the Lord make you to increase and abound in love one toward another, and toward all, even as we toward you: to the end he may stablish your hearts unblameable in holiness before God, even our father, at the *COMING* of our Lord Jesus Christ with all his Holy Ones."—1 Thess. iii. 12, 13. The above criticism, and the whole tenor of the New Testament writing on this subject, show that Paul's "*earnest desire*" was not for death, or for the intermediate state of the sects, but for the return of his Lord. But why did the apostle desire "*the returning*?" Hear his answer,—"*and to be with Christ*." This was that for which he ardently labored, and suffered the loss of all things. It constituted the acme of his hope—the glorious prize of his high calling. "*To be with Christ!*" When and where? Of course, at *death* and in *heaven*, if the common idea be correct. But what communion or enjoyment could there possibly be between Paul in his unclothed state and Christ in his resurrected state? Then again, Jesus positively told his disciples before he left them, "*Whither I go, ye cannot come*," John xiii. 33. The apostles tell us that Jesus ascended into the heavens, and is now at "the right hand of the throne of God." Was Paul more highly favored than the rest? Could he be with Christ in heaven, and his brethren be excluded? Impossible. Besides it is said, "*No man hath ascended up to heaven, but he that came down from heaven*," John iii. 13. As the High Priest under the law entered the Holy Place *alone*, so Jesus, our Great High Priest, has entered heaven, the Holiest of Holies, *for us*,

* See Herald of the Future Age, Vol. iii. p. 181.

and if for us, then no one of Adam's race can possibly enter with him.

Paul looked forward to the resurrection at the *coming or returning* of his Lord *when*, as he wrote to the Thessalonians, he and they would be "*ever with the Lord*." Let Paul interpret his own words and he will be found consistent with himself. There is another passage in Paul's second letter to Timothy, wherein he speaks of his departure being at hand; his words are; according to the authorized version, "The time of my *departure* is at hand, * * henceforth there is *laid up* for me a crown of righteousness; which the Lord, the righteous Judge, shall give me *at that day*," 2 Tim. iv. 6. The Greek word here rendered *departure* is *analysis*, or analysis, which signifies, to unloose, to dissolve, to resolve any thing into its constituent parts. Hence when a man dies and is decomposed into "dust and ashes," he has become the subject of the *analysis*. From this, then, it will be seen that Paul told Timothy that his *dissolution* was at hand, and not his *departure* to heaven, as is asserted by some. He looked for his crown at some future time. It is "*laid up*" or reserved, until that day—the day when Christ "shall judge the living and the dead, at his appearing and his kingdom,"—when his Lord will give it him.

The Scriptures when properly translated and understood, afford no succor to those who believe in disembodied ghosts, "never-dying souls," and immortal spirits, being borne aloft on angels' wings to the presence of the Uncreated One. His abode is beyond the ken of mortal eye, or the range of human volition—in the "light which no man can approach unto: whom no man hath seen, nor can see." Let those who are carried away by such mental illusions and vain philosophy, abandon their speculations, and "receive with meekness the engrafted word, which is able to save their souls."

Geneva, Ill.

OMEGA.

Josedec and the Plain Word of God.

OUR friend of the Expositor, in speaking of our dialogue between "*Elpis and Josedec*," says, "We do not endorse a large portion of what we are represented as saying in this dialogue. Some of our words, it is true, are correctly given, but they are presented in certain instances in a manner calculated to convey a different sentiment from what we hold."

Now, from this it would appear that only a sprinkling of our friend's words were to be found in the part of the conversation assigned to *Josedec*; and that the rest was a misrepresentation of his sentiments, which,

however, he admits was undesigned on our part.

In composing the dialogue, we first collected all the numbers of the Expositor containing our friend's articles on "Valid Immersion," and read them in the order of their publication; and as we read each of them underscored the *points* they seemed to contain. These points we put into the mouth of Josedec with all the force on his side the question they seemed capable of, and identified them as his by quotation marks, and references to the Expositor, that the reader might know them to be our friend's, and not our version of his words. By this course the reader would only hold him *verbally* responsible for the quotations; and *logically* responsible for the conclusions, if he thought our reasoning good.

There is nothing unfair in this. If a man makes a statement, that is his affirmation or proposition, to be logically received or rejected according to the evidence and right reason in the case. Affirmation or assertion is no proof. Propositions must therefore be thrown into the crucible of intellect in order to ascertain their worth. They may be all fine gold; but they may also be all dross. Our dialogue is the colloquial crucible into which we cast our friend's propositions, when we subjected them to the white and glowing heat of divine *testimony*; which we also believe though in this he differs from us, we had "a moral right to do."

Our friend has great dislike to "inferences." He wants "the plain word of God without affirmation, inference, figures, or change in the least respect, just as God has revealed it." This, he adds, "is the *only* ground of our faith." This reminds us of the dispute between Luther and the Swiss reformers about the "sacrament," as they styled it. Luther affirmed that the bread was the flesh of Jesus in the sense of *consubstantiation*; while the Swiss denied it, and affirmed that it only symbolized or represented the flesh. Here were two contrary affirmations or propositions, both of which could not be true. Luther, like our friend, said that he took the plain word of God as the only ground of his faith; and that the plain literal word, which was his guide, said, "This *is* my body." His opponents affirmed, argued, inferred, declaring that the phrase was grammatically representative of the reality; that is, that the bread was representative of the body or flesh of Jesus; and for various reasons *inferred* that "*is*" in the text ought to be rendered *signifies*, as, "this bread *signifies* my body." No, said Luther, and so also say the Papists, we adhere to the plain literal word of God as the only ground of our faith, with no change in the least re-

spect, and that word says, "this bread is my body." This is Josedec's theoretical position in the work of patching new cloth into old garments; but, strange to say, practically he is with the Swiss, the *only* ground of whose faith was not the plain, literal word of God!

Inferences are conclusions from previous arguments, and are of two kinds—correct and incorrect. They are the decision to which a man comes from the examination of a subject. If his decision be correct, his inferences will be found in harmony with "the spirit of prophecy which is the testimony for Jesus—*Rev. xix. 10*: but if incorrect they will not be in accordance therewith.

Inferences are arrived at by reasoning; and without it "faith" is mere credulity. Luther's faith in consubstantiation was *an assumption illogically endorsed by the words of scripture*; and therefore mere credulity. He dared not permit himself to reason upon the subject, for he perceived that his assumption, though endorsed by the words of scripture, would be exploded. He would have only the *literal without reason*, and therefore missed the true faith.

This is characteristic of error—an *unreasoning adhesion to the words of scripture*. The odious papacy is founded upon this evil principle. "Thou art Stone, and upon this Rock I will build my Church." This was spoken by Jesus to Peter, whose name signifies *Stone*. Papists stick, they say, to the plain literal word; and all the testimony and reasoning brought against their assumption that the church of Christ is built upon Peter, is rebutted by a dogged appeal to the plain literal word!

But they who would be candid and devoid of the spirit of the Old Harlot, ought not to work by this rule. They ought to reason as well as read. It is no use reading and hearing unless we reason upon what we see and hear. To read and hear without reasoning is to eat and drink without digesting. The reasoning is the mind or brain's process of assimilation. When we assimilate or digest what we see and hear, we understand and believe it; and there is no reasoning without analysing, comparing, and inferring. The scriptures invite us to subject them to this process. "*Why even of yourselves,*" says Jesus, "*judge ye not what is right?*" and there is no judging without conclusions arrived at by reasoning from certain premises. "*Come now, let us reason together, saith Jehovah.*" "O, no," say they in whom the spirit of error finds place, we want no reasonings; the plain words of scripture are enough for us—"This is my body;" "On this rock I will build my church;" "Believe on the Lord Jesus Christ, and thou shalt be

saved!" But what is the scriptural or doctrinal import of these sayings? "O, we don't care about doctrines and imports, we stick to the plain words!" So it is. It is the words, not the theory, of scripture set forth in the word, that such delight in. Their foundation is mere words; the true believers is "*things hoped for and unseen.*"

Men who ignore affirmations, figures, inferences, and such like, will never come to the understanding belief of the truth themselves, nor be able to teach it to others. Scripture must be compared with scripture, seeming contradictions harmonized, and the meaning extracted in keeping with the whole apostolic and prophetic word. The meaning extracted is an inference or conclusion; and when affirmed becomes a proposition, and a divine one too: and he that rejects it, rejects the word in its teaching, though he may cling to words in the word.

Paul proceeded thus. He came to the conclusion from all the premises before his mind, that the Christ revealed in the prophets was to suffer death, and rise again. He therefore went into the synagogues, and presented his conclusion in the form of a proposition or affirmation, saying, "*The Christ ought to suffer and to arise from the dead.*" The Jews did not say with Josedec, "there is no such saying in the plain literal word. It is only a theory made up of a certain arrangement of different passages of scripture, together with inferences drawn from the same." They waited for the proof, which they examined, before they pronounced upon Paul's inference from the prophets. Now in proving it, he did not confine himself to a bare quotation of scripture words, without making points, and establishing them by reasoning; on the contrary, "he reasoned with them from the scriptures, explaining and proving it;" so that when it was perceived that the reasonings and proofs established his proposition as the teaching of the word, some of his hearers believed.

In the *Expositor* for June, '56, and page 16, our friend makes the extraordinary declaration that "a controversy in the form of a dialogue, or in any other shape, is totally useless in endeavouring to arrive at a knowledge of the *foundation of faith*!" This, we say, is a most extraordinary declaration in view of the labors of the apostle Paul, whose official life was one of controversy in laying the foundation. He found it necessary to dispute, and to "speak the Gospel of God with much contention," before he could get the foundation laid in Jew or Gentile. But our friend of the *Expositor* has found a more peaceable way of getting along. "All we find it necessary to do in this case," says he, "is simply to *read and believe* the word

of the Lord, and direct others to do the same."

Simply to read and believe, and to direct! Read and believe, "this is my body." Luther read it and believed it; was his faith an intelligent belief of the true meaning of those words? In regard to him our friend Marsh, we doubt not, will unhesitatingly answer, "No!" But Luther did as you "direct others to do?" If in so doing his faith was not belief of the truth, do you not see that your direction may be wrong, and that *read and believe* may bring men to the adoption of error as easily as to the confession of truth?

"Read and believe" is an unscriptural prescription for the attainment of the truth. The Ethiopian read, but was puzzled what to believe: he read, but did not understand; and therefore could not believe whether what he read related to the writer or to some other person. "How can I understand," he exclaimed, "except some man should guide me?" But, had friend Marsh been with him he would have said, "simply read and believe!" Such a direction would have prevented him from following Philip's course in pointing out the true meaning; for in so doing he would have been violating his own rule. Philip by reasoning pointed out the person Isaiah referred to, namely, to the Christ; and showed him also that that Christ was Jesus. This was demonstration which is a reasoning process—a guidance to understanding of the word. Read and believe is error's rule; read, think, understand; or mark, learn, and inwardly digest, is the scriptural direction to the attainment of the one faith and hope of the Gospel of God.

No truth, much less the truth in whole or part, has been established in this world without controversy. So long as error exists controversy must continue. It is indispensable not only to the overthrow of error, but to the preservation of the truth. Error must be disputed. This is a duty enjoined upon all true believers by scripture, which says, "*Contend earnestly for the faith once for all delivered to the saints.*" The faith and practice of the 19th cent. are not the faith and practice delivered to them: but those of the apostasy from it. By controversy the difference between "the faith," and counterfeits is made conspicuous; and understanding is imparted to them that think as well as read. Reading without understanding what is read is loss of time. The untaught read and believe after a fashion; but the wise understand the word of the kingdom, and bring forth fruit to eternal glory and honor, in the same.

But, we intended to adduce evidence in

this article to show that the larger portion of the part of the dialogue assigned to Josedece is quotation from printed articles published in the Expositor. Time and space will not at present allow us to do this, we must therefore defer it till a further opportunity, contenting ourselves at this time with requesting the reader to note the quotations; to make all the allowance for colloquial mechanism; and then to judge for himself on the case. "*Josedece*" is the quotations individualized and speaking for themselves. *Elpis* represents "the word of their testimony"—Rev. xii. 11.

Whether in our presentation of our friend's words they are made to bear a different sentiment to what they express, the reader must determine for himself; we believe not: that "in certain instances" what we believe they logically express, is different to what he holds, he himself declares: in the main, however, we shall be found to have been both accurate and impartial. EDITOR.

June 23, 1856.

What the Kingdom of God is.

THE kingdom of God is a heavenly institution to be superintended by a king from heaven, Psalm lxxxix. 28, and ushered in with power, when the Lord Jesus shall be revealed from heaven, to take to himself the government of the kingdoms of this world, in the future age. Luke iv. 19, 43; xx. 35; Heb. ii. 5. It is called by Paul, "the dispensation of the fulness of times," Eph. i. 9, 10, which he also terms the times of Christ, 1 Tim. iv. 15. It is, in fact, the restoration of the kingdom again to Israel, when its metropolis, Jerusalem, shall have ceased to be trodden down of the Gentiles; Acts i. 6; Luke xxi. 24. It is thus seen to be one of the "all things" restituted at the appearing of Jesus Christ, whom the heaven has received until the times of restitution shall arrive. Acts iii. 21. Jesus came as the heir of this kingdom, Luke xx. 14, and he declared he was sent to preach (not to set up) the kingdom of God, and to confirm the promises made to the fathers. Dan. ix. 27; Rom. xv. 8. This is that great salvation which, at the first, began to be spoken by the Lord, and was afterward published throughout the Roman Empire. Compare Matt xxiv. 14, with Col. i. 23. He that believed this gospel, and was baptized, would be saved, if he did not let slip "*the hope*," and held firm unto the end; Heb. x. 23. Faith in this gospel, then, is the means of justification; and the possession of the kingdom, the reward of obedience. 2 Thess. ii. 22; Col. iii. 24.

The Jews were blinded that they should

not see, on account of their hardness of heart ; "but as many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on HIS NAME." John i. 12 ; Rom. xiii. 17. Now there was a mystery or secret connected with this glad tidings, which was not and could not be made known till the day of Pentecost. There was also the *fellowship* of this secret, which was not made known till some years after Pentecost. It must also be understood that the apostles were the stewards of these mysteries, which *pertain* to the kingdom of God. Matt. xiii. 11 ; 1 Cor. iv. 1. After Simon Peter had made the good confession of the Name, Jesus promised to give unto him the *keys* of the kingdom of heaven, which, it is clear, had relation to the loosing of sins ; Matt. xvi. 19 ; 1 Pet. i. 12. Now when the day of Pentecost was come, we find Peter (who held the keys) preaching repentance and remission of sins in the *name of Jesus*. This was the revelation of the mystery which had been *hidden* from the beginning of the ages, but then made known to the Jew first, and afterward to all nations for the obedience of faith Acts x. 42 ; Rom. xvi. 25. Making it known to the Gentiles is styled, by Paul, the fellowship of the mystery, Eph. iii. 9,—the Gentiles were, by that name, made *fellow-heirs*, with the Jews, of God's kingdom and glory, Eph. ii. 13. Here then is "the gospel,"—"the things concerning the kingdom of God, and the name of Jesus Christ." Acts viii. 12. From this, and much more that might be said, it will be clear, that the work of the apostles was not that of teaching the things concerning a kingdom, said to be set up on Pentecost by many at the present day ; but the work of *taking out*, from Jew and Gentile, a people for the name of the Lord, who should attain to glory and honor, in the kingdom and age to come. Acts xv. 13-18.

The prediction of Jesus, Mark ix. 1, could not have been fulfilled on the day of Pentecost, because no one then saw Jesus *coming* in his kingdom. Matt. xvi. 28. But some standing there with Jesus (viz. Peter, James, and John) did see a representation of that event : this is clear from the words of Peter,—“For we have not followed cunningly devised fables when we made known unto you the power and *coming* of our Lord Jesus Christ, but were eye-witnesses of his majesty, . . . when we were with him in the holy mount.” There is but one kingdom spoken of in the gospel, and that is the kingdom of Israel, which is to be established under a new covenant, when the kingdom, and the dominion under the whole heaven, shall be given to the people of the saints of the

Most High. Ezek. xxi. 27 ; 1 Cor. xv. 50 ; Daniel vii. 26.—*Gospel Banner*.

Analecta Epistolaria.

Sky-Kingdomism Defended.

DEAR SIR :—I am an occasional reader of your periodical, the “Herald,” and I understand from that, as well as other sources, (my reading is acknowledged to be desultory,) that you ridicule the idea of a “Sky-Kingdom ;” but under what limitations with respect to either subjects or extent, you confine your views of the Messiah's future reign, I do not pretend to understand. But, belonging to that class who wish to be enlightened, you will permit me to notice, very respectfully, some objections to your theory, as I understand it, and which, I think, furnish grounds for strong argument, to the advocates of a “Sky-Kingdom.”

The first I shall notice, is, popular opinion ; which, in the case before us, (perhaps, in all cases,) is entitled to profound respect, in as much as it originated from a profoundly respectable, if it did not, as I incline to think it did, from a divine source. Well, now for the proofs, in the estimation of us who can draw from a depth no greater than that contained in the English translation. Jesus Christ descended to earth, from heaven—a place, according to the unlearned or vulgar notion, of undefined, ethereal or sky nature ; and the heavenly messenger, sent on errands, under a former dispensation, it strikes us, came from the same place, and when they returned, *ascended*, as did the angel who had been sent to announce the birth of Samson ; and when Elijah was taken to heaven, we read, “he went up by a whirlwind into heaven.” This very forcibly impresses our minds with the idea of sky-regions.

But Jesus taught his disciples, that his kingdom was not of this world ; and when about to leave it, he comforted them, by the assurance, that in his Father's House, were many mansions—that he was going away to prepare a place for them, and that he would come again and receive them to himself, that where he was, they might be also. Now, where was this place Jesus was going to prepare for the reception of his disciples, if it was not the heaven to which he ascended, after his resurrection ? It surely was not that diminutive portion of this earth, which he was about to leave. But, in my view, a still stronger point, in favor of a “sky-kingdom,” is presented by the great apostle of the Gentiles, when, in writing to the Thessalonians, he comforts them by the prospective and sublime, and perhaps, inconceivable spectacle, of a commingling of the

living with the newly-risen saints—to be caught up together, to meet the Lord in the air, and to be ever with him. But it may be asked, *where*? Well, since I do not perceive, in the whole context, any intimation of a return to earth, I conclude the locality to be somewhere in the upper regions, which, at least as far exceeds the earth in glory, as the second temple, did the first.

I have made a selection, thus far, from a mass of *materiel*, which, I think, in skilful hands, might be employed with effect, on the question under consideration; but your very superior knowledge of the Scriptures, may lead you to regard all that I have adduced, as irrelevant matter. I will, however, with all due respect, and still in the character of an inquirer, notice one more objection to your theory, on this subject, as I have understood it. If the theory contemplates that all the saints, or redeemed, from Adam down to the last purchase of the great Atonement, shall be gathered together in the "Holy Land," or land of Palestine, how is this to be reconciled, or made to harmonize with that great number in the apocalyptic vision—so great as to exceed the calculating powers of man? Could that comparatively small tract of country contain so vast a multitude? Or is the passage a hyperbole? How is it to be disposed of to the satisfaction of the "common people?" I know that fanciful writers—Addison, among others, have expressed the belief, that this earth may be subjected to such a purgation and transformation, by a fiery deluge, as to render it a fit residence for the saints, in their glorified state; but their idea seems to be, that it will only enlarge the vast space necessary to contain so great a multitude as christian charity leads us to hope, will be recipients of the inconceivable fruition of the "redeemed of the Lord." I seek information, and this is my apology for taxing, to so great an extent, your time and forbearance.

Yours very respectfully,
J. C. II.

Cuckooville, Louisa, Va.;
Feb. 7, 1856.

Reply in Brief.

Jesus Christ descended to earth from heaven—and ascended there again.—That with which he was sealed descended at his baptism, and ascended with Jesus at his assumption. This is true. But then Jesus said to the disciples, "As I said to the Jews, whither I go ye cannot come; so now I say to you"—*Jno. xiii. 33.* And as to any one else ascending to where he is, he said to Nicodemus, "No one hath ascended into the heaven, except he having descended out of the

heaven, the Son of Man being in the heaven"—*Jno. iii. 13.* This is conclusive. Wherever Enoch, Moses, and Elijah may be they are not in the heaven where Jesus is; nor is the heaven where they are, the heaven to which the gospel invites believers. The heaven where Jesus is, and the heaven where they are, are heavens for bodies, and not "sky-regions" for ghosts. The angels have their own heaven to which the sons of Adam have no right or title. "*The meek shall inherit the earth,*" says Jesus, and that will be heaven enough for them, when God shall have rooted the wicked out of it, and have finished it at the end of "the administration of the fulness of the times."

Jesus taught that his kingdom was not of this world.—True; but he did not teach that it was not of this earth. The earth and world are not the same. The world is the social organization upon the earth. His kingdom did not belong to that civil and ecclesiastical constitution of Judah and Rome then existing—a world that does not now exist. The kingdom belongs to "the fulness of the times" now closing.

In his Father's house are many mansions.—The Father's house referred to is his kingdom in which are many places for the faithful. He has been engaged in the work of preparation for eighteen centuries past. He will remain there until he has reconciled all to the Father "*who are of the truth,*" and for whom he prepares the kingdom. This work accomplished, the Russo-Assyrian Confederacy matured, and its armies encamped in Palestine, He comes again, and "*receives*" his brethren to himself from among the dead; that where he is then, they may be also: that is, in the kingdom restored again to Israel.

Where?—"Thus shall we be always with the Lord." Where he is—"that where I am, ye may be also." This question is answered in the last verse of Ezekiel; *Jer. iii. 17; Joel. iii. 21; Zech. ii. 10; viii. 3; Ps. cxxxii. 13, 14*—and in numberless other places.

All the redeemed gathered together in the Holy Land.—It is not so stated in the Word. They are not all to dwell there at once. The redeemed have all a common right to that land which gives them a right in common to the kingdom to exist there, and to the dominion of that kingdom over all nations. The redeemed will dwell in all parts of the earth where there are men to be governed and enlightened. They are the leaves of the Tree of Life—for the healing of the nations.

Their number so great as to exceed the calculating powers of man.—Not so. "A great multitude which no man could number,"

declares simply that no man knew the number; and not that the number was great beyond the power of human calculation. The number will be relatively small, though absolutely great—small compared with all Adam's posterity; great if no more than a million; for a million is a number absolutely great. "Many are called, but there are few chosen;" yet that few will be adequate to all the demands of the kingdom and empire of the Age to Come.

June 23, 1856.

EDITOR.

Elpis and Josedec.

Dear Bro. Thomas—I have just read your article in this month's Herald, on what is necessary to be believed before immersion to constitute it "the obedience of faith," which I think is unanswerable. If that does not convince Mr. Marsh, and those of his opinion, I am afraid nothing will. Your remarks, especially in regard to the Ethiopian previous to his immersion by Philip, should for ever "put to silence the ignorance of foolish men," who have the hardihood to say that he only believed in the Messenger simply, as I conceive, to justify themselves. We will await with patience the result.

Yours in the one hope,

WILLIAM OLIVER.

A regular reader of the Expositor.
New York, May 6, 1856.

Gratifying.

Dear Brother,—It is not three months since I commenced to study in reference to the true Gospel; yet having begun with the invaluable aid of Elpis Israel, I was not many weeks in gaining a pretty clear understanding of what the truth is. With gratitude to God I shall ever remember the author of Elpis Israel.

I suppose you receive an occasional communication from Brother H. M. Chase, of Lawrence, Mass. but do not know his excellence from personal acquaintance. He is the only one obedient to the faith with whom I am acquainted. It was from him that I received instruction, and the means of investigating the truth; and have been immersed by him. May we each instruct faithful ones, "who shall be able to instruct others also."

Yours in the faith,

CLARA B. B.

Morrill, Me, June 9, 1856.

Christ a Doctrine.

Dear Bro. Thomas—CHRIST first is the order of the Gospel, i. Cor. xv.

Yours as ever,

JOSEPH MARSH.

Rochester, New York, May 27, 1856.

REPLY.

True; but not *Jesus*: for he says, "Seek first THE KINGDOM OF GOD, &c." "Christ" and the kingdom of God are an inseparable doctrine of the prophetic Word—one and indivisible. Jesus was "*the flesh of sin*" through which the Christ or "*Anointing*" manifested himself.

EDITOR.

June 23, 1856.

A Happy Desideratum.

Dear Sir,—I should indeed be happy if you could reach Elder Marsh, of the Expositor, on the question of baptism. The most of us in Southern Michigan and Northern Indiana, who had received Protestant immersion at the hands of Baptists, Methodists, Campbellites, New Lights, Millerites, and what not, have years ago been re-immersed by believers of the Gospel of the kingdom. Yet some few hold back, and Elder Marsh has quite an influence with them.

Yours in the Hope,

E. MILLER, JUN.

Mendon, St Joseph's Mich.

May 18, 1856.

Be Strong and of good Courage.

Dear Sir and Brother,—I am using my efforts to extend the circulation of the Herald as much as possible; even paying the price of subscription myself when there is some certainty that the person will read it with honesty of purpose. I regard it as a very efficient means of dispelling darkness: that darkness which shrouds the tomb with such a gloomy pall, shutting out the immortalizing light of the Sun of Righteousness, blinding men's eyes, and causing them to fall into that deep, wide ditch, dug by theological hands.

I feel it to be a duty as well as a privilege to second you in your efforts to extend the knowledge of the kingdom of our exalted Redeemer and King: but my efforts are weak, and my field of action limited. Hoping, however, that the truth will act as leaven, even though deposited by weak hands, I am encouraged to go on in the good cause, even though I should have to contend with "principalities and powers, and spiritual wickedness in high places;" believing that there is a crown of righteousness laid up in heaven for me if I "endure hardness as a good soldier," holding out faithfully to the end. And not only for me, but for all who love and serve God acceptably.

In conclusion, accept the christian affection of an humble disciple of Christ, and

believe me very truly yours, in the one hope of the Gospel.

JOHN W. PEARCE.

Cheneyville, La., June
9th, 1856.

Scripture Illustration.

"Israel slideth as a backsliding heifer."—Hosea. iv. 19

IN India the ox is generally used for labor. Heifers are sometimes used in the plough and in the cart, but they are never preferred to the ox, as they are much weaker and harder to manage. They are more apt to be refractory, or to be frightened, and thus backslide, when they should pull steadily forward.

The Asiatic ox differs from ours in form, and in consequence of that he is worked in a different manner. With us the ox yoke is a heavy piece of wood, which is laid upon the necks of the oxen. A bow of tough wood, like the letter U, passes round the neck of each ox; the ends of these bows pass through the beam which crosses their necks, and is keyed fast so that they cannot, by any means, throw it off. They pull by means of these bows, which pass around their necks, and which press against their shoulders. It is not so in India; the oxen there have each a large hump upon the top of the shoulders, from six to eight inches high. The yoke, together with the tongue of the cart, resembles our letter T very much. The cross piece of the wood is the yoke. It lies on the necks of the oxen, just in front of the large hump on the shoulder. Sometimes the yoke is tied on the neck of the oxen by means of a string, but generally speaking, it is not tied; it lies off the neck, and is prevented from slipping off the ox sideways, by means of a small peg which extends some six or eight inches downward, like the pendant portion of the letter T. The ox pulls, not by his shoulders, as our oxen and horses do, but by the hump on his shoulders. A hole is bored through the gristle of the nose, or through one of the horns, through which a cord is passed, and by which he is guided. He is urged forward by a *goad*. The *goad* is simply a stick with a nail at the end of it; the driver beats him with one end and pricks him forward with the other. Now, all that is needful for the ox to free himself from the yoke, is to stop and drop his head, and down must come the end of his yoke to the ground.

I one day saw a little incident, which beautifully illustrated this passage in Hosea.

It was this:—As I was crossing over the esplanade, which lies between the fort of Bombay and the native town, I saw a Hindoo driving a gardee, (a Hindoo cart,) which

was driven by two oxen, one of which was rather obstinate. At one time he would goad the ox: that would make him kick and frisk about; then he would twist his tail, so as to compel him to go on. But all was useless. At length the ox stopped short—dropped his head low down—slid back, and down came the yoke. The poor fellow was quite enraged, while I was so delighted with having this circumstance to illustrate a portion of the Bible, that I could not refrain from laughing. The driver had to get out of his cart and yoke in his ox again, for there was no getting forward with one ox in and one out. So it was with Israel in the days of Hosea.—*Ch. Repository.*

Obstacles to the Truth.

Among the obstacles to the prevalence of truth we may enumerate the following:

1. *Prejudice.*—The judgment is often formed without light:—without evidence. And should the truth be presented to a mind thus preoccupied before it can obtain a lodgment there, it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. *Pride of opinion.*—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to them with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness—a degradation to which he cannot submit.

3. *Authority.*—There are but few minds which think for themselves, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his *Mignus Apollo*, to whom he listens as to an oracle. And whatever changes the responses of his oracle may undergo, he changes with it, and echoes its latest dicta.

4. *Education.*—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. *Interest.*—What multitudes are gov-

erned by calculations of profit or loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie!

6. *Personal Attachments.*—Man is a social being and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. *Personal Aversions.*—When truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source. Can any good thing come out of Nazareth?

8. *Consciousness of Error.*—This often prevents men from coming to the light lest their deeds should be reproved. They love darkness rather than light, because their deeds are evil. And though conscious of their error, they are not willing to confess and forsake it.

9. *The Dread of Ridicule.*—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.

10. *Example.*—Have any of the Pharisees believed on him? The force of example is great. And truth has often to make its way in the face of the opposing multitude. From these obstacles to its prevalence—and many, very many more could be given, is it marvelous that so few embrace it? The wonder is, rather, that it should make any progress amid such opposition.—*Charleston Observer.*

Christianity and Man.

ONE very sure test of the truthfulness of the Divine teaching, is to be found in its perfect adaptation to the nature of man, according to the very latest experience of his true character and constitution. Systems of philosophy and schemes of ethics have often been devised, but always predicated upon imperfect knowledge of the characteristics of humanity; and now only indicate the strange whims and absurd follies of their projectors. The more careful analysis of modern times is giving more accurate form to the ever accumulating elements of the human knowledge, thus rising toward heaven, only affords us a higher point of view, above which towers that higher Alp, which the God of heaven has built; its gigantic proportions opening into greater distinctness as we ascend. The teaching of God overtops all knowledge. Every faculty which phrenology (the science of yesterday) points out as belonging to man, finds its appropriate

nourishment and proportionate exercise in connection with the religion of Jesus Christ (taught to man two thousand years ago). Thus:—the social propensities are hallowed by the illumination of divine teaching; the otherwise dangerous powers of fight and destruction are chastened, by enlistment into the service of higher principles; the observing faculties are educated by the survey of the works and wonders of God. Reason finds its proper exercise in proving all things, firmness in holding fast that which is good. While the religious sentiments gather up the service of all—language, events, ideas, wonder, music, hope—in one grand hymn to the Author of being, "Bless the LORD, O my soul; and all that is within me, bless his holy name."—*Gospel Banner.*

From the Ladies' Christian Annual. The Popular Idea of Heaven Repudiated.

BY JAMES CHALLEN,

Pastor of the Campbellite Church, Philadelphia.

JERUSALEM is called by various subordinate names, as The Holy City, That Great City, City of the Great King, The Joyous City, The Lord is there, The Beloved City, The Holy Jerusalem, the New Jerusalem. The earthly city, which has furnished us the name of the heavenly, was situated in Judea, in the Holy Land. It was singularly famous for its beauty and strength. It was the joy of the whole earth; and especially was it famous as the residence of the Great King, and for the sublime worship which was offered him there by the tribes of the Lord, in the Mount Zion and the Temple which he loved. It was the seat of his worship. The symbols of his presence were there. There were the set thrones of judgment, the thrones of the house of David. And there was not only the house of prayer for Israel, but for all nations. It was called Jerusalem from Jeru—they shall see—and Salem—peace. They shall see peace. This, then, is also one of its appellations, as it is one of its attributes. "They shall see peace,"—peace within its walls—prosperity within its palaces. Like all cities, then, it has a name; and surely no city ever had one so appropriate and beautiful.

Some are ready to cavil and object to the literality of the views we present on this subject. We do but follow in the footsteps of the inspired writers, who have given not only the name or names of this city, but have entered into a minute and elaborate description of it; as much so as could have been given of any material city on earth. We cannot, therefore, err in adhering to the lan-

guage of Scripture in reference to the subject before us.

And what do we want more than to see God in his own city, to dwell forever in his presence, to mingle with the society of the blessed? And, if our first parents were placed in a literal Eden on this material earth, and would have found it an everlasting home of bliss and happiness—what more may we need than to be admitted as citizens of the Holy Jerusalem, in the Paradise of God, to go no more out for ever and ever?

Our bodies will need a local habitation, for though they shall be spiritualized at the resurrection, they will still be material bodies. Sin does not naturally attach itself to matter. This is an old Pagan idea, which has mixed itself up with all our conceptions of spiritual bliss and enjoyment. God, at the creation, pronounced all things good. He looked down on the works of his hands, and saw nothing that offended him. Matter and spirit alike were untouched by sin and undefiled by the breath of human transgression. All was good—very good.

The popular idea we have of heaven, is that of some aerial region, on the other side of Jordan, in which the spiritual beings which inhabit that etherialized world are mysteriously wafted on unseen wings, or suspended upon invisible clouds, where every vestige of materialism has passed away, and all familiar scenes and objects, persons and things, shall come into remembrance no more again for ever. This, we conceive, is a metaphysical dream. It may be the heaven of the poets, but not of the prophets; the air-built castles of the enthusiast, but not the warm and sensible abodes of the just made perfect.

If, when God laid the foundations of the earth and the heavens, "the sons of God shouted for joy, and the morning stars sang together;" and "when he prepared the heavens," said Wisdom—the word that was with God—"I was there; when he sat a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always before him. Rejoicing in the habitable parts of the earth; and my delights were the sons of men." Prov. viii. 27-31

If, amidst the wonders of creation and the garniture of the heavens and of the earth, the brooding spirit also watched and hovered over, and employed his moulding hands to bring them into the inimitable forms of love-

liness and beauty, which everywhere appear; think not, that anything that God has made is necessarily defiled; or that a heaven and an earth as solid and as material as our own, and a city as absolute and real as any one which our eyes have seen, would not be a fitting abode for the redeemed of the Lord, if he should choose it as our future and eternal habitation. The only thing that God hates is sin; and wherever this is found, he will pursue and punish it, under the heavens of the Lord. The object of Christ's mission was to extirpate this—not to annihilate the sun, moon, and stars, and blot out from existence the handiworks of God. It was not to wage a war of extermination against matter or against spirit, but to extirpate moral, and thereby remove all physical evil from his creature man. "For this purpose was the Son of God manifested, that he might destroy the works of the devil," not the works of God!

Persecution in Sardinia.

AN ominous reaction is visible in Sardinia, where an active persecution is going on, not only against the liberal journals, but against the freedom of religious thought. The member of a Catholic congregation has just been condemned to six months imprisonment for doubting the Immaculate Conception. He affirmed what is unquestionably true, that the mother of Jesus had other children after him.

"While he yet talked to the people, behold, his mother and his brothers stood without, desiring to speak with him." And again: "Is not this the carpenter's son? Is not his mother called Mary? And his brothers, James, and Josés, and Simon, and Judas? And his sisters, are they not all with us?"—*Matt.* xii. 46; xiii. 55. Hence Matthew's testimony is, that Jesus was not the only son of his mother. It is easy to perceive, then, where Matthew would be if he lived and wrote under Victor Emanuel.

The dogma of the Immaculate Conception proves that the Roman Virgin Mary, like the Roman Jesus, her reputed son, are not the Mary and Jesus of the New Testament. The Roman Goddess is declared by her worshippers to have had only one son, and he of an immaculate flesh like her's; the Bible contradicts this of the true Mary and Jesus; and teaches that she had many sons and daughters; and that consequently the flesh common to her and her son Jesus was identical with that of all the descendants of Abraham. The Roman goddess is a demon of priestcraft, having no real existence, past or present, in the universe of God.

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, SEPTEMBER, 1856.

[VOL. VI. No. 9.

Infidelity and Superstition.

"At present there is a rest, during which the spirit of infidelity is playing its part most successfully, and hath obtained the mastery of every thing but the tyrant-thrones, and the superstitious altars, for which the terrible contest is about to be holden. The whole science of Europe serveth infidelity. I know not one name of note, who is not a trustworthy champion of it. The whole philosophy of Europe serveth infidelity, which is also only grounded on utility. The spirit of freedom and liberty, which is smouldering beneath her thrones and governments ready to toss them on high, and shiver them to atoms, serveth infidelity, and hath no end but to destroy that which is established: having no longer any reverence for constitutional charters, or royal promises, it is crying deep in its breast, Raze it, raze it! away with them! The spirit of the reformed religion over Europe serveth infidelity; for it hath set aside faith in the scriptures, and builds upon the common sense or reason of mankind and were better to acknowledge Paine's Age of Reason, than the gospel, for its standards. The spirit of poetry in Germany, where alone any powerful poetry exists, hath bowed to infidelity in the two bright and potent stars of Goethe and Schiller; and our Byron is becoming the poetical idol of foreign nations; and all over Europe from Russia to the isles of Greece, and from the isles of Greece to the rock of Lisbon, our Bentham, the apostle of expediency, hath the upperhand of the lawgivers. And what is left, I know not, but that these, the chief and sovereign influences of the destinies of men, religion, morality, philosophy, science, poetry, and law, who have joined themselves to infidelity, should dispense and disseminate their proclamations to the body of the people; which they are now doing by the wonderful extension of education, circulation

of the scriptures, &c.; for as Satan can convert himself into an angel of light, he will use the scriptures also, to show the people the monstrous superstition; and, when the people have seen it, and signify the same by any audible voice, or sensible sign, then the superstition will lay upon them its heavy hand, and lash them into madness. Oh, who that hath an eye to behold the signs and causes of events can fail to observe that the storm is brewing in the heavens, and is ready to burst over all the earth!

And the calm which even now reigns is the surest prelude of the deluge which is about to burst forth, and the exactest fulfilment of the prophecy, which, with one consent, saith, that men shall be saying, "Peace, peace!" when it shall come bursting upon them in fury. All Europe is pleasing itself with the imagination of peace. But let every traveller who hath looked into the veins and arteries of the constitution of every kingdom thereof, say whether they are not throbbing with the fever of passion, and every nerve vibrating convulsively under the weight that is oppressing it. Hear the exiles, who have fled from the face of the tyrannies to the arms of our sheltering capital, tell of the ferment that is stifled in the bosom of their several nations. And if ye would know how ungodly and unchristian a ferment it is, take those exiles as an example, who have ruled the ascendant of popular feeling in their several lands: and amidst all their zeal for liberty, and hatred of tyranny, hear how ignorant they are of all principles of religion, and sound statesmanship; how full their breasts are of the boiling lava of hatred and revenge against the authors of their wrongs.

Oh how can it otherwise be in foreign parts, when it is so even among ourselves, that expediency rides the chariot in this our realm of England, so that faith is not regard-

ed, even in our high places as any thing beyond a word, and disinterested principle a thing to be sneered and laughed at! When all the enthusiasm is turned away from the invisible powers of the human soul, and the invisible principalities of heaven, to earthly visible things; and legislation upon any principle but that of money-making, or money-saving, hath gone to sleep, and science also is dumb for God, and poetry most frequently raving mad against him, and religion itself half sustained and only half sustained by the faith of things unseen and eternal! Seeing what I see at home, and hearing what I hear, and knowing what I know, I conceive far more powerfully than I can describe, how it must be in those foreign parts which have none of the restraining forces, and reclaiming graces, and meliorating influences of our favored land. The noisome sore is spreading again over all the men of the earth, and is about to run blood. I dread its effusion even among ourselves. I fear not for the church planted on the truth, whose gates are adamant and her walls fire. But for our nation I not a little fear lest she should also go down under the evil influence of this horrible star, which is to rule the bloody ascendant of the bloody time. They positively laugh you to scorn for propounding any other ground or basis of human action, or political government, than utility; and I have lived to hear the statesmen of this protestant nation declare in the hearing of those walls where heretofore the religious liberties of the land were established by two centuries of debate, that "there is little or no difference in creeds," or, in other words, that faith is little more than a name; and I have lived to hear it declared, by a high official authority, before the senate of that university where John Knox studied, which Melville governed—"It is gone forth that a man is no more answerable for his faith than for the stature of his person or the colour of his skin." How, then, must it be on the continent of Europe, where, in the universities, there is nothing but rationalism in religion, and liberalism in politics; in the protestant churches nothing but formality or persecution; where there is no spiritual sentiment but to be laughed at, no spiritual man but to be scorned; and hardly any thing at all either of spiritual sentiment, or spiritual life, intermingled with the great fermenting mass of feeling? Superstition hath driven infidelity to its stronghold, which is, diffusion and ramification. And infidelity hath driven superstition to its stronghold, which is darkness and force. And the friends of the new power exult on all hands in the march of mind, in the development of thought and feeling. But in that developed feeling there is no faith; in

that mighty march of mind there is no religion. It is the natural man, unrestrained or God, fighting against the restraints of man. It is Satan in one form fighting against Satan in another form." — *Selected for the Herald.*

The Faith of "Christendom" Unscriptural and Anti-Christian.

In the *Watchman and Crusader*, a thoroughgoing anti-papal paper, published in New York city, the "Rev. Nicholas Murray, D. D.," known in the republic of letters by the name of "*Kirwan*," occupies considerable space in glorifying Scotch-American Presbyterianism (of which he is a ministerial or clerical incarnation) under the caption of the "*History of Elizabethtown, and Essex County, N. J., from the first English Settlement to the present time.*" The principal hero of "Chapter viii." is a certain "successor of the apostles" and "ambassador of Jesus Christ," (as the members of the Presbyterian, in common with other "orthodox" hierarchists are wont to proclaim themselves,) named David Austin. This apostolic ambassador was "Pastor," or shepherd, of "The First Presbyterian Congregation of Elizabethtown," which at the time referred to was under the lordship of "the Presbytery of New York. Like the rest of his fellow craftsmen, he was thoroughly imbued with the conceit that he was the favored subject of "*the inward teachings of the Holy Spirit of God*," apart from the daguerreotyping agency of the written testimony of the Spirit, to be found alone in the writings of Moses, the prophets and apostles. This crotchet of the Apostasy reigns in the beclouded crania of all its hierophants; in some, however, more despotically than in others. It calls them to the work of the ministry; it guides them in the choice of their texts; works the shuttle in weaving their texts into sermons; blesses their word, which they style in their addresses to it "*thy word*," to the conversion of sinners into Presbyterians, Methodists, Anglo-Hibernians, Papists, &c. &c., as the case may be, in giving them disposition and faith in accordance with their traditions; calls some of them from the receipt of a thousand to fifteen hundred a year; and others to the far distant isles of the ocean, to be devoured by Fejees, and other dainty epicureans of the abyss. All this, and more, the carnal spirit of the Apostasy does for the clergy of the church of Anti-Christ, and for those, who, being ignorant of the teachings of God, are incapable of discerning truth from error, or the Holy Spirit of God from the Spirit that reigns in the body and synagogues of Satan. All this it works abundantly in the strongly deluded; but

this it rarely, if ever, effects—the translation of a sleek and puffy ecclesiastic from a fat living to hard work and twenty pounds a year!

Illustrative of the "inward teachings of the Holy Spirit of God," in the anti-christian sense of the phrase, it may not be out of place to narrate the following anecdote:

About twenty years ago, we were journeying in Eastern Virginia from Richmond to a meeting in Lunenburg County. Being very hot and dusty we became very thirsty; so that in passing by the gate of a Presbyterian clergyman, at which was assembled a group of negroes, we asked for some water to drink. One, who seemed to be the patriarch of the group, told a boy to run to the spring, and fetch the gentlemen some water fresh and cool. While we were resting in our saddles we entered into conversation with our black "uncles" and "aunts." Addressing the oldest of them, we inquired, why they were not at work to day? *Because there was "a big meeting," and master had given them a holiday for the good of their souls.* This was very kind; and naturally suggested inquiries concerning their condition. "Uncle!" said I, "are you a christian?" *"Don't know, master; but I hope I am."* "Don't know! That is strange! If you are a christian ought you not to know it? If a man have been sick, does he not know it; and if he have become well, does he not know that likewise? We are all by nature sick, and when we become christians, we are healed. Is it not strange then, that you don't know whether you are sick or well?" *"Don't know, master; but I hope I am; because the Lord has spoken to my heart."* True; the Lord has spoken to all our hearts in the scriptures, *"Yes, master; but I have no book-larin'; I don't know what the Lord say in the book; but I know what he say to my heart."* "But, uncle, suppose some one were to read to you from the book, and you heard with your own ears that one thing; and suppose at the same time you thought you heard spoken to your heart another thing; and suppose that these two things referred to the same subject, but were contrary the one to the other, which of the two would you obey?" *"Ah, master, I have no head-religion; I would obey what the Lord speak to my heart."* "But, uncle, we believe assuredly that the Lord the Spirit" speaks truly in the Bible; and the Bible describes the heart of man as "deceitful above all things, and desperately wicked." The Bible has been in the world nearly two thousand years since it was completed; and during all that long time it has spoken the same thing without contradiction: and for the same length of time men profess-

ing heart-religion have been proclaiming to the world what they say the Lord has spoken to their hearts—their deceitful and wicked hearts. These, they term 'the speakings of the Lord,' are incessantly contradictory of each other, and opposed to the plainest precepts and doctrine of the Bible. We know, therefore, that they are liars; and their utterances 'the deceiverableness of unrighteousness in them that perish.' Have nothing to do with them, uncle; Get your master to read to you what the Lord speaks to men's hearts in the scriptures: never mind what parson A, or parson B, says it means; just believe what it says, and you will hear the speaking of the Lord.—Upon this we ceased, and having refreshed ourselves with the cool water from the spring, we righted ourselves in saddle, and resumed the even tenor of our way.

Our black uncle's "Lord speaking to my heart" is the synonym of "the inward teachings of the holy spirit of God," in the clerical or anti-christian sense thereof. The untutored Afro-American spoke as he had been taught by the theology of his master's church; and very naturally mistook the exhalation of his own dark and evil heart, or understanding, piously excited by the traditions of Presbyterianism, for the inward teaching of the Lord. It impelled him to reject the Bible without qualification. He preferred his heart-impulses to the written word. In effect, the clergy do the same thing, only with less honesty than their negro disciples. They pretend great respect for the Bible; but they are not content to receive it, and work by it, and walk by it, apart from what they ignorantly style "the inward teachings of the Holy Spirit of God." It is these so called "inward teachings" that generate Presbyterianism, Mormonism, Anglo-Hibernianism, Romanism, Millerism, Mohammedism, Campbellism, &c.; not the Bible. This only leads honest and good hearts to that "obedience of faith" which the Gospel of the Kingdom demands. If men would take the Bible, and reject the "inward teachings," the Apostacy would come to an end speedily; and mankind would then have either one true religion, or no religion at all: but, whether the world would be better off than now, depends upon the question, whether no religion, or false religion, *as* superstition, are more conducive to the civilization and social happiness of men. This is a question we do not undertake to discuss at present.

The "creeds" "confessions of faith," and "articles of religion," peculiar to the Apostacy, are its "inward teachings of the Holy Spirit of God," by which it makes the real teachings of the word of God of no effect.

This is the great crime of the clergy before heaven—*while they profess to believe the Bible they nullify it by their contemptible theologies, and rules of interpretation.* The "Rev. Nicholas Murray, D.D." is as guilty of this blasphemy as the hero of our anecdote, and the "Rev. David Austin," one of the heroes of his tale. The Reverend Doctor of Divinity, on writing of the death of Mr. Austin's successor, says, "*amid the tears and lamentations of his people he went up to his reward in heaven!*"

Now this is either true or false. If true, where is the evidence of its truth? Does the Bible say anything about the ascent of Presbyterian clergymen to any reward in heaven at the close of their career? No. Then, did any person or persons at Newburyport Mass., whence John Giles, the Rev. David Austin's successor, is said by Dr. Murray to have ascended on Sept. 28 1824, see him go up? No. Did the "Rev. Nicholas Murray, D.D.," who declares that John Giles did go up to his reward in heaven on that day, amid the tears and lamentations of his people—did that same Dr. Murray, we repeat, behold him wing his flight to his reward beyond the skies? No. Then if the Bible testifies of no reward for the clergy in heaven, and nobody saw John Giles ascend, how dare Dr. Murray testify so circumstantially to his ascension and retribution? He testifies of the "tears" and the "lamentations," and the "reward" and the "going up!" What would be said of a witness in court, who would give such evidence to alleged facts upon no better foundation. Why, that he was perjured, a fool, or insane. The Lord Jesus pronounces Dr. Murray's theology to be fabulous. The Lord's words to his brethren are, "Thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just."—*Luke*, xiv. 14; and again, "The Son of Man shall come in the glory of his Father with his messengers; and then he shall reward every man according to his works,"—*Matt* xvi. 27; and yet again, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."—*Rev.* xxii. 12. "O, saith the lying theology of Gentile scepticism, the Lord comes to every man at his death; and that being the day of his coming, is therefore the time of his reward also. The Lord rebuke thee, O Satan; for thou knowest that thy testimony is false: for he who is destined to hurl thee like lightning from the heavens, and to chain thee in the abyss, declares, that the *blessed, shall be recompensed at the resurrection of the just!* Surely, Satan, knave though thou be, thou art not fool enough to say, that the death and burial of the just is their resurrection!!

But what selfish people must John Giles' have been, to overflow with tears and lamentations on his going up to his reward in heaven! They ought rather to have rejoiced that he had gone to glory; and that consequently they had now got a glorified consul there, ready to give them an introduction to court as they might successively arrive! Does not the reader see in this the essence of that Romish conceit, "saints in heaven" and the invocation of them?" The "Rev. Nicholas Murray, D.D.," is very bitter against popery. The more hostile to that horrid system of abomination the better. But in essence his theology is as Romish as that of Old Infallibility himself. His Presbyterianism came from Rome, and with Rome it will perish; and happy will it be for mankind when the world shall be well quit of them both. May heaven speed the day!

But, lest the reader should imagine that our quotation of the words of the "Rev. Nicholas Murray, D.D." was of words hastily, or inadvertently penned, we will corroborate them as expressing his real sentiments, by another from the same column. Speaking of the "Rev. John McDowell, D.D.," of the Central Presbyterian Church in Philadelphia," who has not yet ascended to heaven, he says, that what might justly be said in the history of Elizabethtown, "must be left to his biographer to say, after the good fight he has been so long waging is terminated, and *he has gone up to wear his crown*, and with those who have turned many to righteousness, to shine as a star for ever and ever!"

Now, if the words mean anything more than a compliment to a fellow-craftsman, they express the Rev. Nicholas Murray, D.D.'s gospel hope; that is, *the ascending to heaven of the incorporeal entities, called John Giles, John McDowell, and Nicholas Murray, to be crowned there; and thenceforth to wear their crowns beyond the skies uninterruptedly for ever and ever, as a reward for turning many to the righteousness of Presbyterianism!* These two quotations are quite enough to prove, in the estimation of one who understands the Scriptures, that Dr. Murray's charges against the Rev. David Austin lie with equal force against himself, and that reverend lordship, the Presbytery of New York. They charge Mr. Austin with being under "the powerful influence of enthusiasm and delusion;" and solemnly caution all against giving heed to any irrational and unscriptural suggestions and impressions (from him) as *delusions of Satan*, the effects of a disordered imagination, tending to mislead, deceive, and destroy the souls of men, &c." This enthusiasm and delusion, Dr.

Murray styles "a thick cloud that fell upon his intellect, which was never wholly removed during his life."

From the evidence Dr. Murray presents, there is no doubt but that Mr. Austin was a deluded enthusiast; but it is equally manifest from Dr. Murray and the New York Presbytery's writings, that the sole difference between their cases and Mr. Austin's is, *the enthusiasm*—he was deluded *with* enthusiasm, while they are as strongly deluded *without* it. The element which set Mr. Austin's delusion on fire was *light*. Who does not know that the sun's rays acting upon certain substrata will produce combination with explosion? Like those of the Rev. Nicholas Murray, D. D., and all the presbyteries of anti-christendom, the Rev. David Austin's brains had been presbyterio-theologically indoctrinated, and thereby weakened, blighted, and strongly deluded: but in addition to this, the unfortunate Mr. Austin had a violent attack of scarlet fever, from which he slowly recovered, and which is supposed to have "very seriously affected his mind." Dr. Murray adduces no pathological evidence of his insanity; unless earnest convictions of the truth of certain views, and a course of action in harmony with them, be pathological evidence of the fact. There is no doubt Mr. Austin's mind was powerfully excited; for he lived in times when all men's minds were intensely moved. The excitation of "the Reign of Terror" was not confined to Europe. It made men stand upon their feet in the tip-toe of expectation. Mr. Austin was among the number of these; and like many of his contemporaries, applied himself to the study of prophecy. "During the recovery," says Dr. Nicholas Murray, "he commenced the study of the prophecies, and the effect was obvious in a mental derangement, from which he never wholly recovered;" that is to say, though he was considered a fit and proper person to preach and administer ordinances with great acceptance and success, he never lost his convictions of the truth of certain things taught in the prophetic and apostolic writings, to the day of his death. This is what Dr. Murray calls "a mental derangement from which he never wholly recovered!"

The light that shone from the "sure word of prophecy" into his Presbyterian darkness, and which that darkness could not comprehend, so as to harmonize it with the vain traditions of his Scotch divinity, was in relation to the restoration of the Jews, the coming of Christ, his personal reign upon the earth, and the commencement of the Millennium. These things the study of prophecy convinced him of; and alluding to the belief

and advocacy of these truths by many in our times, the Rev. Nicholas Murray, D. D., styles it, "*the revived fanaticism of a personal reign.*"

With these irrefutable truths, irrefutable by all the "D. D.s" of anti-Christendom extant, Mr. Austin, the Miller of May, 1796, blended much "orthodox" and personal foolishness, which he styled, "the inward teachings of the Holy Spirit of God." He proclaimed that "as Joshua led the Jews into the promised land, and as John the Baptist was the forerunner of the Saviour, so he was appointed of God to bring in the glorious millennial reign of righteousness;" and that in conformity with this mission he intended to establish a new church upon earth.

This declaration stirred up the Presbyterians of Elizabethtown to great zeal for their Diana. They requested of him a declaration in writing of his intention. This he very promptly and frankly complied with, and on April 7, 1797, said, "In respect to that part of the paper read, which hinted at and complained of an avowed design of the pastor to institute a new church, and to set up a new order of ecclesiastical concerns, 'independent of Presbytery, of the Synod, or of the General Assembly' it may be openly answered, that such is my fixed and unalterable determination. For a warrant thus to proceed, reference may be had to Zech. iii. and vi.; and to many other passages of Scripture which foretell of these things and of these days.

"On the testimony of the Scriptures, and on the inward teachings of the Holy Spirit of God, and on the present aspect of Providence, and on uncommon and extraordinary revelations of the mind and will of God to this point, dependence is had in proof of a special and designating call to proceed in this solemn and interesting work.

"Be it known, then, to the committee and to the congregation, and to the Presbyterian Church, and to the world at large, that such extraordinary call I do profess to have received . . . and that implicit obedience to the voice of Heaven is my fixed determination!

"Let this declaration be productive of what consequences it may, be it remembered that the anticipations of Divine support are so ready and abundant that the instrument of the Divine designs feels himself ready, and professes himself willing, to meet all obstacles, and to brave all dangers, in the prosecution of the noble object which Infinite Wisdom hath placed before him."

On this answer being returned, the committee of his flock, who had recognized his

call of God to preach and administer Presbyterianism and its ordinances, upon no better evidence than his own assertion, now refused to take his word, endorsed as he affirmed by Zechariah, for the extraordinary call he so boldly declared he had received! They therefore applied to the Presbytery of New York to eject him from the pastorate. This request being granted, the Presbytery published their decision, and stated, that "for more than a year past he had been under the influence of enthusiasm and delusion, evidently manifested by his giving credit to, and being guided by, supposed revelations and communications of an extraordinary kind; his alleged designation and call to particular important offices and services, his undertaking to fix the precise time of the commencement of the Millennium on May 15, 1796, and to designate the circumstances of its commencement," and so forth.

The connection between Mr. Austin and the Presbyterian congregation of Elizabethtown being dissolved by the authority of the Presbytery, he removed to New Haven, from whence he believed the Jews would embark on their return to the Holy Land. To accommodate them on this occasion, he very liberally built a wharf and houses, by which he involved himself in debt, and imprisonment for a time. "During his imprisonment," says Dr. Murray, "his mind seemed in some measure to recover itself; but yet on the subject of prophecy it was distracted." It was not prophecy, however, that "distracted" it, Dr. Murray, but the Scotch foolishness you teach for gospel which prevented him from seeing it aright.

It was certainly very absurd of Mr. Austin to imagine himself the chosen of God to introduce the millennial reign of righteousness, and to restore the Jews; but the pretensions of Dr. Murray and his fellow-craftsmen to be "successors of the apostles" and "ambassadors of Jesus Christ," and to have as special a call of God as Aaron had to preach the gospel as such, though a more common pretence, is as presumptuous, unscriptural, and insane a pretence. God calls none to preach the gospel who testify falsely in his name. Talk of men being ambassadors of Jesus and successors of his apostles who deny their doctrine, as Dr. Nicholas Murray and his brethren do, is downright blasphemy. Here are men preaching ascent to heaven at death as an event common to all saints in direct contradiction of the words of Jesus, who saith, "No one hath ascended into the heaven except he who descended out of the heaven, even the Son of Man, who is in the heaven"—*John* iii. 13; who also said to Mary three days after his death,

that "he had not ascended to his Father"—*xx. 17*; and in contradiction also of the doctrine of Peter, who, concerning what constitutes David, publicly declared by the Holy Spirit to three thousand persons on the Day of Pentecost, that David, the prophesying, "had not even then," nearly a thousand years after his death, "ascended into the heavens"—*Acts* ii. 34. How stupid, or ignorant, must mankind be to be imposed upon by such pretenders as the Rev. Nicholas Murray, D.D., and the rest, who have the effrontery to announce themselves as preachers of the gospel and ministers of Jesus Christ! In Dr. Murray's prospective apotheosis of the Rev. John McDowell, D.D., he makes no allowance for the resurrection at all! He sends him up to heaven to be crowned, and being crowned to wear his crown, and to shine there for ever and ever!

The Rev. Nicholas Murray, D.D., is the present "Presbyterian true blue" representative of Yankee Scotch divinity in Elizabethtown. He sprinkles unconscious babes with holy water, in the name of the Lord, and calls it baptism! He styles the belief of the restoration of the Jews, of the return of Jesus to earth in power and great glory, of his reign here in person, "fanaticism;" and in opposition thereto affirms the incorporeal existence and immortality of an indefinable something tabernacling in mortal flesh its ascent to heaven to abide and be rewarded there for ever! Such stuff as this he prints and preaches, in the Lord's name, for feed and fame. Talk of such a man being an ambassador of heaven, why he is not even a Christian; but, totally ignorant of what be the first principles of the oracles of God. Mental derangement! Can any derangement of mind surpass his; and should the subject of it continue at large, and be deemed competent to transact the business of life! Nay; and when the Lord comes he will cast them from their thrones, and consign them with Satan to the abyss.

But the Rev. Nicholas Murray, D.D., or "Kirwan," is said to be a talented and eminent writer; and is, no doubt, a good and respectable man in the estimation of the world. While at Elizabethtown we read his visit to Europe, which shows that, though profoundly ignorant of the doctrine of Christ, he has a warm and whole-souled hatred of the Roman Jezebel. his is good—potsherd *versus* potsherd till the Lord come, and dash the mother and her harlot progeny to pieces! The only use of Presbyterianism in the world is as a system of ecclesiastical police, and of antagonism to Romanism. It can save no man from his sins, nor impart to any a right to eternal life—it cannot Scripturally answer the question, "What must

one do to be saved?" and when answered, prove that the reply is the oracle of God. It is a restraint upon its disciples by an appeal to their fears; in the words of one of our black "uncles," "shake 'em over hell, but don't drap 'em in!" But in the case of poor Servetus, the founder of the craft did not strictly regard our "uncle's" advice, for he not only shook him over the furnace for the good of his soul, but dropped him in, and burned him to a coal! Ever since then it has been gloomy, heartless, and morose; and all who patronize it seem as though they had "got the blues."

This blue-law superstition over-rides everything else in Elizabethtown, N. J., which may be styled the Paradise of Pharisaism. "If ere that solemn stillness reigned," it was during the five days of our sojourn there. The weather was chilly, cloudy, raining; mud reigned over the deserted streets, so that the *tout ensemble* of the city was dolorous in the extreme. It was the *Via Dolorosa* of the gospel of the kingdom, which, for the time being, is crucified, dead, and buried, if ever, indeed, it had visited the place, which is doubtful. We only know of about half a dozen in the city that have any respect for it or know anything about it. Indeed, until Presbyterianism receives "a heavy blow and great discouragement," the people will have no energy or independence to think for themselves, and examine its claims to their regard. Immersion is at a wonderful discount; so that the Baptists can scarcely keep their heads above water. Seventy members are about the fulness of their numerical strength in a population of about 10,000. We spoke in their house four times to very slim audiences. Whether the Baptists there would open their ears to the glad tidings of the kingdom cannot, from our recent experiment, be now declared. Most of them, we believe, reside in the suburbs, where they found more inducement to remain than to wade through mud and water to get to hear what the Bible taught about the kingdom and glory which God has promised to the faithful poor. Whether they would turn out in a genial and glorious moonlight to hear about that faith Jesus and his apostles lost their lives for, we cannot say. We hope they would. They certainly ought; for it was the faith of their fathers two hundred years ago. But they are quite under the weather in Elizabethtown, and there they are likely to remain so long as their fellow-citizens continue to be deceived by the traditions and hoodwinked by the D.D.s of Presbyterianism.

We might be content with this notice of our visit to this dark and stronghold of Calvinism, but that it is probable we may

strike off a few hundred copies of it in tract form for gratuitous circulation among the parishioners of the Reverend D.D.s of Elizabethtown. We deem it, therefore, expedient and right that we not only try to alienate the people from "the philosophy and vain deceit" of their blind guides, but that we also furnish them with some definite idea of "the truth as it is in Jesus." For, if this cannot be done, it were better to leave them in the enjoyment of what, in their ignorance, they regard as blessedness; for

"Where ignorance is bliss, 'tis folly to be wise,"

if that wisdom only reveal to us our disease and the hopelessness of its cure; for to know that we are sick unto death, yet curable, but still ignorant of the remedy, is "torment before the time." We propose, then, in as few words as possible, to outline to the reader.

Heaven's Message to the World.

The Message-Bearer is the Bethlehem-born King of the Jews, called Jesus of Nazareth, and styled by the Holy Spirit, "THE MESSENGER OF THE COVENANT."—*Mal.* iii. 1.

This genuine ambassador and apostle of the God of heaven was sent by him to proclaim peace to the Hebrew nation through the building up again of the kingdom and throne of David. This appears from the testimony of apostles and prophets, which is in the strictest accordance with his own declaration. Peter says—

"God sent the word to the sons of Israel, announcing the glad tidings of peace by Jesus Christ, who is Lord of all," both Jews and Gentiles.—*Acts* x. 36.

Cornelius, the first non-Jewish man to whom that word of message was ever announced, was well acquainted with it, being a Roman military officer in the Holy Land; through the length and breadth of which it was proclaimed to the Jews by Jesus and his apostles, during several years before the Gentiles were invited to its covenant. "THAT WORD," or message, said Peter to Cornelius, "YE KNOW."—*Acts* x. 37.

He then told him *where* Jesus began to deliver his message to the Jews, and *at what time*. His words are, "It was published throughout all Judea, and *began* from Galilee *after* the baptism which John preached."

Now turn to the account given of the commencement of Christ's apostleship, and you will not only find the words of Peter confirmed, but you will find also *what* Jesus preached in announcing the glad tidings of peace to the Jews. Matthew says—

"Now, when Jesus had heard that John was cast into prison, he departed into Gali-

lee"—Ch. iv. 12; and "From that time he began to preach, and to say, *Μετανοείτε . ηγγικε γαρ η βασιλεια τωγ ουρανων*—*Be enlighte ed, for the kingdom of the heavens has approuched*"—being preached to them by its King—verse 17; "and Jesus went about all Galilee, teaching in their synagogues and preaching THE GOSPEL OF THE KINGDOM"—verse 23.

Again, while at Capernaum in Galilee, the people urged him to become a "settled preacher" and physician among them, which he refused to do, saying, "I must *preach the kingdom of God* to other cities also, for, THEREFORE, AM I SENT"—Luke iv. 43; that in preaching it sinners might be led to repentance; for "I came," said he, "to call sinners to repentance."—Luke v. 32.

Now, from these passages, it is easy to know *what* Jesus preached for gospel; *when* he began to preach it, and *where*. We proceed now to remark that in preaching it to the Jews, he said—

"Blessed are the poor with the spirit" (*οι πτωχοι τω πνευματι*, i. e., as James styles them, "the poor of this world RICH IN FAITH"—Ch. ii. 5) for the kingdom of the heavens is of them. Blessed are the meek, because *they shall inherit the earth*. Blessed are they who are persecuted for righteousness' sake; for of them is the kingdom of the heavens. Now, I say unto you, that except your righteousness exceed that of the Scribes and Pharisees (to which class the D.D's and other "clergy" and "ministers" of our time belong) ye shall in no case enter into the kingdom of the heavens." Therefore, "seek ye first the kingdom of God and His righteousness, and all these (promises) shall be added to you."—Mat. v. 3, 5, 10, 20; vi. 33.

Again: in preaching his message of peace Jesus said, "I am come to send fire upon the earth, and how I wish it were already kindled! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for henceforth a man's foe shall be they of his own household."—Mat. x. 34; Luke xii. 49-53.

Then, it is clear, that although he is prophetically styled "the Prince of Peace," when he began to preach about 1830 years ago, he did not come to bring peace, but simply to preach it. He came to preach "the acceptable year of Jehovah," on the arrival of which there shall be "Glory to God in the highest heavens, over the earth peace, and good will toward men."—Luke ii. 14. To bring this about, he will "scatter the proud in the imagination of their hearts: put down the mighty from their thrones, and exalt

them of low degree: 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 to his seed FOR THE AGE."—Luke i. 51-55. Read the biography of Abraham by Moses, and Paul's comment upon it in Galatians.

Now when Zacharias, the father of John the Baptizer, prophesied concerning Christ then about to be born, he said, "Blessed be the Lord God of Israel; for he visits and redeems his people, and raises up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been from the beginning of the age; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant the OATH WHICH HE SWARE TO OUR FATHER ABRAHAM—that he would grant unto us, that we (Israelites) 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—Luke i. 67-75.

Here then, was a prophecy of peace to the nation when it shall be delivered from all the Gentile oppressors by the Mess'ah, whom we believe to be "*Jesus of Nazareth the King of the Jews*." In bringing peace to Israel he is to scatter the proud, and to put down the mighty from their thrones. He was born to be King of the Jews and to effect this national redemption for them: and therefore it was said to Mary, "Thou shalt bring forth a Son, and shalt call his name *ΙΗΣΟΥΣ* *Ye-sous*; or in Hebrew, יְהוֹשֻׁעַ, *Yehoshua*, a compound name from יָה, *Yah*, or יְהוָה, *Yehovah*, and שׁוּעַ, *shua* to be mighty; hence in English, I SHALL BE MIGHTY. For it continues, "He shall be great, and Son of the Highest One shall he be called: and the Lord God shall give to him the throne of David his father. And he shall reign over the House of Jacob during the ages, and of his kingdom there shall be no end"—Luke i. 31-33. Thus, the peace he preached to Israel is to come to them when they are re-established in their own land; and are there living in holiness and righteousness under his government, as king for Jehovah on David's throne.

Now with this harmonize the words of the prophet, saying concerning him, "Unto us (Israelites) a child is born, unto us a Son is given: and the government (of Israel) shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Founder of the Age, the Prince of Peace. Of the increase of his gov-

ernment and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish with judgment, and with justice from henceforth, even for the age"—*Isai. ix. 6, 7.*

It is evident, then from these premises, and from a multitude of others that might be adduced, that it is the intention of the God of heaven to set up a kingdom in the Holy Land, whose dominion shall supersede all other kingdoms, empires, and republics; and that THIS KINGDOM WILL BE AN ISRAELITISH, OR HEBREW MONARCHY. Consult *Jer. iii. 17, 18; vii. 7; xxxiii. 14-26; Ezek. xxxvii. 21-28; Dan. ii. 44; vii. 14; Mat. xix. 27-29; Acts i. 6; ii. 30; xv. 14-17.* When, therefore, Paul went to Ephesus preaching the gospel, he was occupied during three months in 'disputing and persuading the things concerning the kingdom of God—*Acts xix. 8:* and when he afterwards wrote to the disciples there, he reminded them that through the preaching of the gospel, "God had made known the secrets of his will, according to his good purpose which he had purposed in himself: that in the administration of the fulness of the appointed times, he would gather together in one all things under Christ, both which are in the heavens and which are on the earth, under him"—*Eph. i. 9, 10.* Thus, prophets and apostles taught the same doctrine; and promulgated without contradiction the same truth.

The glad tidings Jesus was sent of God to announce to the Hebrew nation were all about this kingdom; and therefore his preaching was styled "the Gospel of the Kingdom of God;" and when referred to by himself, "my words," or "the word that I have spoken."

In speaking of the destruction of Jerusalem and the approaching end of the Mosaic Economy, he gave it as a sign whereby it might be known that that crisis was at hand, that the word which he had spoken should have been everywhere proclaimed in the dominion of the Romans. His words are, "This gospel of the kingdom shall be preached in all the habitable for a testimony to all the nations: and afterwards the end shall come—*Matt. xxiv. 14.* And it was so preached to the full extent by the real apostles; for Paul says to the Colossians, ye have heard the hope of the glad tidings, "which was preached to every creature which is under heaven; whereof I am made a minister"—*ch. i. 23.* So that, it is evident, we have not to wait for the dumb dogs of this generation who cannot bark, to preach the gospel to all the world before the thousand years' reign of Christ and his apostles begins. How can they preach what they know nothing about?

Now, hear the words of Israel's prophesying, O ye pious Gentiles so wise in your own conceit! "He that rejecteth me, and receiveth not my words, hath that which judgeth him; the word which I speak the same shall judge him in the last day"—*John xii. 48.* Do ye hear that? What do ye know about that "word of the kingdom" which Jesus preached before he was crucified to bring the sanctifying covenants into force; and rose from the dead for the justification of believers therein? Literally nothing! Ye are therefore all in a state of condemnation, preachers and people; for speaking of the gospel of the kingdom after he rose from the dead, he said "HE THAT BELIEVETH NOT SHALL BE CONDEMNED"—*Mark xvi. 16.*

Hear, then, the words of the king, who declares that "SALVATION IS OF THE JEWS"—*John iv. 22.* "To my kinsmen according to the flesh, who are Israelites," says Paul, "pertain the adoption and the glory, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers; and of whom as concerning the flesh the Christ came, who is over all God blessed for ever"—*Rom. ix. 3-5.* But what is said of the Gentiles according to the flesh? "Ye are 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, walking in the vanity of your minds, and having your understanding darkened, being alienated from the life of God through the ignorance that is in you, because of the hardness of your hearts"—*Eph. ii. 12; iv. 18.* Ye see, then, the necessity of becoming identified with the Hebrew nation that ye partake of the salvation that pertains to it.

Now that salvation, called by Paul, "the great salvation, which at the first began to be spoken by the Lord," consists in the national redemption of Israel, and the blessedness of all other nations in Abraham with them; and in their being possessed as a kingdom and empire by immortal and righteous rulers—*Gal. iii. 8; Dan. viii. 18, 25, 27; Rev. ii. 26; iii. 21; v. 9, 10; xi. 15; xx. 6; 1 Cor. xv. 50.*

THIS NEW SYSTEM OF NATIONS, called in the English version of the Scriptures, "the world to come," is not to be subject to the angels as the present system is; but to Jesus and his brethren. These are to be the rulers and possessors of the world; and when the time arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests, clergy, ministers, from their thrones, great and small; and occupy their places and riches themselves. Writing to some of these then living in Corinth, Paul says, "All things are yours;

the world, life, death, things present, or things to come; *all are yours*; and ye are Christ's; and Christ is God's—1 Cor. iii. 22. And again, the Scripture says "To the sinner God giveth travail to gather and to heap up, that he may give to the good before God;" and again also, "The wealth of the sinner is laid up for the just"—Eccles. ii. 26; Prov. xiii. 22.

Now this new system of Nations upon the Asiatic and European Habitable—the world of which Abraham and his Seed are the Heirs—is to be ruled in righteousness by men acting for God, who shall not leave their dominion "under the whole heaven" to successors. This is declared in Paul's proclamation to the polite and learned Athenians; and in the words of Daniel concerning the kingdom, saying, "*It is an indestructible kingdom, which shall not be left to other people, and shall stand for ever.*" It is evident, therefore, that those who shall possess the kingdom when it shall "come to the daughter of Jerusalem" (Mic. iv. 8), must be *immortal kings*; for deathless men can alone retain everlasting possession of any thing.

It is clear then, that "*the poor who are rich in faith,*" to whom the apostle James says, God hath promised this kingdom, must acquire a *righteousness unto immortality* or eternal life: in other words, they must become the subject of the righteousness of God attested by the law of Moses and the Prophets; even the righteousness of God through Jesus Christ's faith for all and upon all who believe."—Rom. iii. 21. That is, God has devised a *system* by the operation of which men who are sinners by nature and practice, may be made what they cannot constitute themselves—that is, righteous, justified, or pardoned and holy persons; and this system, *developed* in the preaching and writing of the New Testament scribes, is also typically foreshadowed in the Law of Moses, and set forth enigmatically in the prophets. In this way it is attested or "witnessed by the law and the prophets," and hath been devised for the purification, or sanctification, of all Jews and Gentiles, who "*believe the things of the kingdom of God, and of the name of Jesus Christ*" (Acts viii. 12 :) and for no one else; for "he that believeth not shall be condemned."

It is evident therefore from these premises, that none of the Protestant and Romish systems of righteousness are purifying, sanctifying, or saving; and for the plain and simple reason, that they are none of them "attested by the law of Moses and the prophets." This attestation being deficient they are none of them, in whole or in part, "the

righteousness of God." No "D. D's" ex-
tant can show Presbyterianism, Methodism, Anglo-Hibernianism, Romanism, in short, any of these schisms or systems, to be typified and delineated in the law and the prophets. They cannot therefore make men righteous; and consequently, cannot impart to any "a right to eat of the tree of life, and to enter in through the gates into the city"—Re. xxii. 14. They are unholy systems of abomination promising men rewards beyond the skies at their decease, whose doctrine is subversive of the truth, and destructive of all that trust it.

Now the apostolic preaching was not for the purpose of peopling "kingdoms beyond the skies" with dead men's ghosts—it was not for saving these incorporealities from eternal torture in molten brimstone and scorching flames, as the clergy and their gospel-nullifying theologies teach; but it was for the noble and gracious purpose of inviting men of the Hebrew nation first, and of other nations afterwards, to become heirs of God's kingdom and glory; so that when the time should arrive for the establishment of the one, and the display of the other upon earth, a people might be already prepared to inherit them, and to administer the world's affairs for God. Hence, to those who are "in the Father and the Son," the apostle says, *God hath called you to his kingdom and glory*—1 Thess. ii. 12, which glory is attained, not at death, as the blind guides of the people teach, but at the appearing of Christ; for the apostle saith to the same class, "Ye are dead (to the world now lying under the rule of the wicked) and your life is hid with Christ in God. *When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory*—Col. iii. 4.

The burden then of heaven's message to the world is an invitation or call to God's kingdom and glory. It was first sent to the Jews; but a sufficient number did not accept it to answer the necessities of the kingdom; and therefore the invitation was graciously extended to people of other nations. The Gospel, or message of invitation to God's Palestine kingdom and glory, was delivered to these for the first time at the house of Cornelius, the captain of a hundred men in the Italian regiment then quartered at Cesarea, in Judea. As appears from Acts x. 37, he was already acquainted with the glad tidings, or word, of the kingdom preached by Jesus to the Jews; but *he did not know of Gentile do s might eat of the children's meat* (Mat. xv. 56), for he had heard that Jesus had said, that "*He was sent only to the lost sheep of the House of Israel.*" He did not know that men of other

nations might become heirs of the kingdom and glory to be established in the Holy Land under the supremacy of the crucified King of Israel. He had heard that same king announce that "*Salvation is of the Jews*;" he was therefore at a loss to know if men of other nations might partake thereof. The apostles themselves did not know it; for it was purposely hid from their eyes until the time should come to give the invitation. The vision detailed in *Acts x.* enlightened Peter upon the subject, and made him willing to obey the command of the Spirit to go with the servants of Cornelius. He went; and the rest of that chapter from the thirty-fourth verse, informs the reader of what he preached, and what he commanded the devout Italians who believed, to do.

Now mark well what they believed: they believed,

1. The word of peace which God sent to the children of Israel by Jesus Christ.
2. That God anointed Jesus of Nazareth with the Holy Spirit, by which he became the Christ.
3. That he was lifted up and hung upon a tree; by which he came under the curse of the law.
4. That God raised him from the dead.
5. That Jesus is he whom God has ordained to be the Prince of the living and the dead who shall come to life again; and,
6. That remission of sins is through his name.

These are points which imply considerable intelligence in the doctrine of Christ; an intelligence far beyond that of the pious sectaries of our day. The great secret enunciated by Peter for the first time on that occasion was that "*Whosoever believeth in Jesus shall receive remission of sins through his name—that is, GENTILES AS WELL AS JEWS.*" Till this declaration was made, believing Jews alone were admitted to repentance and remission of sins through the name of Jesus; and by consequence, to a right to eternal life, which is implied in the forgiveness of sins; for the sins being pardoned, the penalty due to them, which is death, is abolished—"*The wages of sin is death.*"

Heaven's message to the world, then, is briefly this:—Ho every one that hungers and thirsts after righteousness, to you is the word of this salvation sent! If ye believe what God has promised concerning his kingdom and glory, and his testimony concerning Jesus, he invites you to become his sons and daughters, and if children then heirs of God, and joint heirs with Jesus, of that

kingdom and glory with eternal life, ON CONDITION OF *doing what Peter commanded the just and God-fearing Cornelius and family to do.* And what was that? Turn to *Acts x. 48*, and you will there find recorded these words which you can only evade at the peril of your life—"And Peter commanded them to BE BAPTIZED IN THE NAME OF THE LORD."

Now these things being certainly true; what shall we say to "the sentiments of all Christendom?" There is but one inevitable conclusion; and that is, they are the elements of that "STRONG DELUSION," which Paul predicted would result from "the Mystery of Iniquity" beginning to work in his time; and which would be all-pervading and paramount at the appearing of Jesus Christ. He styles them in the aggregate, "A LIE." This is the scriptural designation stamped upon the sentiments of all Christendom by the Spirit of God. "The day of Christ," says the apostle, "shall not come except there be an apostasy first: for the mystery of the iniquity doth already work." But while the constitution of the Roman Habitable continued pagan, it could not be politically manifested. Hence, in the early centuries there was no "MOTHER OF HARLOTS AND ABOMINATIONS;" and consequently no "HARLOTS AND ABOMINATIONS," as her peculiar progeny. But the constitution of the Roman Habitable has been long since changed from pagan to catholic. That which hindered the sovereign manifestation of the CATHOLIC APOSTASY FROM CHRISTIANITY has been taken out of the way; and we now see, in the decrepitude of old age, the "Mother" and the "Harlots and Abominations," *sitting upon many waters*, or reigning over many peoples. This family of defiling women (*Rev. xiv. 4*), consists of what is absurdly styled "Christendom," in its ecclesiastical constitution, and organization. ROME is the acknowledge "*Mother of all Churches.*" She is the Mother of Lutheranism, Calvinism, &c., ecclesiastized in the State superstitions of Germany, Switzerland, Sweden, Denmark, Holland, Prussia, England, Scotland, and so forth. The progeny is incalculable in all the family relationship; but may be easily identified by the unscriptural and Gospel-nullifying sentiments they hold in common. And "Because they received not the love of the truth that they might be saved; for this cause," says the apostle, "God shall send them strong delusion that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness"—2 *Thess. ii.* Luther and Calvin were papists, who reformed Romanism, but left it Romish still. Their systems were

the offspring of their intercourse with Rome. They were the fathers and Romanism the mother of German, Swiss, and British protestantism; so that protestantism may be defined as Romanism modified by Romanists less Romanized than the papists they opposed.

But, as we have said, the members of the Romish family are easily identified by the spirit they breathe, and by the sentiments they hold in common. The following is a brief summary of the

SENTIMENTS CHARACTERISTIC OF THE APOSTASY.

1. The children of the Apostasy believe* in the existence of dead men's ghosts, which they regard as the subjects of reward and punishment apart from their bodies, and as immortal, or incapable of death.
2. They believe that good or pious ghosts are borne upon angels' wings to a heaven somewhere beyond the skies, as the place of their reward, when divested of corporeality at death.
3. They believe that wicked ghosts descend into flaming brimstone at death, where they live in torment unutterable and inextinguishable; or, till their deliverance, in particular cases, is effected by masses, or some other expedient.
4. Ghosts enjoying happiness in a heaven beyond the skies, they call *salvation*; and this salvation, in a vast multitude of instances, they regard as attainable *without faith*, and consequently without the *obedience of faith*.
5. To this salvation, without belief of the truth and the obedience it commands, they assign the ghosts of babies, and of pagans philosophically, or socratically, devout.
6. They hold the damnation of the ghosts of non-elect babies to fire and brimstone forever.
7. Believing in a "prevenient-grace" salvation, without faith, they also teach a salvation by a faith wrought into the embodied ghost by what they term "the Holy Ghost," before, or even in the article of death; the matter of which faith they reduce to the smallest possible dimensions—profession of belief that *Jesus Christ is the Son of God*; which, in Scripture, is said to have been believed by "the demons."
8. They believe that, apart from Jesus Christ, God is irreconcilably enraged

against mankind; but that Jesus is able to pacify him by meekly encountering his fury, which falls upon him instead of upon men, to whom he at length succeeds in reconciling their offended God. This notion is the foundation of all their superstitions and observances.

9. Believing in the great efficacy of water, homœopathically connected or combined with "*pre*" or "*subvenient grace*," they scatter it in drops upon the face of a baby, and call it baptism! This is simply absurd. But they profess to do it by the command of God, which is a palpable lie, and a blasphemy in his name.
10. The leaders or ministers of the Apostasy "say they are apostles," and "ambassadors of Jesus Christ," "called of God as Aaron was," to preach and administer ordinances; while, like Balaam, the son of Bosor, "they love the wages of unrighteousness," and "cast stumbling blocks before" the people.
11. They believe in a Millennium, which they call the invisible and spiritual reign of Christ; meaning thereby the diffusion of the influences resulting from the sky-kingdom gospel they preach, and which is to be introduced by their ministrations!
12. They believe in the total destruction of the earth by fire at the coming of Jesus at the end of the Millennium; which they call the second advent of Christ.
13. They believe that what they term "the Holy Ghost" strives with sinners, draws them to God; convicts, converts, sanctifies, and brings them to God *apart from the testimony of the prophets and apostles*; and that they whom they regard as "orthodox Christians," are filled with the Holy Ghost sent down from God! This notion is the basis of all the fanaticism which, among the Gentiles, passes current for the operation of the Spirit of God. They say of what they style the Holy Ghost, in relation to the Bible, that "the Word is too short without the Spirit;" and,
14. They believe in the saving efficacy of what they term "death-bed repentance."

Such is a brief outline of the trashy medley of sentiments by which the children of the Apostasy may be discerned. With the exception of the truth that *Jesus Christ is the Son of God*, they are a tissue of absurd thinkings of the flesh, out of which arose Paganism, Catholicism, and Protestant sectarianism. He that runs may read in the foregoing points the general characteristics of the Apostasy from Bible Christianity. And it is to perpetuate these fooleries in the

* We use the word "*believe*" here in the sense of unreasoning, pertinacious assent, implanted by tradition.

conscience of an ignorant and credulous world, on pretence of loving and saving souls, that needy and ambitious men become D.D.'s and reverend divines. There are, indeed, honorable exceptions in the case of those who honestly embrace their delusions as the truth, and would incur any hazard in their service. Their honesty of purpose, however, leaves the system unchanged. That system creates them, and blinds them; and, these exceptions excepted, its advocates uphold it for feed or fame, or both, and the long-eared public pays the costs to its own destruction. They compliment the Bible, for it is the fashion in anti-papal society so to do; but they know well that they do not understand the Scriptures, and that they do not teach their traditions; and that, if they were to allow it to be explained from their pulpits, apart from their musty creeds, and "inward teachings" of the "Holy Ghost," as they style the spirit of their Ghostly Apostasy, confusion would fill their Zions, and their craft would be endangered. This is the secret of their combination against the prophets, and of their calumny that "anything may be proved from the Bible." Hence they declare, without a blush, that "if you serve God and have the Spirit, they care not what you believe;" as if it were possible to serve him and have his Spirit, without believing and obeying the truth. As a general rule, they all follow the example of the Rev. Nicholas Murray, D.D., in attributing to the students of prophecy, who profess to believe what they find there, fanaticism and distraction. It is true, they may appear as fanatical and deranged to them, as the Lord Jesus did to certain of the Jews, who said, "He hath a demon, and is mad; why hear ye him?"—but the reason is, that the clergy and ministers of all the branches of the anti-christian apostasy, called "names and denominations," are profoundly ignorant of what the prophets teach; so that, when their teaching is declared, they hear a doctrine affirmed so contrary to, and subversive of, their whole system, that, like the craftsmen of Ephesus, they cry out incessantly against it, and exclaim, in the spirit of the words of an old pagan, "Thou art distracted, much study hath made thee mad!" Shame upon the men, who pretend to be the ambassadors of heaven to proclaim salvation to the world, but are so ignorant of prophecy which reveals it, that they know not in what it consists; and of the apostolic teaching, that they cannot tell the conditions upon which it might be attained! "Successors of the apostles," indeed! If they were truly such, they would tread in the steps of the apostles, to one of whom the Lord said, "I send you to open men's eyes, and to turn them from

darkness to light, and from the power of Satan unto God;" instead of which, they seal up their closed eyes against the "light shining in a dark place; they make their darkness visible by intensifying it, and rivet the chains of Satan upon the unhappy victims who yield themselves to their direction; for all history goes to show that no city, town, village, or country, is so dark, or redundant of the deeds of darkness, as those where the clergy rule without control.

But, though darkness reigns in their kingdom, light happily shines in the sure prophetic word; where the gospel of God is promised, even that gospel that was ministered by the apostles for the obedience of faith. While, then, the sentiments of the Apostasy, styled "*the sentiments of all Christendom*," are a deadly poison, we have a powerful antidote in "the spirit of prophecy which is the testimony for Jesus." This testimony is true, and overspreads the Bible. It is the Spirit speaking concerning him, and for him, to men of honest and good hearts; and any pretended spirit that does not testify the same things is a liar, and the truth is not in it: thus, *το πνευμα εστι το ζωοποιουν: τα ρηματα α εγω λαλω υμιν. πνευμα εστι και ζωη εστι*—*the Spirit is life-imparting: Spirit is and Life is the words which I speak to you.*—JOHN, vi. 63.

In conclusion, then, and as an offset to the sentiments of the Ghost of the Apostasy, which operates upon its victims apart from the written word, for which it has little or no regard, we present the reader with the following points as

TEACHINGS OF THE ORACLES OF GOD.

1. Man is "*a living*," but not an immortal "*soul*."
2. Immortality is deathlessness, and is affirmed of incorruptible substance.
3. "God only hath immortality;" that is, His substance is the only one in which the death-principle, or elements of dissolution, never existed.
4. Immortality is an investment, not a thing invested. It is to be "*put on*," and is a gift offered to men as a part of the recompense of reward for pleasing God; hence,
5. Immortality is only for those who believe what God promises, and do what he commands; and can only be attained by them in one of two ways—*by rising from the dead*, or by being transformed without tasting of death, as were Enoch and Elijah; and, as Paul says, the living saints will be who are contemporary with

the appearing of Christ in power and great glory.

6. "The righteous shall be rewarded in the earth; much more the wicked and the sinner." *Prov. xi. 31*: "the righteous shall inherit the earth, and dwell therein forever." *Psal. xxxvii. 29*; so that, it is manifest that the heaven to which men are invited is not beyond the skies, but to be upon the earth.
7. "The wicked shall not inhabit the earth." *Prov. x. 30*: "they shall perish as the fat of lambs; they shall consume; into smoke shall they consume away;" and "they shall not be." *Psal. xxxvii. 20-10*: so that when the wicked shall have been annihilated from our globe by the judgments of Almighty God, heaven in full manifestation will be on earth, and the righteous will possess it, and enjoy it undisturbed synchronically with the years of God.
8. SALVATION, in the largest sense of the term, is the deliverance of the human race from sin and its consequences; so that there shall be on earth no more death, neither sorrow, nor lamentation, nor any more pain, nor curse. *Rev. xxi. 4; xxii. 3*. In a proximate and more limited sense, salvation is the deliverance of the Twelve Tribes of Israel from their subjection to the Gentiles, and the consequent establishment of them as a powerful and independent nation in the Holy Land, called "THE KINGDOM OF GOD;" and the contemporary deliverance of all other nations from the tyranny of the cruel, infidel, and profligate governments that now oppress them; so that, being subdued and enlightened by their conquerors, they may be all "*blessed in Abraham and his seed.*" In a still more restricted sense, salvation is the deliverance of individual Jews and Gentiles who believe the promises of God set forth in the prophets and in the teaching of Jesus and his apostles, from all their past sins, through the name of Jesus; and from the grave to the possession of glory, honor, incorruptibility, and life, in the aforesaid Kingdom of God.
9. Without faith, which is the full assurance of things hoped for, the conviction of things not seen, and which comes by understanding the Word of God, it is impossible to please him, or be saved; for men are "justified by faith," not without it. *Heb. xi. 1-6; Rom. v. 1*.
10. It is impossible to worship God in spirit, or acceptably, except by worshipping him in, or according to, the truth.
11. God is not irreconcilably enraged against mankind; on the contrary, he so loved

the world that he sent Jesus Christ into it for its redemption; so that "he was in Christ *reconciling the world* to himself, not imputing their trespasses unto them." This he did upwards of eighteen hundred years ago, while multitudes were his enemies that afterwards became his friends. The "*word of reconciliation*," he committed to the apostles, and sent them forth as ambassadors in Christ's stead, to beseech men to be reconciled to God. *2 Cor. v. 18-21*: so that, in writing to some who had become reconciled, Paul said, "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us. Much more, then, *being justified by his blood*, we shall be saved from wrath through him. For if, *when we were enemies*, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." *Rom. v. 8*. Pretty ministers of reconciliation are the clergy who dogmatically reverse this whole matter.

12. The unity of the Spirit knows of but "One Baptism," which is not for nonbelievers, nor for misbelievers, but for intelligent believers of the truth only. The apostles taught no other use of water in connection with the "One Faith" and "One Hope of the Calling," than that of the immersion of the subject. And this the reverend knaves of the Apostasy know full well.
13. No truth is more plainly taught in the Bible than the restoration of the Twelve Tribes of Israel, and of the throne of David in Jerusalem; the personal and visible occupation of it by Messiah; and his reign thereon over the Hebrew nation and the Gentiles for "*a season and a time*," or one thousand years.
14. The Gospel of the Kingdom is itself a *prophecy unfulfilled* of good things to come, promised in the covenants made with Abraham and David. These covenants were dedicated by the blood of Jesus, who thereby made them purifying and sanctifying to all who believe the promises they contain, and are united to His Name by "the obedience of faith," after the example of Cornelius and his household.
15. The "One Body," or *ἐκκλησία*, termed "the church," is the aggregate of those who have been the subjects of *κληρίς* a call *ἐξ* out of the Hebrew and other nations to God's kingdom and glory, and who have obeyed the call in believing the glad tidings thereof and being baptized into the ONE NAME of the Father, and of the Son, and of the Holy Spirit. These

εκκλητοι or called out ones, are God's κληροι clergy, lot, or heritage of kings and priests; and besides them, he has no other clergy. All not of this class are wolves in sheep's clothing, who, being hirelings, would not spare the flock. Their craft is the speaking of perverse things to draw away disciples after them. Of such beware!

16. In the days of Jesus, men believed his preaching; nevertheless, the Holy Spirit was not given to them. *John* vii. 38-39: therefore, the gift of the Spirit is not necessary to work faith in them, or to enable them to believe.
17. The glorification of Jesus preceded the gift of the Holy Spirit. When given, the Spirit guided those who received it into all the truth, and showed them things to come. *John* xvi. 13: hence it is styled "the Spirit of truth whom the world cannot receive." *John* xiv. 17. In the days of the apostles, this Spirit was given by God to those who obey him. *Acts* v. 32. Men, therefore, who are ignorant of the truth, or who teach contrary to the truth, or who are ignorant of the things to come, or who do not obey the truth, or who undervalue the written testimony for Jesus, or who believe, or respect, the sentiments of all Christendom—whoever else may have the Spirit, such practice deception upon themselves in imagining that the Holy Spirit, "the Spirit of truth," resides in them, presiding over their thoughts, words, and actions. The Ghost of the Apostasy, which is the spirit of Error, is the only spirit they possess.

Immersed Infidelity.

"Some of the less important "things concerning the kingdom," in addition to those pertaining to Jesus Christ, may be comprehended and believed before baptism; the more the better: but we do affirm that the gospel does not necessarily require faith in them before that ordinance. But it does demand faith in Christ—in all the different attributes of his character."
—*Expositor* p. 519.

HERE is a new law, and, to our mind, a perfectly incomprehensible one. The law-giver divides the elements of the gospel into more important, and "less important things;" and pronounces "the things concerning the kingdom of God," as compared with the "things concerning the Name of Jesus Christ," to be less important than the latter. Having decreed the relative importance of the elements of gospel-faith, he proclaims what must be believed for justification, and what may be dispensed with. The "less important things of the kingdom," which he treats as very secondary and indifferent

affairs, "may be understood and believed;" but he adds, "we do affirm that the gospel does not necessarily require faith in them, before that ordinance." Having settled this point by proclamation, he then decrees what is alone essentially prerequisite before immersion to make it valid, in other words, for remission of sins in that act. "It demands," says he, "faith in Christ;" which faith he elsewhere defines to be belief that Jesus is Son of God.

We would hope that our valued and respected friend the editor of *The Expositor* is not the author of what we can but consider the crude speculations that appear in that paper from time to time, on "*Valid Immersion*." We shall consider some *incognito* as the writer, and the editor as the "*medium*" merely through whom the unknown's imaginations find their way into the august presence of an "enlightened public!"

Now, from said *Il Signor Incognito* we differ entirely upon the subject of his lucubrations; nor do we think that he has much faith in them himself, or he would not speculate so tortuously to satisfy himself, with his own conclusions. The gospel, he says, demands faith in Christ before the act, in order to make immersion valid baptism. But, if *Il Signor Incognito* be the person Madame Rumor suggests, then we do know, on the testimony of one of his most intimate friends, to whom he made the declaration, that he does not even deem any faith before baptism necessary to make immersion valid. Upon his premises, the dipping of a non-believer, sorry for his sins, in water into three names, is valid baptism. This, however, is at variance with some things he has printed; but men's private admissions are not always identical with their public declarations. He and our informant were talking about "the Unity of the Spirit," styled also in the same chapter "the Unity of the Faith, and of the Knowledge of the Son of God" (*Ephes.* iv. 3, 13.) In the conversation, our mutual friend directed his attention to the position he occupied many years ago as a member of the Christian Sect, which was the so-called "School of Christ" in which *Il Signor* was a disciple. His friend demanded of him whether the "*One Lord*" was the only lordly element of the spiritual unity of that pretended school of Christ? Whether he did not know that there were many lords in that school; and that, as he valued his standing in it he dared not go contrary to their authority? This being admitted, his friend proceeded and inquired further, if the "*One Faith*" were an element of the spiritual unity of that school? "Oh," said *Il Signor*, "WE HAD NO FAITH!" "What!" exclaimed his

friend, "no faith and your immersion valid?" *Il Signor* started with suffused countenance, but made no reply! The mouth of the sack being momentarily relaxed, the cat leaped out, and the bag was found empty.

Now, if the gospel demand faith in Christ before immersion to make it valid, as appears in print, what becomes of the validity of *Il Signor's* immersion, who had no faith? Truth, like murder, will out; and we are betraying no confidence in publishing it here; for we are only doing what his friend spontaneously suggested, and REQUESTED US TO DO. We believe *Il Signor's* private admission, and that when he was immersed and was a disciple of that sectarian school, he had no faith. This is his declaration, not ours; and is for us the key of all the contradictions and tortuosities of the speculations found in the articles on "Valid Immersion."

Now behold how *Il Signor* IN PRINT condemns the validity of the immersion which in private he confessed had no faith to rest upon. "We hold," says he, "that no immersion is valid unless it has been administered to a true believer in the gospel."—Mark xvi. 15, 16—Expositor, p. 21.

But, the same writer who holds this says he had no faith;

Ergo; his immersion is invalid, himself being judge.

2. "If the immersed were not sincere, and did not die to sin and live to God in the ordinance, then their immersion was not valid."—*Ibid*, p. 22.

But, the writer says he had no faith; and it is presumable that he will not say that a person dies to sin and lives to God who has no faith; for "without faith it is impossible to please God;" and he that does not please him is "dead in trespasses and sins:"

Ergo; he being without faith was dead in sin when immersed; and his immersion was not valid, he being judge of his own case.

3. "Our experience, we presume, is in harmony with J. B. Cook's, &c. We believed with all the heart that Jesus Christ is the Son of God. We also fully and unfeignedly repented of all our sins: then we were immersed, not into a sect, or the errors of a sect, but with the understanding that in the act we put on Christ, confessed him before the world—that we manifested our faith in his death and resurrection—that we took on us the badge of a disciple—in a word, that we separated ourselves from or died to the world, and unreservedly consecrated ourselves to Christ, to hear, believe, and follow him. Our will was sweetly lost in his.—*Ibid*, p. 154.

But the writer of the above says he had

no faith! Which statement is to be received? The printed or private one? We take the latter as most in harmony with the mode in which men who join sects "get religion." *Il Signor* puts J. B. Cook in the same category with himself. No doubt with all propriety. They were then religionized upon the popular principle; and it is notorious and undeniable, that faith is a thing of tenth-rate consideration with sectarians of the day; in truth, that in the scripture sense of the word, *Il Signor* is right, that they have no faith.

Ergo; from the premises, *Il Signor's* testimony is contradictory; so that the discrepancies must be interpreted by what is notorious in the theory and practice of all "Christendom" to which he belonged.

4 "To make the subject more plain we will state it thus:

a. A person cannot scripturally believe what he does not understand;

b. He must believe the gospel before being qualified for immersion;

c. Therefore he must understand the gospel before he can be a fit candidate for immersion"—*Ibid*, p. 104.

But the writer says he had no faith: therefore he did not understand: he did not believe before he was immersed, for he says he had no faith; he was, therefore, not qualified for immersion.

Ergo, being himself judge, his immersion was not valid.

But, leaving *Il Signor's* condemnation of his own immersion as invalid for want of faith, we remark that we have proved in a previous article, that the gospel teaching does necessarily require faith in the things of the kingdom before immersion. *Il Signor Incognito* says he affirms that it does not; but that it does demand faith in Christ! Now this is to us incomprehensible; and amounts to it does and it does not, if the Signor's words be tried by the doctrine of scripture. "The Christ" is a phrase representative of a doctrine. In Acts viii, Philip is said to have gone down to Samaria, and "preached the Christ to them." Now, when the inquiry is made, what things did he preach, and what things did the Samaritans believe, when he preached the Christ, or Anointed King, to them?—what other answer can be given than the statement recorded in the twelfth verse? The only answer that can be given is, that when Philip preached the Christ, "he evangelized the things concerning the Kingdom of God, and the Name of the anointed Jesus." This was preaching the Christ apostolically. It was preaching "the things" concerning those two grand subjects—the Kingdom and the Name—

around which they concentrated in rays of light and glory. What right has any man to separate what God hath joined together; and for the sake of shoring up his own rotten foundation, to subdivide them into more and "less important," and to teach that this may be left out of faith, and that may be kept in; this is not so essential, and that is indispensable, &c.? Who authorized *Il Signor Incognito* to dispense with any, yea, with all of these things; and to say that the only item absolutely indispensable to justification by faith in baptism is the belief of the paternity of Jesus? Is it not extraordinary, that men will not be contented with things as they stand in the Bible? Why not accept them in the order and matter as they appear; and not be everlastingly tinkering the word of God to make it respond to the contradictory and carnal dogmas and commandments of men? Can any unsophisticated and ingenuous man read the above words, and affirm that the things Philip preached were all resolved into the phrase, "Jesus is the Son of God?" Or, that "the things of the Kingdom of God" were not necessary to be known before baptism? The testimony interpreted in candor and truth, chases such conclusions into the outer and rayless obscurity of the dead.

For a man to be justified by faith in being immersed, that faith must include the kingdom of God and the Name. If it were not necessary, Philip would not have sought to develop such a faith in the Samaritans; nor would Luke have recorded the matter of their faith as he has. But Philip preached, and Luke wrote with their Master's words well remembered—"Seek first the kingdom of God, and his righteousness." He did not say, "Seek first the righteousness of God and his kingdom," as men perversely read it. The kingdom first, the righteousness after; for *God's system of righteousness is only for those who believe his promises concerning the kingdom.* Luke did not, therefore, write that "the Samaritans believed Philip preaching the things concerning the Name of the anointed Jesus, and the kingdom of God." This would have been to put the cart before the horse, which has become the universal practice of the world. He understood the truth too well for this; therefore let no man meddle with the text, for there lives not the man that can improve it.

We remark, then, that the Christ cannot be preached without the things of the kingdom, neither can men have faith in the Christ without having faith in the things of the kingdom. A man may believe that Jesus lived, died, and rose again in Palestine many centuries ago; and that he was Son of God:

but this is not having faith in the Christ, for he may be ignorant of all the prophets teach about the King. On the other hand, thousands believed in the Christ, who rejected the claims of Jesus to be that Christ. *Non-Christian Jews to this day declare with all their hearts that they believe in the Christ;* but does any one suppose that they mean, that they believe therefore in Jesus? By no means.

The Samaritans, like the moderns, needed to be instructed in the doctrine concerning the Christ before they were addressed in reference to the Name of Jesus. Philip, therefore, began with them about the kingdom of God; and when he had enlightened them sufficiently upon this great, primary, and indispensable element of the faith, he proceeded to show them the relations Jesus sustained to the kingdom of God. This procedure was modified in the case of the Ethiopian, because, as *Il Signor* admits, this man was intelligent in the doctrine of the kingdom; or in other words, in the things concerning the glory of Christ. Hence, Luke, instead of saying that "Philip preached the Christ" to him, as he states in regard to the Samaritans, says, "he preached unto him Jesus." He had faith in the Christ, which was the basis of his Judaism; but he had not faith in Jesus until Philip proved to him that the Son of Mary was he.

But, my friend *Incognito* seems bent on suicide. He says that the gospel not only demands faith in Christ, but faith "in all the different attributes of his character"—faith in all that belongs to the scriptural character called Christ. This he teaches, in the passage before us, is necessary before immersion, to make it valid. We accept the saying heartily. He is not content with faith in the different attributes, but he will have it "in all the different attributes of his character."

Now, upon this, remark, that the man who has faith in all the different attributes of the character called Christ, is a scribe instructed in all the things of the kingdom of God. It is an attribute of the Christ that he be *Seed* of Abraham, and *heir* with him of the Holy Land; it is an attribute, that is, it belongs to Christ, that he be Son of Judah, of David, and of Jehovah; it belongs to him, that he be King for Jehovah over all Israel, and the nations; it belongs to him, that he sit and rule upon David's throne, where priest never sat before, as Priest of the Most High God after the order of Melchizedec; it belongs to him to be the founder of the world to come; it belongs to him to be the redeemer of Jerusalem, the repairer of the breach, and the restorer of paths to dwell in; it belongs to

him to appear before the nations in the character of Generalissimo of the armies of Israel; conqueror of nations is an attribute of his character; righteousness as such, is another; for "in righteousness shall he rule and make war:" it belongs to the character of Christ to be divine—God manifested through flesh; to have been the mortal Mediator of the Abrahamic and Davidian Covenants; to have been a suffering, wise, and guileless man, to have been sacrificial, and so forth. Group all these attributes together and you have before you "*the Christ*." Are all these different attributes affirmable of Jesus? Do they yet all concentrate in him? Do we read of their having been all manifested in his life? By no means. Some have been manifested; but the manifestation of the rest has been deferred till his appearing in power and great glory. Now, the things manifested pertained to Jesus in his mediatorial and sacrificial character; and as High Priest over the priestly household; while the attributes of the Christ not yet manifested in the life of Jesus, pertain to the kingdom of God in actual being.

But if the gospel demand "faith in all the different attributes" before immersion to make it valid, what becomes of the validity of the immersion of *the Signor* and his companions, who had no faith! It is condemned by their own tradition. We are, then, after all said and done, perfectly agreed in this matter. *They have condemned their own baptism*; far be it therefore, from us to breathe a syllable in its defence. Seeing, then, that they have destroyed their own foundation as completely as the Allies have the dock of Sevastopol, it is quite in place for us without incurring the charge of uncharitableness and presumption, to exhort them, if they can now say they have full assurance of faith and hope, in the words of Ananias to Paul, "Arise and be baptized, and wash away your sins, calling on the name of the Lord." That we may hear of this soon is the wish of their sincere friend the

EDITOR.

Jesus, the Heir to the Throne and Kingdom of David.

"Call his name Jesus. 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. 30—32.

It was revealed unto Nebuchadnezzar, king of Babylon, through the prophet Daniel, that in the "latter days," the God of

heaven would set up a kingdom that should not be destroyed; which kingdom should not be left to other people, as the kingdoms of Babylon, Medo-Persia, Greece, and Rome have each successively been; or as the ten kingdoms into which the Roman empire is at present divided shall be; but a kingdom which "shall break in pieces and consume all these kingdoms (of men) and itself shall stand for ever." Dan. ii. 44. Some years subsequent to this, in the first year of the reign of Belshazzar, the king of Babylon, Daniel himself had a vision of the rise and fall of the great monarchies above alluded to. After viewing them until their dominion was taken away, in his account he says, "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, glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," vii. 13, 14. Mark! this person like the Son of man had given unto him, *dominion*, *GLORY*, and a **KINGDOM**! There will be no difficulty in proving that the individual whom Daniel saw receiving these high honors, was no less a personage than our Lord and Savior Jesus Christ.

The reader will at once perceive an intimate connection between this prophecy of Daniel and a parable which Jesus spake to some who thought that the kingdom of God should immediately appear." He said, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return," &c., Luke xvi. 12. The "certain nobleman" designates Jesus, who was "born to be a king"—the "far country" the heavens into which he ascended, and in which he will remain "until the times of the restitution of all things"—the "kingdom" that which Daniel saw given to him, and which the Lord God has promised to give him—and "to return" his coming again, "in his glory, and all the holy angels with him, when he shall sit upon the throne of his glory," "and judge the living and the dead at his appearing and his kingdom." No one will deny that Jesus alludes to himself in this parable, and that he teaches in it, that he was to possess royal dignity on his return. This is no isolated doctrine of the Bible, but is fully corroborated by the testimony of prophets and apostles.

John the Baptist, the herald of the Messiah, announced the approach of Heaven's King, and declared that he was then in the midst of the people, and in order that he might be made manifest to Israel, he had come immer-

sing in water. (John i. 26-34.) Jesus and his apostles taught the nation of the Jews that the kingdom of the heavens had come nigh unto them, and that they were therefore to repent, or amend their lives. Jesus frequently illustrated the nature of the kingdom by striking parables and apt illustrations, and declared who should and who should not enter into it "Blessed are the poor in spirit," said he, "and those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." "Except your righteousness exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 3, 10, 20. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein;" "How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark x. 15, 24, 25. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John iii. 5. Such were the teachings of Jesus in reference to this kingdom.

He likewise intimated on various occasions that the Son of man should administer the affairs of the kingdom of God—reward his servants, and punish his enemies. He also claimed this kingdom as his own. Hence he promised the apostles that they should eat and drink at his table in *his kingdom*. Luke xxii. 30. And when at Pilate's bar, accused by the Jews of making himself a king, he did not deny the accusation, but said, "*My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou king then? Jesus answered, Thou sayest it I am king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.*" John xviii. 36, 37. There are some who infer that because Jesus declared his kingdom not to be of this world, that therefore it must be *out* of the world. This is not correct. Literally he said, "*My kingdom is not of this kosmos—a word which means order, arrangement, or constitution of things. His kingdom will not be of the order of things which prevailed in Judea at that time, but will be arranged according to an heavenly constitution of things. Hence it is stiled 'the kingdom of the heavens.'*" Jesus also said that he was born to be king; and in consequence of witnessing this "good confession before Pontius Pilate," suffered death. And for "the suffering of death he was crowned with *glory and honor*;" and has obtained "a

name which is above every name," even "King of kings, and Lord of lords."

The future dignity and glory of the son of Mary, is noted by the angel Gabriel in his message to the virgin—"He shall be *great*, and shall be called the Son of the Highest." Did not the Father acknowledge him before witnesses that he was his Son? Did not the mighty works which he performed, and to which he frequently appealed in proof of his Messiahship, also prove that he was the Son of God. And the apostle Paul says, that "he was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," Rom. i. 4. The writer to the Hebrews says, that "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." And alluding to his greatness he says, "when he bringeth his first-begotten into the world he saith, And let all the angels of God worship him." * * Unto the Son, he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i. 2., 6-9.

We will now inquire, more particularly, concerning the throne and kingdom which Jesus will ultimately possess. We have already seen that the diadem of universal dominion shall be placed upon his head; that regal honors shall be given to him; but as yet we have not ascertained his right and title to all this glory. This is hinted at in our text in the following words—"The Lord God shall give unto him *the throne of his father David; and he shall reign over the house of Jacob for ever.*"

This language is sufficiently clear to show that the kingdom which Jesus will possess is the *kingdom of David*—that the throne which he will occupy will be the *throne of David*—that the subjects of his kingdom will be *everlasting*—and that he is the legitimate heir and son of David.

In order to fully understand this important matter, we must refer to the covenant which Jehovah made with David, for he made "an everlasting covenant with him, ordered in all things and sure." This covenant is recorded in 2 Sam. vii. 12-16: also in Psa. lxxxix., from which we make a few extracts. "I have made a covenant with my chosen, "I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. * * My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for

ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." v. 3, 4-37. Again, "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Ps. cxxxii. 11. The Lord, by the prophet Jeremiah, reiterates this covenant. He says, "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne," Jer. xxxiii. 50, 21.

The covenant requires then the heir to the throne of David be of a character approved by Jehovah. Hence we find this specified in the last words of David in the following manner:—"The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. * Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow." 2 Sam. xxiii. 3, 5. David looked forward to the time when such a righteous king should occupy his throne; "who shall judge the poor of the people, save the children of the needy, and break in pieces the oppressor;"—a king "in whose days the righteous shall flourish;"—a king who shall have universal dominion, and before whom all kings shall bow, and become tributary;—and a king "who shall live," or be immortal, whose name shall endure for ever, and in whom all men shall be blessed. See Ps. lxxii.

And yet history shows that the sons of David did not all of them walk in the steps of their father, nor regard the God of Israel. Even Solomon, the immediate successor of David, and who is claimed by some as the one referred to by the covenant, grievously sinned against the Lord. And the house of David became so corrupt, that Jehovah frequently warned the kings of Judah of the result of their wickedness. By Jeremiah he said to them—"O house of David, thus saith the Lord; Execute judgment in the morning, and deliver him that is spoilt out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings," Jer. xxi. 12. And because they repented not, but rather increased in wickedness, the Lord determined to deprive them of the royalty, and overthrow the kingdom. Hence Ezekiel said to Zedekiah, the last of Judah's kings, "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 (man) shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be *no more*, UNTIL HE COME *whose right it is*; and I will give it him," Ezek. xxi. 25-27. 'This dreadful catastrophe was prophetically seen by the Psalmist. Hear his lamentation—"But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. * Thou hast made his glory to cease, and cast his throne down to the ground," Ps. lxxxix. 38, 39, 44. And the prophet Hosea says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days," iii. 4, 5.

And now let us pause to inquire, whether that method of interpretation can be correct which disregards the covenant which Jehovah made with David—a covenant confirmed by an oath, and the concurrent testimony of the prophetic word? We think not. Nor will it do to say the various items of that covenant are fulfilled, unless a descendant of David is now on his throne, reigning in his kingdom, over the tribes of Jacob, who is righteous, powerful, glorious, and immortal. This cannot be; for the kingdom and throne are yet in the dust, and Israel in captivity. And no one of Adam's race has yet appeared who fills the character of David's Son and David's Lord, except Jesus of Nazareth. But let us examine the testimony a little further.

Our text says, that "Lord God shall give unto him the throne of his father David," from which we infer that he is the promised son and heir, according to the covenant. Jesus was "the son of David according to the flesh." His genealogy, both on his father and mother's side, proves it. He is frequently styled the son of David in the Gospels. Zacharias, the father of John the Baptist, inspired by the Holy Spirit, designates Jesus as the Messiah long desired by the Jewish nation. He says, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began," Luke i. 68-99. This horn of salvation is called "*the horn of David*" in Ps. cxxxii. 17; and "*the horn of the house of Israel*" in Ezek. xxix. 21. A horn is an

emblem of strength or power; behold, then, how appropriate when applied to Jesus. The angel of the Lord said to Joseph "Thou shalt call his name JESUS; for he shall save his people from their sins," Matt. i. 21. Hence Paul says, "So all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins," Rom. xi. 26, 27.

Again, Jesus declares himself to be both "the Root and Offspring of David," Rev. xxii. 17, which throws us back on the prophecy of Isaiah xi. :—"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. * * And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious," 1. 10. This prophecy is quoted by the apostle Paul and applied to Jesus Christ, Rom. xv. 12; thus proving the fact, that the Messiah was of the seed of David, according to his gospel, 2 Tim. ii. 8.

Again, Jesus says that he has "the key of David," Rev. iii. 7; and Jehovah says of him by Isaiah, "The key of the house of David will I lay upon his shoulder," Isa. xxii. 22. The word key signifies authority or government; this is evident from what we read in Isa. ix. 6, 7—"Unto us a child is born, unto us a son is given: and the GOVERNMENT shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 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." Compare this passage with the one at the head of this article, and it will be very evident that Jesus is the one who bears the key of David, and who will exercise the authority which it imparts. And Jesus declared before his ascension that "All power was given unto him in heaven and in earth;" and Paul says, "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9-11. Again he says, "God hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet," Eph. i. 21, 22.

The apostle Peter also teaches the glory and exaltation of Jesus. "Him hath God exalted with his right hand to be a PRINCE and a Savior, for to give repentance to Israel, and forgiveness of sins," Acts v. 31. "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts ii. 36. And this exaltation to his father's right hand, is only for a set time,—"UNTIL I make thy foes thy footstool." This glorious consummation will take place in the times of the restitution of all things, when God shall send Jesus Christ, to bless Israel and the nations.

Without pursuing the investigation of this subject any further, we conclude by saying, that the testimony of prophets and apostles agree in declaring Jesus to be the heir to David's throne, and that, having received the royalty of his father, God, he will "return, and will build again the tabernacle of David that is fallen down, and close up the breaches thereof; and will raise up his ruins, and build it as in the days of old," Amos ix. 11; Acts xv. 16. That he will "restore the kingdom again to Israel," Acts i. 6; "make her that was cast far off a strong nation," Micah iv. 7; establish "Jerusalem as the throne of the Lord," Jer. iii. 17; and as "the Ruler in Israel," and "Prince of the kings of the earth," "shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God, and he shall be great unto the ends of the earth." Micah v. 4.

Exposition of 1 Cor. xv. 3, 4.

"For I delivered unto you *first of all*, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

A defect in the translation of this passage has caused some honest minds to conclude, that the death, burial, and resurrection of Christ, were the *first things* which Paul preached to the Corinthians, and therefore the *principal* items of faith—in fact, the Gospel. The apostle did not say, that *first of all*, he presented these facts to them for their acceptance, but *en prolois*, in or among *first things*. MACKNIGHT, KNEELAND, BONQUEST, and others so translate it and it is literally correct. Besides, on referring to the history of the introduction of Christianity into Corinth, as recorded in Acts xviii. 5, we find Paul "testifying to the Jews that Jesus was the Christ." And when writing to the disciples in Corinth, he reminds them of his conduct whilst he was amongst them, "determined not to know any thing among them, save Jesus Christ, and him crucified."

But mark! it was not the death, or crucifixion, or cross of Christ alone, but "*Jesus Christ and him crucified*," which the apostle made known to them. As a wise master builder he laid the foundation on which he built, viz.: Jesus Christ. Or, in other words, he preached the glorious prophetic truth concerning Jesus being the Messiah of God. Hence, he testified that Jesus was the Christ. This doctrine also agrees with his letter to the Ephesians, wherein he states that they were "built upon the foundation of the *apostles and prophets*, Jesus Christ himself being the chief corner stone."—Eph. iii. 2. Now what was it which constituted the foundation truth principle? Was it not what Jesus declared he would build his church upon? namely, the confession of Peter, "Thou art the Christ, the Son of the living God?"—Matt. xvi. 16.

It would have been strange conduct in the apostle to have announced the death, burial, and resurrection of Christ, without first informing the minds of his auditors of the character of the personage which he introduced to their notice. The apostle was always consistent with himself. With the Jews, he labored to show from the scriptures of the prophets, that Jesus of Nazareth, whom they had put to death as an impostor, was the Messiah whom they expected to deliver their nation, and to sit upon the throne of David, and in proof of the same, declared his resurrection from the dead. And when preaching to the Gentiles, he proclaimed the glorious truth that God had "appointed a day, in which he will judge (or rule) the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvi. 31. Thus the apostle preached the resurrection of the Messiah in connection with other glorious truths, styled by him, the, "*first things*."

Now in preaching "Jesus Christ and him crucified" to the Corinthians, Paul proclaimed the same gospel which he did in other places. At Ephesus, he "disputed and persuaded the things concerning the kingdom of God," Acts xix. 8; and this controversy continued so long, that the historian adds, "all Asia heard the word of the Lord Jesus, both Jews and Greeks," v. 10. At Rome also, in his own hired house, he "preached the kingdom of God, and taught those things which concern the Lord Jesus Christ, with all confidence."—Acts xxviii. 31. Therefore, in preaching Jesus Christ, he had to speak of him as the King chosen and appointed of God to inherit the kingdom and throne of Israel—the heir of David—the minister of the circumcision for the

truth of God, to confirm the promises made unto the fathers." And amongst the things which concern the Lord Jesus, his death, burial, and resurrection, were of necessity included. This then was the order of the apostle's proclamation—first, *Jesus Christ*, or the things concerning him as the Anointed King, and his kingdom; and second, "*him crucified*," or the things concerning his name. These things are necessary to be heard and believed before the law of faith can be obeyed.—*Mill. Adv.*

The Unclean Spirits like Frogs as active as ever.

THIS great conspiracy has two centres, distinct and independent, sometimes opposed, but often working in harmony. The one has its seat at Paris, where projects and systems are devised; the other at Vienna, the point of union for the affiliated associations of Italy and Germany. Geographically, the action of these societies may be traced apart, but their principles are the same, and they have recognized interests in common. It is pretended, when any public reference is made to the secret operations of this political league, that they tend only to counteract the influence of other occult combinations; but their real object is to assign the entire management of continental Europe to two or three governments, to neutralize, altogether, the policy of the secondary states, to constitute and preserve a vast uniformity of despotism.

The rapid manifestations of this policy, since the close of the Russian war, attract little notice in England. But they assume an alarming aspect when considered in connexion with the known designs of the French and Austrian Governments.* Already, in spite of the patriotic ejaculations of VILAIN QUATORZE, LOUIS NAPOLEON has forced on the Belgian Government a scheme for abridging the liberties of the press. An ominous reaction is visible in Sardinia, where an active persecution is going on, not only against the Liberal journals, but against the freedom of religious thought. The member of a Catholic congregation has just been condemned to six month's imprisonment for

* Provisionally, the two Imperial horns of the Beast of the Earth.—*Rev. xiii. 11.*—*Ed. Her.*

doubting the Immaculate Conception. The proposal of a Concordat in Tuscany, and of a Concordat in Naples, with the scheme, avowed by the Austrian official press, of a Concordat in Piedmont, spreads a gloom over Italy; the Italians, so far from being animated with hope by the protocols of Paris, perceive that WALEWSKI and BUOL were there the true representatives of European diplomacy.

The Austrian plan is, of course to revive the Holy Alliance in such a deceptive form that England may be drawn into its stipulations. The treaty of April is the first step towards that result. It is invariably interpreted by the Vienna press, not as establishing a particular point, but as the declaration of a European policy. It professes to guarantee the territories of the Ottoman Empire, upon a principle according to which the territories and authority of *all* governments ought to be guaranteed. Austria claims the *quid pro quo*. She unites with the other powers to serve *their* object; they are morally, and by implication, bound to unite in serving *her's*. Thus Austria has gained, not a security, but an argument. But she has obtained another advantage. Her censored press is the medium of official falsifications. The people of Lombardy and Venice, of Hungary and Transylvania, are taught to believe that Great Britain and France have guaranteed the German and non-German dominions of Austria. So that our Government is made the bugbear of nations aspiring to a separate political existence. Who, in the Austrian Empire, can contradict the Austrian lie? The three Powers, it is affirmed, are agreed nowhere and never to swerve from the Conservative policy enunciated, in the name of the Triad, by the April Treaty—and that policy is in absolute antagonism to the policy of Sardinia. So clear is the Austrian view, indeed, that her recent negotiations with Prussia have had the aim of drawing Prussia into an alliance guaranteeing the German and non-German territories of Austria. In that direction the Emperor's diplomatists are not likely to succeed. Prussia, in the first place, has a traditional interest in refusing the guarantee, since, if the Austrian Empire, German and non-German, were placed under the protection of the public law of Germany, the non-German territories might claim to be admitted to the Confederation—a policy which Prussia has always resisted. Moreo-

ver, the insecurity of Austria in her Italian, Hungarian, and Transylvanian dependencies is favorable to the German influence of Prussia. To this, it may be added that, as we foresaw when the cabinet of Berlin was least popular in this country, Lord PALMERSTON's Government, in spite of its new Viennese relations, is reviving its intimacy with the diplomatists of Prussia, and seeking to restore an influence which would always be exerted against the consolidation of the Austrian authority in Italy.

What, then, is the position of Lord PALMERSTON's cabinet with respect to Italy? By the treaty of April, the European authority of Austria is undoubtedly strengthened. At the same time, the avowed policy of the British Government is favorable to Italian progress. It seems to us that Lord PALMERSTON, afraid of the revolution, afraid of Austria, jealous of France, desires to play the one against the other, and imagines that the collusion of the three Powers would be less dangerous than the collusion of two. The policy of England, therefore, is at best, negative; and it may be easily understood, that while England acts as the drag, and France and Austria pursue definite courses of their own, the superiority lies with them. We follow the trail, and watch, and perhaps interrupt, but Europe gains nothing from our intervention. We do nothing but repeat the hypocrisies of TRAPPAU and LAYBACH. Meanwhile, the secret association of the French and Austrian Governments threatens to take the form of a conspiracy against all the remains of political liberty, of national independence, of religious toleration in Europe. This plot, among the most stupendous ever conceived, has the apparent sanction of the British Cabinet, and it is the more menacing because it pretends to be based on the principles of peace, conciliation and humanity. Suppose the military powers agreed to establish arbitration as the method of settling the disputes of Governments, what is the effect? Nothing as regards the military Governments themselves, since they, the parties to the contract, may dissolve it at any moment. But, as regards the lesser states, it amounts to a confiscation of their political rights. Under these circumstances, what becomes of the national existence of Sardinia, of her Italian nucleus, of her army? Her independent action is prohibited. And this is the result of the war that was to set free and civilize. France and Austria undertake to manage the Old World; England accepts an ambiguous share in the business; Russia and Prussia are invited to join. A suspicious facility of concession has been exhibited by the Belgian and Sardinian Governments. The French Imperial error, we may infer,

has extorted from Belgium the flattery of surrender. But why has the scourge been restored to the Jesuits of Turin? Why is the code of CARAFFA resorted to by the religious reformers of Piedmont to enforce respect to the amazing farce enacted last year at the Vatican?

What we witness now, as the sequence of the Russian war, is the consolidation of despotism in Europe. Two vast parties divide the Old World—the populations and the Governments—which are more completely at enmity on every social and political ground than formerly. We, in England, believing all the time that we are the champions of the oppressed, blink at the future, and subside into repose, because gold and pearl fire, red and green lustres, and a milky way of light in the London basin saluted the peace of Paris under our watery May moon.—LEADER, June 7, 1856.

Effects of the Concordat between Austria and Rome.

THE Ecclesiastical Courts of the Austrian Empire have just issued various instructions with respect to the matrimonial law, by which it is made still more apparent that *the Church is fully privileged to overrule the temporal power whenever it pleases.*

A new police ordinance against swearing is about to make its appearance in Austria. The tariff is fixed at fifty scudi for swearing by the Virgin, the Great Goddess of Romanism; and twenty-five scudi for irreverently using the name of any other saint, the inferior deities of the same! The promulgation of the dogma of the Immaculate Conception has had its natural and legitimate result in a great increase—not of graces—but of blasphemous and revolting conversation among the lower orders of Vienna.

A "mysterious religious society" has been discovered, according to the *Frankfort Post Zeitung*, among the working men of infidel Vienna. About a year ago the police received information that the manners of the artisans and laborers in the suburbs had undergone a great change; that they were more orderly and regular in their habits; and that, although they did not go to church, they read the Bible at home—this (strange to say in such an intensely papal country) not being against the law in Austria. Last Whit-Sunday they were surprised by the police at a conventicle. The authorities then discovered that the persons arrested, who amounted in number to between sixty and seventy, called themselves "*Brethren of St. John*," and that they belonged to a new religious sect, which is supposed to have some connexion with the Hungarian Protestants.

It is probable that a long time will elapse before the men will be set at liberty. The Roman Idolatry at once hates the Bible and the good which its teaching generates.

Romish Zeal.

AN English Protestant lady, who recently lost a daughter in Rome, desired to have cut on the tombstone the verse from Matthew, "Blessed are the pure in heart, for they shall see the Lord." But, an officer connected with the censorship, having obtained information of this, ordered that the latter half of the sentence should be omitted, as he said it was neither right nor just that heretics should "see the Lord."—*Leader*.

PRINCIPLES OF INTERPRETATION.—Luther says,—“You say it *may* be interpreted thus, it *may* also be understood thus, it *may* also be literally interpreted thus, it *may* be mystically interpreted thus:—away with all these *may* be's. These, my friend Catharinus, are all refuges of lies, mere loop holes of escape, and evidently go to confirm the truths I maintain. Speak thus: “This is the meaning of the passage, and it can be understood otherwise.” You will thus keep to one simple and uniform sense of Scripture, as I always do, and always have done. This way of proceeding, is to be a divine; the former a sophist. For you know in every controverted subject we must abide by the literal sense, which is uniform throughout the whole Scriptures.”—*Luther's Pope Confounded*.

MISPRINT.—It is stated, on high authority that the words in the New Testament, “which strain at a gnat and swallow a camel,” contain a misprint which was passed over in the edition of 1611, and has since been retained. The early translations say,—“which strain out a guat,” which is the proper rendering.

“THY KINGDOM COME.”—Those who amass property and build magnificent mansions; who strive after what this world can give, and utter this prayer with their lips; resemble those huge organ pipes which incessantly sing with all their power in the churches, without speech, feeling or reason.”—*Luther*.

“The reason why people are soon offended, is only this, that they set too high a value upon themselves; a slight reflection can never be a great offence, but when it is offered to a great person; and if a man is such in his own opinion, he will measure an offence, as he measures himself—far above its value.”—*Jones of Nayland*.

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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New Testament Evidence of the Restoration of the Jews to the Land of Israel.

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The Old Testament abounds in passages which, if taken literally, plainly predict the restoration of the Jews to the land of their forefathers. There are, however, many students of Scripture who reject the literal interpretation, on the professed ground that this rule of interpretation is contrary to the spirit of the gospel dispensation. It therefore becomes necessary to examine the New Testament, with reference to this subject, both as to the spirit and the letter of its declaration, respecting the national distinctions and privileges of the Jews. This examination will, (as appears to me,) lead to the same result as a grammatical exposition of the Old Testament predictions. It will prove that Israel still remains a peculiar people, and that they are to be restored to their own land. The reasons which lead me to entertain this opinion, or rather to adopt this article of faith, are as follow :

I. That the New Testament preserves the distinctive appellations of "Israel" and "Gentiles" in their Old Testament sense.

II. That the New Testament asserts the perpetuity of the Jewish national privileges.

III. The New Testament expounds literally certain passages of the prophecies, the literal interpretation of which necessarily implies the literal restoration of the Jews.

IV. The New Testament itself contains original passages leading to the same conclusion.

I. The New Testament preserves the distinctive appellations "Israel" and "Gentiles" in their Old Testament sense.

The Old Testament sense was, that Israel meant the twelve tribes, the descendants of the twelve patriarchs. This is at least plainly

the sense of the word in the historical books of Scripture. Gentile or heathen, גוֹיִם or nations, עַמִּים, included all those nations not thus descended. The New Testament, both in the historic books and epistles, retains both these expressions in their original signification. Thus our Lord says, Go, not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel." (Matt. x. 5, 6.) By the name of Israel the apostles generally address the Jews. Thus Peter says, "Ye men of Israel, why marvel ye at this?" (Acts iii. 12.) And again, "Ye rulers of the people, and elders of Israel." (Acts iv. 8.) And here it is to be noted, that Peter thus addressed them by immediate inspiration—"Peter, filled with the Holy Ghost, said unto them." Again (ver. 27), we have this same word connected with Gentiles—"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the *Gentiles*, and the people of Israel, were gathered together." Again our blessed Lord, speaking to Ananias, uses the words in the same sense : "He is a chosen vessel unto me, to bear my name before the *Gentiles*, and kings, and the *children of Israel*." (Acts ix. 15.) In the 13th chapter of the Acts we have Paul's sermon to the Jews, where he employs the same language in the same way ; it begins, "Men of *Israel* and ye that fear God, give audience. The God of *this people* Israel chose our fathers," &c., and at the end of that address we read, "When the Jews were gone out of the synagogue, the *Gentiles* besought that these words might be preached to them," &c. To quote all the passages where the words "Israel" and "Gentiles" occur in the Gospels and Acts, would be as tedious as it is unnecessary ; we therefore proceed to give a few specimens from the Epistles. In Romans ix. 4, St. Paul, speaking of the unconverted

Jews, says, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are *Israelites*." In the same chapter (ver. 30, 31) he says, "What shall we say then? That the *Gentiles*, which followed not after righteousness have attained to righteousness, even the righteousness of faith. But *Israel*, which followed after the law of righteousness, hath not attained to the law of righteousness." Brethren, my heart's desire and prayer to God for *Israel* is, that they might be saved." (Rom. x. 1.) "But to *Israel* he saith, All day, long I have stretched forth my hands unto a disobedient and gainsaying people." (ver. 21.) "I speak to you *Gentiles*, inasmuch as I am an apostle of the *Gentiles*." (xi. 13.) "Blindness in part is happened unto *Israel*, until the fulness of the *Gentiles* be come in, and so all *Israel* shall be saved" (xi. 25.) I have selected these passages, because we have in them all one striking feature, and that is, that the Jews, though unbelievers, are still called by the favorite name *Israel*, and believers from amongst other nations are still called "*Gentiles*." But this is not peculiar to this epistle; it is the general style of the apostle. Thus in 2 Cor. iii. 13, the unbelieving Jews are still called "children of *Israel*." In Gal. ii. the epithet *Gentiles* is applied to believers—"Why compellest thou the *Gentiles* to live as do the Jews?" And again (Eph. iii. 1), "For this cause I Paul, the prisoner of Jesus Christ for you *Gentiles*." In the whole New Testament, so far as I know, there is but one passage in which there can be any reasonable doubt as to the meaning of the word *Israel*. In Gal. vi. 16, St. Paul says, "As many as walk according to this rule, peace be on them, and mercy, and upon the *Israel* of God." This has been commonly received as signifying the spiritual *Israel* as it is called. But is it agreeable to sound criticism to assign to a word in one solitary passage a sense which it never has in all the numerous passages where it occurs in the New Testament? St. Paul universally, in every other passage of his writings where the word occurs, uses it to signify his people according to the flesh, even where he speaks of those in a state of unbelief. What reason, then, is there for asserting that this word here has not the same signification? Is it because this sense would destroy the beauty or force of the whole passage? This cannot be pretended. Is it that a prayer for the literal *Israel* would be at variance with St. Paul's known feelings? By no means; for he tells us that his heart's desire and prayer is that they may be saved. On the contrary, there is a peculiar propriety in his praying for *Israel* in this passage. He had just asserted that in Christ Jesus neither circumcision nor uncircumcision availeth

anything, but a new creature, i. e., that the national privileges could do nothing for their salvation. When, therefore, he prays for peace and mercy on those that are renewed creatures, he naturally adds a petition for the same mercy and peace, without which all national blessings are nothing, upon the *Israel* of God.

The result in every case remains the same. Even conceding this passage to the spiritual interpreters, it cannot be denied that the New Testament preserves the distinctive appellations of *Israel* and the *Gentiles* in their Old Testament sense. I infer from this New Testament usage two things—1st, that a national distinction is intended. If it had been the will of God to amalgamate the *Israelites* with other nations in the Christian Church, there could have been no more distinct intimation of this than the transfer of their national name to the Church generally, and the non-application of the word "*Gentile*" to believers. But if we find it to be the uniform practice of our Lord and his apostles, who spoke and wrote by inspiration, to appropriate the word *Israel* to the literal *Israel*, and the word *Gentiles* to the other nations, even though believers, must we not infer that this is done, not by chance, but by design? And if by design, what other design can there be, than that which was manifestly the design of the Holy Spirit in using the same phraseology in the Old Testament—to assert a national distinction, and to prevent a national amalgamation. If this be admitted, then I ask, if the Jews are not to be amalgamated amongst the nations, what is to become of them?—are they to remain a distinct people in the dispersion, or are they to be restored? I ask, secondly, if *Israel* in the historical parts and in the fulfilled prophecies of the Old Testament always signifies the literal *Israel*, and in the New Testament has the same signification, by what rule is it that in the unfulfilled prophecies this same word *Israel* has a signification contrary to the usage both of Old and New Testaments?

II. I do not mean to rest the belief in the restoration of *Israel* on this appellative distinction. I think it conveys a strong intimation of God's purpose. But the New Testament furnishes other and stronger evidence.

It expressly asserts the perpetuity of the Jewish national privileges.

Those who deny the restoration of *Israel* affirm, that in the Gospel dispensation all national distinction has ceased, and that the *Gentiles* and the Jews stand on an equality as to privileges. In one respect I admit that Jew and *Gentile* are on a perfect equality, and that is, as sinners, to be saved only by the grace of God in Christ Jesus. Here there is no difference—the *Gentile* is nothing in-

ferior to the Jew, and the Jew is as well off as the Gentile. Neither Jew nor Gentile will be accepted or rejected simply because he is a Jew or a Gentile, "for God is no respecter of persons." But from this admission, it will not follow that there is no national distinction between them, particularly when it is remembered that the New Testament expressly asserts the continuance of the distinction. Before I produce passages in support of this assertion, it is necessary to consider two passages on which the asserters of amalgamation principally rest. One is Colossians iii. 11: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." The other is found in Gal. iii. 28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Here, it is said, the apostle declares that all distinction between Jew and Gentile is at an end. No doubt he does. But in these same passages he asserts, 1st, that all distinction between Greek and Scythian had also ceased. Do you then mean to say that a believer born a Greek ceased to be a Greek? that a believer born a Scythian ceased to be a Scythian? and that now there is no *national* distinction between them? He asserts, 2dly, that all distinction had ceased between slaves and freemen: do you infer that a slave by becoming a Christian ceased to be a slave, and that a freeman becoming a Christian ceased to be a freeman? He asserts, 3dly, that all distinction had ceased between circumcision and uncircumcision: do you believe, then, that a believing Jew ceases to be circumcised, and a believing Gentile ceases to be uncircumcised? He asserts, 4thly, that all distinction hath ceased between male and female: is it true, then, that by faith the distinction of the sexes is done away? You believe none of these things; you believe that in Christ Jesus, before God, with reference to eternity, all these distinctions have ceased, but that in time, and in this world, the difference between Greek and Scythian as to nationality—the difference between bond and free as to liberty—the difference between circumcised and uncircumcised as to state—the difference between male and female as to sex, all may and do continue. You therefore prove that the national distinction between Jew and Gentile in this world is not affected by either of these passages. We may therefore, according to the true sense of the apostle's words, be all one in Christ Jesus, and yet national distinction between Jew and Gentile may continue. That it does really continue will appear from the following passages, in which the New Testament asserts the perpetuity of Israel's privileges.

First, from Rom. iii. 1, &c., "What advantage then hath the Jew? or what profit is there of circumcision? Much every way." Here the apostle positively declares that the Jew has much advantage, and circumcision much profit. And it is to be noted, that the declaration was drawn forth in order to guard against a false conclusion from premises very similar to those which we have just considered. He had asserted that "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God." Inaccurate reasoners might conclude, Then a Jew has no advantage, and circumcision is of no use—yea, and that it never was of any use, for the above-cited words were as true the first day that circumcision was instituted as now, 1800 years after the introduction of the Gospel dispensation. Gentile Christians especially might infer, and have actually inferred from these words, that all Jewish privileges have ceased. The apostle therefore endeavors to guard against such false conclusions, and says "What advantage then hath the Jew? or, what profit is there of circumcision?" and answers, not in the language of the amalgamators, None at all, but "Much every way," and immediately gives an instance in the oracles of God. But the apostle is not content with this declaration—he foresaw how it might be, and actually has been, evaded; he knew that Gentile Christians might, and would say; "Very true; *the Jews* once had great privileges by virtue of the covenant of circumcision, but they have lost them all by unbelief." Wrong again, says the apostle; you say that *the Jews* have not believed: I grant that *some* have not believed. Well, what then?—"what if some did not believe? shall their unbelief make the faith of God without effect? GOD FORBID; yea, let God be true, but every man a liar." The unbelief of individuals has nothing to do with Jewish privileges, nor with the profit of circumcision. These things rest on the fidelity of God, which is not to be shaken by the folly or the wickedness of men. Whatsoever, therefore, was the profit of circumcision, it still remains, because the faith of God cannot be made without effect. But one profit of circumcision was the grant of the land of Israel: that grant, therefore, still continues in force. Men may work at the wording of the original covenant, and make out, by dint of twisting, that everlasting covenant means a temporary covenant, and everlasting possession a temporary possession; but they cannot shake the force of the apostle's language, "Shall their unbelief make the faith of God without effect? God

forbid." Whatsoever was promised by circumcision remains secure. That the land was promised in the covenant of circumcision may be seen by referring to Gen. xvii. 7, 8, &c., where God says, "I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God." If it be asked, how then is it that the Jews have not had possession of this land for 1700 years? I answer, just as their forefathers, to whom the land was promised at the Exodus, never possessed it, but died in the wilderness through unbelief. Though that particular generation died, yet the land remained the property of the nation, which is not limited to a generation, and was in due time given to them. Thus at present the unbelievers are excluded from the land, which still belongs to the nation. The unbelief of *some* does not render ineffectual the faith of God to the whole nation.

Secondly, the apostle asserts in Rom. ix. 4, that the Jewish privileges still belong to the Jews in spite of their unbelief. Speaking of those on whose account he had great heaviness and continual sorrow, i. e., the unbelieving Jews, he says, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." In this long enumeration of privileges there are two which call for immediate attention. He says that to Israel belong the covenants, and the promises. Christians will grant them the Sinai covenant, but the apostle is more liberal: he says that theirs are the covenants, and that without any limitation. Theirs is therefore the New Covenant. To my own mind the language of this single verse is sufficiently clear to establish the fact. But a certain vague opinion that the New Covenant is not Jewish, makes it necessary to confirm this interpretation by a few more remarks. 1st, The Mediator of the New Covenant was a Jew: "for it is evident that our Lord sprang out of Judah." (Heb. vii.) 2d, His appearance is hailed as the salvation of Israel. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, Abraham, and his seed for ever." (Luke ii. 54, 55.) Again, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people—to perform the mercy promised to our fathers, and to remember his holy covenant—the oath which he sware to our father Abraham." 3d, For Jews primarily the blood of the New Testament was shed. "Being high priest for that

year, he prophesied that Jesus should die for that nation, and not for that nation only, but also that he should gather in one the children of God that were scattered abroad." (John xi. 51, 52.) 4th, With Jews exclusively for some years the New Covenant was confirmed. 5th, By Jews it was communicated to the other nations of the world. 6th, It is only by being grafted into the Jewish olive-tree that the Gentiles participate in the blessings. (Rom. xi. 17.) 7th, They do not inherit these blessings independently of the Jews, but are only admitted to be "*fellow-heirs*, and of the same body," they being the original heirs as well as the natural branches. The Jews, therefore, have not lost their privileges by the New Covenant—on the contrary, it is one of them.

But the apostle says also, that to them belong "the promises." What promises? No doubt the promises contained in the Old Testament. But some of these are promises of restoration and national glory. With what right, then, can the Gentile believers say that these promises do not belong to Israel, but to the Church, and that they will never be fulfilled to those to whom they belong?

Thirdly, the apostle asserts that God hath not cast away his people—"I say, then, hath God cast away his people? God forbid." (Rom. xi. 1.) Now the only sense in which Israel were God's people was national. They were not elected, as the rabbies suppose, to eternal life, but to be his "*peculiar treasure*, above all people—a kingdom of priests, and an holy nation." The rabbies, and with them many Christians, have altogether mistaken the relation in which Israel stood to God. The grand feature was that it was *temporal*, first, as the family of Abraham, and secondly as the nation of Israel—both of which relations exist only in time. The societies of men, greater or smaller, are distinguished according to their families and their nations. Many are the families into which the descendants of Adam are divided. There is but one with which God has condescended to enter into a public and solemn covenant, and that one is the family of Abraham—"You only have I known of all the families of the earth." (Amos iii. 2.) Many are the kindreds, and tongues, and peoples, and nations, but to Israel alone He hath said, "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are on the face of the earth." (Deut. vii. 6.) The descendants of Abraham are a family like other families; their privilege is, that, as such, God has entered into covenant with them. The nation of Israel is a special people or nation unto the Lord, but still a nation "on the face of the earth." And hence it is that the blessings and the

curse is temporal—the blessing, prosperity in a particular country—the curse, temporal affliction in a state of dispersion. The doctrine of existence after death, and eternal life, may be plainly and satisfactorily inferred from many passages of the law of Moses. But eternal life could not be promised to a whole nation. It is one of the sanctions of the divine law as respects individuals whose existence is eternal, but could not be a sanction of a national law, inasmuch as the national existence is only temporal. And thus it is that individual Israelites may, by faith in the Lord Jesus Christ, become heirs of everlasting life, though their nation at large still remains under the national curse of temporal affliction. Their individual faith saves themselves, but nothing short of national faith can deliver the nation. And hence also the believing Israelites, at the time of the destruction of Jerusalem, were involved in the national calamity. Safe for eternity by their personal faith, they were exiled from their native land because of the national disobedience. As the relation, then, in which the literal Israel stands to God is national, and therefore temporal, we infer that the blessing attendant upon Israel's national repentance will be temporal also. And as the curse inflicted upon the nation for their rejection of the Gospel was not amalgamation, but the destruction of their city and exile from their land, we naturally infer that the blessing consequent upon their reception of the Gospel will be analogous, that is, that they will be gathered from their dispersion, and restored to their own land.

Fourthly, The apostle, when asserting that the Jews are still beloved for the fathers' sakes, lays down as a general principle "that the gifts and callings of God are without repentance." Now one of God's gifts to the fathers, and through them to the nation, was the land of Canaan. Nothing ever bestowed upon them was more freely an act of God's grace, or more solemnly confirmed by covenant, than the land of Israel. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." (Gen. xv. 18.) This grant was confirmed by a second covenant in circumcision—"I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." (Gen. xvii. 7, 8.) The grant was renewed to Isaac with a solemn reference to the oath of God: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and thy seed I will give all these countries,

and I will perform the oath which I swear unto Abraham thy father." (Gen. xxvi. 3.) To Jacob the same promise was made. "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. xxviii. 13.) Now here is a threefold promise made in the most solemn manner to Israel—made not through the law, but through grace—made without any limitation or condition—though temporal as referring to a land, yet nowhere said to be temporary; but, on the contrary, called "an everlasting covenant" to the seed of Abraham "in their generations." And here is an apostolic declaration, "that the gifts and callings of God are without repentance." What else, then, can we conclude, but that the gift of the land is without repentance also, and that therefore when Abraham's children have his faith, they shall have his land also.

I confess that to my own mind these assertions of the apostle amount to demonstration, but the New Testament furnishes another argument equally strong.

III. It expounds literally certain passages of the prophecies, the literal interpretation of which necessarily implies the literal restoration of the Jews.

To examine all the passages quoted in the New Testament, and where literal exposition would lead to this conclusion, would far exceed the limits which I have proposed to myself. I select three as quite sufficient to prove my assertion.

First, in Rom. xi. 26, 27, the apostle proves the future national conversion of Israel by a citation from the 59th chapter of Isaiah—"And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins." Now the manner and object of this citation prove two things—1st, that this passage of the prophet refers to the literal Israel. 2d, that it refers to a time yet to come. But what is the immediate context. "Arise, shine: for thy light is come. . . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. . . . Violence shall no more be heard within thy land, wasting nor destruction within thy borders." To separate this whole 60th chapter from the two preceding verses is impossible; but, if it be connected with them, then it refers, according to the apostle, to some future period of the literal Israel's history, and predicts their restoration to their own land. I do not enter into

the chapter itself, because I wish to confine myself to arguments furnished by the New Testament.

Secondly, the apostle proves, in Rom. xv. 10, the call of the Gentiles, by a citation from the 32d chapter of Deuteronomy: "And again he saith, Rejoice, ye Gentiles, with his people." This citation also proves two things—1st, that Gentiles means Gentiles, and "his people," with whom they rejoice, means the literal Israel. 2d, That this rejoicing of the Gentiles with his people was to take place after the giving of the Gospel dispensation. With these apostolic principles of interpretation, then, let us turn to the passage itself: "Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people," (Deut. xxxii. 43.) and we have it at once proved, that, after the calling of the Gentiles, God will yet be merciful to his land and to his people. What else can this mean but a restoration of his people to his land?

Thirdly, The apostle (xv. 12) quotes the xith of Isaiah also to prove the call of the Gentiles: "And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust." Here we have again a literal exposition: the root of Jesse is taken literally—believers from amongst the nations are called Gentiles. But when we turn to the passage in the prophet, we find immediately after the call of the Gentiles another prophecy relating to his people—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover 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. 11, 12.) Who are here meant by his people cannot be doubtful. They are not the believing Gentiles, for of them, according to the apostle, the prophet had already spoken. And the words "his people," according to the same apostle's preceding citation, signifies the literal Israel. Here, then, after the appearance of the Messiah and the call of the Gentiles, we have a gathering together of all Israel from the four corners of the earth. These three passages, therefore, according to the apostle's inspired interpretation, refer to a future period, and predict the restoration of the literal Israel to their own land.

IV. But besides this application of Old

Testament prophecies, there are original passages in the New Testament which imply the restoration of the Jews.

First, Zechariah, the father of John the Baptist, foretells the redemption of Israel from the power of all his enemies—"Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from the hands of our enemies, and from the hand 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 us, that we being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness all the days of our life." (Luke i. 68, &c.) Here a temporal deliverance of Israel is plainly predicted. I do not mean to deny that the spiritual deliverance is included, but I am quite sure that a temporal deliverance *in this life* is predicted. The concluding words of the citation put this beyond all doubt—"That we being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness *all the days of our life.*" "All the days of our life," do not and cannot refer to eternity, but to our life in this world. Has this prediction, then, ever yet been fulfilled? Is not Israel still in the hands of his enemies? Has he ever, since the coming of our Lord, been saved from the hands of them that hate him? Has he ever served God in holiness and righteousness all the days of his life? The plain and only answer is, No. Then these blessings are yet in store, and the prophecy is still to be accomplished. It is vain to urge that the enemies here spoken of are spiritual enemies, for even if this be admitted, Israel is not delivered from them until the punishment of his sin be removed. But the punishment of Israel's sin was dispersion. Until Israel's dispersion cease, he is still unredeemed as a nation, and except as a nation Israel has no existence.

2dly, The angel Gabriel promises to our Lord the throne of David; "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. 32, 33.) As to the place or nature of David's throne no one can doubt: David's throne was in Jerusalem—"over Israel and over Judah, from Dan even to Beersheba." (2 Sam. iii. 10.) If, therefore, our Lord is to have the throne or kingdom of David, the kingdom itself must first be restored—the twelve tribes must be re-united in the land of Israel, It

cannot be pretended that David ever reigned in heaven, or over any other kingdom than that of the literal Israel. Neither can it be said that the language of the angel is ambiguous: he specifies not only the throne, but also the people—"the house of Jacob." The expression Jacob, or house of Jacob, is never applied, either in the Old or the New Testament, to gentile converts; and taken in connection with the "throne of David," it must be interpreted literally. If so, this prophecy has never been fulfilled. We must therefore expect its accomplishment by the gathering together of the twelve tribes, and the re-establishment of the kingdom of Israel.

3dly. Our blessed Lord made a similar promise to the twelve disciples that they should judge the twelve tribes of Israel. "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. xix. 28.) This promise is given also on another occasion in St. Luke's Gospel—"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke xxii. 29, 30.) In these two promises we have first to inquire who are intended by the twelve tribes, and then what is meant by the office of judging. Doddridge understands by the twelve tribes of Israel the Jewish nation and the professed members of the Christian Church, who will appear before the throne of Christ after the resurrection; and by judgment he understands the final doom to eternal happiness or misery. He says, "In the great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of Man, presiding over that august assembly, *shall sit on the throne of his glory*, exalted above the highest angels of God, *you also, my faithful apostles, shall sit around me upon twelve radiant thrones, judging the twelve tribes of Israel*; concurring joyfully with me in the sentence which shall then be passed on the Jewish nation, and on all the professed members of my Church, as they have been sincere or faithless in their profession, and in the observance of those laws which you, by authority from me, their exalted Sovereign, shall have given them." (Sec. 137.) Here Doddridge acknowledges that twelve tribes do at least include the literal descendants of Israel; and this he could not well avoid, for it is the uniform sense in the New Testa-

ment. I do not refer to the Revelation of St. John, because it is a prophetic book, and I wish to avoid passages which are commonly considered obscure. But I reject his interpretation of the judgment here spoken of—1st. Because it appears to me inconsistent with the circumstances of the last judgment. The twelve tribes of Israel will not then be judged, and no sentence will be passed on the Jewish nation. The individuals, of which the tribes were composed, will then appear before the judgment-seat of Christ, and be judged; but it can hardly be said that the nation will be judged, when the nation has ceased to exist. A national judgment can only be in time. 2dly. This interpretation is utterly inconsistent with the opinions of those whom our Lord addressed. The apostles, from their previous Jewish notions, could never have understood it in this sense. When they heard of sitting on twelve thrones, and judging the twelve tribes of Israel, they would naturally think of Jephtha, Samson, Samuel, and others who had judged Israel, and expect that in themselves should be fulfilled the prophetic promise, "I will restore thy judges as at the first." (Isaiah i. 26.) That they did understand these words in the Jewish sense appears clear from the next chapter of Matthew's Gospel, where the mother of Zebedee's children asks that her two sons may sit, the one on his right hand and the other on his left in his kingdom. (Matt. xx. 21.) Now I cannot believe that our Lord, who well knew the hearts of his apostles, would employ language directly calculated to confirm them in error, or that he would intentionally give them a promise which he knew they would understand in one sense and he in another. It would certainly be considered as inconsistent with common worldly integrity to make a promise to a servant, which might lead him to suppose that the warmest wish and fondest expectation of his heart were to be gratified, when no such thing was intended, and the master understood the words in an entirely different sense. *The language of a promise should be precise, sacred, and free from all equivocation.* 3dly. This interpretation of Doddridge is at variance with our Lord's own interpretation of the words. He makes the promise of sitting on twelve thrones, and judging the twelve tribes of Israel, parallel with the appointment to a kingdom—"I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." The appointment to a kingdom certainly implies the idea of rule and government, and that for a continuance. This brings us therefore to the

Jewish idea of judging Israel. And when we remember that the throne which the angel promised to our Lord was the throne of his father David, over the house of Jacob, it seems a natural consequence that the apostolic appointment to judgment over the twelve tribes of Israel should be considered as a portion of that royalty.

4thly. Our Lord, when the question concerning the restoration of Israel was directly put to him, intimated in his answer that in due time Israel should be restored. The apostles looked upon our Lord as the Messiah; they therefore "trusted that it had been he which should have redeemed Israel;" and this hope must have been much confirmed by our Lord's promises to them that they should judge the twelve tribes of Israel. After our Lord's resurrection, "he expounded to them in all the Scriptures the things concerning himself"—"He opened their understandings that they might understand the Scriptures"—for forty days he continued "speaking of the things pertaining to the kingdom of God." And yet with an opened understanding, and with all this instruction, we still find that they hold the same Jewish opinions, and ask, "Lord, wilt thou at this time restore again the kingdom to Israel." (Acts 1. 6.) We may fairly infer, then, that during all this forty days' instruction our Lord had not said anything to show that their expectations were erroneous. He evidently did teach them that their ideas of a merely glorious Messiah were false. Their hopes concerning the restoration of Israel were intimately connected with their idea of the Messiah. Why, then, did our Lord not set them right here if they were wrong? But why, above all, when they came to put the last question that ever they could put upon earth, and this last question was still concerning the restoration of the kingdom of Israel, why did he not then explain to them the baselessness of their hope? Our blessed Lord gives an answer calculated to confirm them in their expectations—"It is not for you to know the times and the seasons which the Father has put in his own power." Now if he meant that the kingdom was never to be restored, he could not have used this language, for then there are no times nor seasons which the Father could put in his power. The plain meaning of our Lord's answer is—Israel is to be restored, but I cannot make known to you the time. Such at least would be the meaning conveyed to those who expected to see our Lord on the throne of David, and hoped themselves to sit on twelve thrones judging the tribes of Israel; and we cannot suppose that our Lord would condescend to that most base and

cowardly breach of good faith, equivocation, or mental reservation.

5thly. After the out-pouring of the Holy Spirit, the apostle Peter still uses similar language. Addressing the Jews he says, "Therefore 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 on his throne." (Acts ii. 30.) Here Peter is speaking of the resurrection, and proving that Jesus is Christ, but he still holds out to the Jews the promise and oath that the Messiah was to sit on the throne of David. When speaking by the Holy Ghost, he does not show them the erroneousness of their general expectations, but only of their mistake as to the person. He proves that Jesus is the Christ, but still refers to the hope of Israel as to the kingdom of David.

Again, in chap. iii. 21, he refers to the Jewish hope of the restitution of all things. That the apostle refers to the Jewish hope, is fully admitted by Lightfoot, who was no Chiliast. He first proposes that the passage should be thus translated—"Repent, therefore, and be converted, *that* (not *when*) the times of refreshing may come, and God may send Jesus Christ to you," and then gives a paraphrase containing his reasons, and showing how Peter met the objection that would naturally occur to a Jewish mind, namely, if Jesus be the Messiah, then all our hopes of refreshment by him are vanished. No, says St. Peter, "Repent that the times of refreshment may come from the presence of the Lord." Jesus has ascended into the heavens until the time of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. In what sense his audience would understand this *restitution ἀποκατάστασις* cannot be doubtful. It is the same word which the apostles employed when asking, "Wilt thou at this time restore ἀποκαθιστάνεις to Israel?" In what sense his audience would understand the prophets to whom Peter refers is equally certain. There can be no doubt about their interpreting them literally. The minds of the Jewish people were at this time full of the hope of the restoration of the theocracy. Peter well knew the state of their minds: is it to be conceived then that he would buoy them up with a false hope, or use language directly calculated to confirm them in error? Upon what principle, then, can we explain this fact that the New Testament nowhere, not even in the epistles to the Gentile Churches, declares that the Jewish hope of the restoration of the kingdom of Israel is fallacious, and that wherever it does speak on the subject it speaks in language adapted

to strengthen them in that hope? Zechariah the priest speaks of a national redemption. The angel promises to our Lord the throne of David over the house of Jacob. Our Lord himself twice promises the apostles dominion over the twelve tribes of Israel. He intimates in his last words that there is a time and season in which the kingdom of Israel shall be restored. The apostle Peter still holds out the hope of a restitution of all things. How is it, I say, that this language is adopted, and no one warning against mistake vouchsafed, if the Jews are not to be restored to the land of Israel?

Believer's Baptism.

THE writer of the following pages, having been one of a large congregation who listened to the exposition of the question of *Infant Church Membership*, by one of the clergymen of Charlottesville, Va., in an address recently delivered, in pursuance of previous public notice, it seemed to him and to others who were present that the importance of the subject no less than obedience to the Divine injunction to "*contend earnestly for the faith once delivered to the Saints*," required a brief and candid notice of the discourse, by way of replication and defence.

It was the object of the speaker to prove that *Infants* are proper scriptural subjects for admission, by baptism, into the Church of Christ. As the foundation of the discourse he selected the text—Mark x., 13—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." To sustain his proposition he argued:

1. That in Scripture the kingdom of God and the Church mean the same thing—that "*such*" as children being in the one, they must belong to the other also.

2. That the Jewish and Christian Church being essentially one, infants being members of the first must necessarily be entitled to membership in the second.

3. That baptism stands in the place of circumcision, which last being the indispensable rite for the admission of infants into the Jewish Church, the former is also indispensable to Christian Church membership to the same class of subjects.

4. Cases of household baptism in Scripture.

5. The traditions of the Church, the testimony of ancient writers, "*the fathers*," in its favor.

These conclusions the speaker urged with a zeal and earnestness which no doubt spring from conviction. Let us briefly try

them by fair logic, and by the only infallible standard of truth—the *Holy Scriptures*.

1. If the kingdom and the church be only different names to represent the same thing, you may, by a well known rule of construction, properly *substitute* the one for the other and the sense will be preserved. Applying this simple rule to a few familiar passages of Scripture in which the word "*kingdom*" occurs and reading its substitute "*church*" for it, we have the following results:

"Come, ye blessed of my Father, inherit the *church* prepared for you from the foundation of the world."

"Among those that are born of women there is not a greater prophet than John the Baptist, but he that is least in the church of God is greater than he." Is it really intended to be urged that an infant in the church is greater than John the Baptist?

"It is easier for a camel to go through the eye of a needle than for a rich man to enter the *church* of God!!"

Is this consistent with our daily observations and experience?

If we reverse the use of the terms we do not help the argument—thus:

"Paul and Silvanus and Timotheus unto the *kingdom* of the Thessalonians."

"Paul, an apostle, &c., unto the *kingdoms* of Galatia."

"John, to the seven *kingdoms* which are in Asia," &c.

Surely it is unnecessary to press the illustration farther to show the fallacy which underlies the *first* proposition above.

How stands the second?

2. If the Jewish and Christian Church be essentially one, it seems difficult, if not impossible, to escape the conclusion that the rejection of the Jews, the evident displeasure of God with them, the afflictions and persecutions of Christians, and even the sufferings and death of Christ have been *in vain* and for nought! Why reproach the Jew with unbelief and hardness of heart? Why seek to detach him from the law of Moses if *his church* and yours are essentially one? But were *all* infants introduced into the (so called) Jewish Church? This leads us to consider the *third* point above, viz.:

3. That, as baptism is in the room of circumcision, infants who were entitled to the latter must also submit to the former rite in order to be admitted into the church. But the intelligent preacher seems to have wholly overlooked one *stubborn fact* in his path which is fatal to his argument. It is that, on his premises, female church membership among the Jews was *impossible*, and, by consequence (as baptism stands in the room of circumcision as the *initiatory* ordinance to the church), females cannot be members of

the christian church! *Is he prepared for this result?*

Again, if baptism be in the room of circumcision and is intended to answer the same purpose, why was baptism administered by John and the Apostles to *Jews at all*, seeing they had *all* been circumcised? And why was Timothy, a Gentile convert, *both circumcised and baptised?*

4. The household baptisms mentioned in Scripture, those of Lydia, the jailor, and Stephanas, cited by the speaker, did *not* include infants, as the context of the narrative shows. To make Lydia's household available for that purpose, it is incumbent on the affirmative to show:

1. That Lydia was a *married* woman.
2. That she had *children*.
3. That some of them were *Infants*.

4. That they were *with her* in Philippi, where the narrative shews—Acts 16 ch., v. 15—she was only a *sojourner*, her residence being in another city, Thyatira. Besides, verse 40th presents a strong implication against *Infants* being included in her household. "And the Apostles went out of the prison and entered into the house of Lydia, and when they had seen the *brethren* they *comforted* them and departed." *Quere?* Did they comfort *Infants* by their discourse?

As to the jailor, it is said in verse 32, "the Apostles spoke the word to *all* that were in his house," and in verse 34, that "he rejoiced *believing* in God with *all* his house"—clearly then, the *Infants* were believers! or there were *none* in his house.

The remaining citation is that of "Stephanas and his household." This is equally inconclusive, for, of them, it is testified—1 Cor. 16 ch. 15—"they have addicted themselves to the *ministry of the Saints*," which can hardly be truly affirmed of *Infants*.

5. On the fifth and last point, the testimony of the *fathers*, it is hardly necessary to dwell, for the speaker very properly and candidly placed the success of his argument exclusively on the *Bible* testimony. Having already tested the strength of the four main pillars of the edifice, we may regard the last like the fifth wheel to a coach, as useless either to sustain the weight or to speed the motion of the vehicle. "*The fathers*," indeed! what follies have they not invented? If Protestants allow to Romanists the testimony of the *fathers*, the *traditions of the church*, who shall fix the limit to the abominations they can fasten on the pure religion of the Bible.

Vows of celibacy, perpetual poverty, and unlimited obedience to priestly rule, indulgences, auricular confession, the invocation of saints, masses for the dead, clerical absolution from sins and the blasphemous pretension of papal infallibility are all fruits of a

blind and superstitious reverence for the authority of the uninspired, ignorant and often *bad men*—known as "*the fathers*" of the church. If "the mystery of iniquity already wrought" in the days of the Apostles, if "men arose even among themselves, speaking perverse things to draw away disciples after them," if John, the last of the Apostles, wrote to the seven churches of Asia to warn them against the dogmas of the Gnostics and "the doctrine of the Nicolaitans, which thing I hate," surely we need not be surprised that very soon after their day, errors and heresies the most fundamental were preached and practised by "*the fathers*," themselves.

That Infant baptism is to be ranked among the errors of this early period, the writer will not undertake to affirm. It is altogether probable it is an invention of a later day. It is difficult to find any trace of it until the third century. It is not pretended that the earliest "*fathers*" say anything about it. BARNABAS, CLEMENS ROMANUS, IGNATIUS, POLYCARP and JUSTIN MARTYR, all flourished previous to the second century. Neither of them gives any account of it. Yet their very silence has been skillfully cited to sustain the authority of the practice.

It was urged in the discourse referred to, that its authority was not *disputed* in the early ages of Christianity—that of all the early writers, immediately succeeding the apostolic age, none ever upbraided the church with baptising Infants as an *innovation*, as if they could complain of a practice which, at that early day, had *no existence*.

Of the early ecclesiastical writers within three hundred years after the Apostles, *ten* can be produced who never mention Infant baptism for every *one* who alludes to it. But what of this? If the Bible is to be our guide, if *all the fathers* pronounced it absurd and unscriptural, and we can find a scripture warrant for it, we should practice it in spite of their opinions or authority, and on the other hand, if they *all* approved and the Bible no where enjoined it, we should reject it. So we are shut up to scripture at last for not only our *faith* but our *practice* in religion is to be regulated by the *word of God* and *by it only*. Tried by this infallible touchstone of truth how can a practice be sustained and approved which is plainly inconsistent with such passages of Holy Writ as these:

"Without *faith* it is impossible to please God. He that cometh to God must *believe* that he is, and that he is a rewarder of them who diligently seek him."

"Go, teach all nations, baptising them."

"He that *believeth* and is baptised shall be saved."

"Repent and be baptised every one of you, &c.

"What hinders me to be baptised? If thou *believest with all thine heart*, thou mayest."

"Many of the Corinthians hearing, *believed* and were baptised."

"When they *believed* Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both men and women."

How natural and appropriate this place to have added "*children*," so as to read, "men, women and *children*," had such a practice as infant baptism prevailed among the Apostles? Can the candid reader doubt, for a moment, that it *would* have been so written in the narrative, had such a practice been in use?

Take such testimony from the Bible as this, which might easily be accumulated by large additions, and remember that the most zealous champion of the opposite creed cannot produce from the Holy Scriptures *one single instance or example of baby baptism*, and surely a reader of ordinary intelligence and candor ought not to pause as to the conclusion that the authority for the practice must be sought, not in the word of God, but in the *traditions of men*.

Reader, whosoever thou art, if not yet on the Bible foundation on this question, *pause, examine*, and so *decide*, that the reproach addressed by the Great Teacher to the Pharisees may not fall upon you. "Full well ye reject the commandment of God that you may keep your own traditions: Howbeit in vain do ye worship me, teaching for doctrines the commandments of men."—Mark vi. 9. CEPHAS.

Visit to the South-West.

At 5 P. M., May 27th, we set out from New-York City for Henderson, Ky., a distance of 1080 miles. We purchased a "*through ticket*" to Terre Haute, Indiana, the far western terminus of our route, whence we wheeled south to the Ohio river, which we touched at Evansville. This brought us to within about twelve miles of Henderson city on the left bank of La Belle Rivere. From New-York to Evansville is one continuous line of rail, which is traversable in 48 or 50 hours, provided the vitality of the iron horses is not suspended or impaired. Thus it happened to ours east of Cattaraugus, N. Y. The locomotive of the New-York and Erie night express having become exceedingly asthmatical, gave out, and with much difficulty brought us to the station. The time lost was fatal to our connexion with the

Erie train at Dunkirk, where we were in consequence detained twelve hours. This interruption threw us out at Terre Haute, where we were delayed sixteen hours; and making our arrival at Evansville 9.30 P. M., which necessitated a halt there also till next morning. At 8 A. M. the Louisville packet, "Alvin Adams," received us on board, and in about an hour after discharged us upon the wharf-boat at Henderson, where we were kindly welcomed by one of the few in that region who are "waiting for the consolation of Israel." Eighty-seven hours were thus consumed in a journey which in return we accomplished in fifty-two.

Modern travel presents few incidents worthy of note in the absence of a concussion and smash of trains, and dashing over an embankment into an abyss. We have nothing approaching such a catastrophe to relate for the gratification of any love of the horrible there may be in our readers' phrenologies. All was common-place and in place. We shot through countries upon the wings of the wind, and seemed to have but little more to do with them, or they with us, than as phantasmagoria vanishing at sight. Our world was in train—a miniature of that without, with its passions in repose. Even Kansas, and slavery, and presidential nominations, and legislative barbarians, did not disturb it. It rushed on from station to station as though these were the "unconsidered trifles" of another sphere. Yet many were on their way to the Cincinnati Convention, which has since nominated Mr. Buchanan for that *thorn without a crown*, THE PRESIDENCY. Even they were in repose; and though politicians, (which is but another word for *prospectors of the spoils*), they abstained from troubling the waters with their vain janglings and questions in which there is no profit to any but themselves. It is remarkable in these "excited times," as they are considered, how little excitement there is among the people. One from Kansas direct told our informant that the greatest excitement about events there was beyond the limits of that territory. The real agitation is in the newspapers and speeches of professional spoilsmen. The people are busy as bees subduing the earth and replenishing it. They care very little who is president, who capture the spoils, being convinced from experience that all party-leaders are alike corrupt and untrustworthy when in office; let their fields produce abundantly and themselves grow fat, and "the Union" has nothing to fear. The real enemies of the country are not abroad; they are the filibuster-spoilsmen at home.

Dunkirk is an uninviting town on Lake Erie, of considerable railroad business. Our

twelve hours' detention there was very tedious. We inquired for the best hotel in the place, and were directed to a large wooden building near the station. It was pretty fair to behold, but it was like the generality of such places, without comfort within. Two large rooms on a level with the street were provided with wooden chairs, as though that were as much as travellers had any need of. In one of them was a large rusty stove incrustated with inspissated ambler; and at the end a "bar" at which were dispensed cheap liquors and bad segars to its thirsty worshippers. The other room was without fire, though the weather was damp and chilly, and destitute of all furniture but a few seats and a table. Beyond a few papers of no value or interest, nothing was provided for the inner man. All who were expected to darken the doors were regarded as having need only of tobacco and liquor until meal times, when they would be gonged into another room for a bolting match against time! It was in such a "Traveller's Home" as this we were condemned to spend half a day, doing homage to custom and an old stove in fumes of vile tobacco, in a liquor-temple of Dunkirk. But there was no help for it; therefore we had "to make the best of it." The apprehension of a Londoner for picking pockets, and the transit of some 400 Mormons, part of a recent importation from England, on their way to the harems and seraglios of Utah, relieved the monotony of things for a few minutes; but the variety soon passed away, and the old clock over the bar became again the chief attraction of the place.

At Terre Haute things were a little more comfortable, for the weather was warmer; and in the midst of misery where there is warmth, misery, if not more comfortable, is less miserable. This is "*The Prairie City*" of the West, situate upon the Wabash, 109 miles by rail from the Ohio. It was formerly a French settlement when that semi-barbarous people could boast of their forts from Louisiana to Montreal. In the hands of the Anglo-American race the city and country has attained a prosperous condition. The christened paganism of Rome having preceded all other forms of abomination has taken deep root among the people. In our walk about the town we met two of its demons in priestly garb, whose corpulencies abstinence from meats and fastings seemed to have roundly developed! The spiritual intelligence of peoples must be microscopically small where such creatures can perambulate the highways in sunshine without shame. "Forbidding to marry, and commanding to abstain from meats" removes all doubt of their system being a departure from the faith, and

themselves consequently sons of the apostasy. What fools are modern protestants to cherish such a viper in their midst. In Henderson they are about to erect a cathedral and Protestants are aiding in the same. Then the priest must have a manse, and then a harem, which must be supplied with concubines by local conversions or importations. To accommodate these a nunnery must be established, and to supply the waste of life in these seraglios of the priests, girls' and orphan schools and asylums must be organized under worn-out duennas called "Sisters of Charity," "Sisters of Mercy," or "Sisters of the Sacred Heart!" This is the blighting curse preparing for Henderson under the patronage of his right reverend godship, Spaulding, Nuncio of the Italian High Priest for Kentucky, and to be fed by protestant victims and their funds! But what folly will not a people be guilty of who take their religion on credit—who become professors in ignorance of the Bible! The study of this book never made a papist or sectarian; for it condemns them all as deceiving, and being deceived. It opens a man's eyes, turns him from darkness to light, and from the power of the adversary to God. Such an one can never become a papist or sectarian, nor be brought to sympathize with their unhallowed schemes, unless he first become an apostate. Apostates have all their price. They will turn anything, and promote anything, for profit. On this principle christened paganism is patronized in Henderson. "It will add buildings to the city and increase its population;" and by consequence cause more goods to be sold at the stores, and the price of lots to be increased. But this bartering of the interests of posterity for vile pelf is not peculiar to Henderson, whose citizens are of the average goodness of sinners in other parts of the earth. It is a vice common to society at large. God's principles are at a discount with mankind, who love evil better than good, because they are themselves evil. Hence in all their cities they would rather abound in temples dedicated to the idolatry of Peter and Mary, the Queen of Heaven, with all the sacerdotal orgies and abominations thereunto pertaining, than to have one scriptural house of God, which is the pillar and support of the truth, and a standing protest against every invention of the carnal mind. Men love darkness rather than light, because their deeds are evil. This is an old saying, but characteristically true of all past and present times. Popish establishments never put men to shame because of the shamefulness of their deeds; hence it is, that the foulest sinks of iniquity to be found reeking under the sun are the countries where Rome's diabolism is

the exclusive and triumphant abomination. It either finds men brutish, and therefore ready for its fiendism; or it makes them worse than wolves and tigers, and ready to rend and devour whom it pleases to point out for destruction. The history of its past proves this to be no fiction; and human nature being as much "flesh of sin" as in Paul's day, Romanism, which is Sin's Mystery, is as unchanged as flesh, and prepared for any villany it may find profitable and convenient to practice. Henderson, like other places, will find this to its cost. If it will warm the Serpent into life, let it not cry out when its daughters are perishing in its coils, and its fangs striking its sons with death. Its outcries will then be "too late;" and they will fall, unwept and unpitied, the victims of their own selfishness and unbelief.

While in Henderson county and city, we spoke about thirty hours at different places, known as Zion, the Barrens, Pleasant Valley, and "The Christian Church." The last is in town, the others in the country parts. On the three Sundays of our course the congregations were inconveniently large; for they contained many who came not to hear, but to see others and to be seen; so that having no sympathy in common with those who did, they became a disturbing element, and an unmannerly annoyance to the more civilized. During the week-meetings in the country, these aboriginals were happily absent, and we had the satisfaction of speaking to those who came to hear. We boast of our civilization and the progress of the age! If the conduct of the masses in their public meetings be an evidence of their progress and civility it is an exceedingly crawfish affair. The gravity and decorum of the Red Man in public assembly is an historical rebuke of the civilized turbulence of whites in a like position, whose unfurnished heads are too volatile to think, and too obtuse to learn. The city, however, which professes to be more polished and civilized than the country-side, is less decorous than the country. They will sit until the business of the meeting begin, and a portion of the scripture is being read; but before it is finished, they will start up and noisily evacuate the house to the diverting of the attention of the others, and the no little discomfort of the reader; who judges that if such are a type of those that remain, and they treat the word of God with so much contempt, he had better close the book at once, and dismiss them to their homes as unworthy of the words of eternal life, which invites men to God's kingdom and glory. If they treat the word of God with so little respect, what need he expect but to find that he is "throwing pearls before swine, and giving

things holy unto dogs?" Such an impression is anything but promotive of a right frame of mind for reasoning with men of temperance, and righteousness, and judgment to come. Another class there is that will seem to listen with apparent interest to an argumentative interpretation of the word, when suddenly, while you are laboring to conduct them to the conclusion in accordance with the word and premises, they will hasten away, virtually declaring that they care neither for God nor his testimony, whether they mean this, that, or anything else. What's the Bible to them? They got religion without it; their preachers don't understand it; nor is it necessary to piety; why then should they perplex their brains with its mysteries! "He knows too much for me," say they; and away they go to misrepresent what they cannot, or will not, comprehend.

It is with pleasure that we are able to report an act of liberality on the part of the Bethanians in Henderson. They have a roomy and comfortable meeting-house in that city, which they placed at our disposal for every night in the week. It was quite a surprise to find ourselves contending for "the faith once for all delivered to the saints" on the same platform a few days before occupied by that celebrated anecdotist and dispenser of traditions, J. T. Johnson, the "great western recruiting officer" of what is technically styled "this reformation." He was careful to tell the people that "his Saviour was not a fighting Saviour!" 'This is doubtless true; for no one intelligent in the word of prophecy would ever suppose that the Saviour confessed by the advocates of Campbellism is the Saviour who is to come to Zion, and to strike through kings in the day of his wrath; to judge among the nations and fill their countries with dead bodies; and to bruise the chief of an extensive region, after the types of Moses, Joshua, and David. Ps. cx. 'Theirs is "another Jesus," of whom Moses and the prophets testify not; and their gospel "another gospel" to which those holy men of old bear no witness. The Bethanian Jesus is a man of peace and colleges; who came to save ghosts from eternal life in molten and flaming brimstone, and to translate all who believe that he is the Christ of God to kingdoms beyond the skies! The Jesus of prophecy is not such as he. He came to bring a sword and fire upon the earth; and by his doctrine to stir up foes at the domestic hearth. He comes to save bodies, not ghosts; to destroy the devil and his works; to redeem Jerusalem and Israel; to punish the kings and princes of the earth upon the earth; to subjugate the nations; to give them laws; to found the kingdom and age; to conquer peace, and

to bless all nations in Abraham for a thousand years. This is the work that is before him; and the fruit of his labors is the reward that is with him for his brethren and friends. What a different Jesus is he whose testimony is the spirit of prophecy! The "great western" knows nothing of him, being profoundly ignorant of the sure prophetic word. "*Jehovah is a man of war*," says Moses, and the Christ of the Bible is that same Jehovah manifested in flesh; if Jesus therefore be Christ, then is Jesus "a man of war," whose mission is to rebuke the nations, and to dash their power in pieces as a potter's vessel.

Five discourses delivered by the proscribed of Bethany in a Bethanian meeting-house. That is surely one of the marvels of the day! And the principal man, too, admitting that he could say yea and amen to all he heard on these occasions! We spoke of the purpose of God as the subject-matter of the gospel which was preached to Abraham, who in believing it, rejoiced to see Messiah's day which is yet to come; we showed that the church and the kingdom of Christ are in no sense identical, unless it can be shown that the *heir* of an estate is the *estate itself*! We denied the setting up of a kingdom on Pentecost; and proved that it was the Mystery concealed from the prophets, and not the gospel, that was preached for the first time on that occasion. We showed that the gospel is not defined or declared in 1 Cor. xv. 3, 4, but in the whole chapter. We expounded the case of the twelve at Ephesus, showing that immersion is not the "one baptism" unless predicated upon the "one faith." And many more things we submitted there, which, if admitted, destroy root and branch the system glorified by Bethany and its friends.

"Union," said a highly esteemed citizen of the place, "is what the reformation wants, and you preach union: why then can you not co-operate with it?" We preach union to the Christ of the prophets upon the basis of the one faith and the one baptism. If the reformation will embrace that faith and baptism we will unite with it; but upon no other terms. We cannot go over to it; it must come to us, and we will receive it with open arms. Its Jesus, its gospel, its spirit, its baptism, its hope, are not those of "the Unity of the Spirit;" they are not ours: so that if we were to consent to "union," it would only be in appearance. No. We occupy an impregnable position. One that cannot be turned by any or all the powers of Christendom combined. There can be no compromise. Victory or death is the motto of our enterprise. We may be prevailed against as the saints have been prevailed against by the Little Horn; but we die fighting in the harness in hope of victory

through our Lord Jesus Christ. Campbellism has no temptations—nay, the world itself has none, that can shake our allegiance to what we advocate. We embrace it with full assurance of faith and hope, firmly believing that it is as true as God himself. We read our faith in the book. We see it in Moses, in Samuel, in David, in Isaiah, in Jeremiah, in Ezekiel, in Daniel, in all the prophets; in the discourses of Jesus, in the Acts, the Epistles, and in the Apocalypse. But where are Campbellism and the "sentiments of all Christendom?" In none of them! Shall we then hold our faith in abeyance for union with them? Nay, nay! Let our friend, and we sincerely esteem him as such, let him come out and take his stand with us. We have no worldly inducements to offer him, it is true; but what of that? The glory of a soldier is his sufferings in his country's cause. We can promise him fellowship in these, in reproaches for the truth; and if he suffer with that in righteousness, he shall reign with Christ in glory evermore. But we need not write these things that he may know them; but because he knows them, and to stir up his mind to decision in the case. Let us save ourselves from this untoward generation, and others if we can; ourselves at all events.

In conclusion, if the reader inquire, what good was done by this visit? We reply that we do not know. We immersed an old Campbellite friend in the Ohio; formerly of Old Virginia, but for several years a resident of the State of Mississippi. He was on his return thither from the Cincinnati Convention, to which he had been sent to assist in selecting a candidate for the Presidency. The wire-pullers of the party having dispensed with the attendance of many, he vacated the arena, and in returning called at Henderson by the way. Bro. J. G. Jeffries, for that is his name, has been a reader of the Herald for some time; and therefore was prepared to understand and appreciate what was laid before him. He heard several discourses, and of his own accord inquired, "What doth hinder me to be baptized?" We knew of nothing, seeing that he believed "the things of the kingdom of God, and the name of Jesus Christ." He was accordingly immersed.

Besides this, the brethren who at our last visit had obeyed the truth, were strengthened in the faith; and others heard it more fully exhibited in the interpretation of portions of the word not expounded to them before. But what of our labor shall be manifested as good in the presence of the Lord, it is not for us to say. Much depends on those who have confessed the hope. If they are saved in the kingdom there will be so much

good done ; but if they fall short of it, then our labor will have been in vain, and our reward will be diminished.

Our work being done, nothing remained but to leave the result to God, and to return. We had sowed and planted, and the increase will be of him in his own way. All who are of the truth will hear its voice, and respond. We have no anxieties about results.

June 17th. We set out towards the rising of the sun. Arrived in Evansville we were again in train for New York by way of Terre Haute, Indianapolis, Crestline, Pittsburg, Harrisburg and Philadelphia. Here we failed to connect, owing to locomotive infirmity beyond Harrisburg. Finding that our ticket would take us on the next day, we accepted the invitation of some friends to partake of their hospitality till then. We passed a pleasant evening with them, which we concluded in expounding the highly suggestive prophecy of David contained in the second psalm.

In the days of our profound ignorance we were to the Campbellites a very acceptable preacher of the Bethanian Jesus in the same "City of Brotherly Love." We resided there eleven months, from May, 1833, to April, 1834, having an office at 90 Arch street, and practising medicine for a support. The Reformers then met in Bank street, and were gratuitously instructed in Scotto-Campbellite traditions by the septuagenarian named Ballantine and ourself. We published the first number of the *Apostolic Advocate* there, to which most of the members subscribed. But we concluded that there was a better opening in Richmond, Virginia, for our practice, and what in our ignorance of the prophets we regarded as, the truth ; we announced therefore our intention to the friends of removing to that city, which no little displeased them. Our determination, however, could not be changed, whereupon they inflicted upon us the only punishment in their power—the withdrawal of their names from the subscription list to the *Advocate*. This was our recompense for eleven months service in the cause of Campbellism ! It shows, however, that the fraternity did not wish to get rid of us ; but punished us because it could not induce us to remain.

Those were the healthiest times of "this reformation" in the Quaker City. In after times they became more numerous and richer, but with their numbers and riches they became vain and corrupt. They procured an orator, and placed him in a pulpit of their own at so many hundreds per annum, that they might have a position and a name among the Zions of Christendom. But their hireling proved to be a great vagabond, and their speculation failed.

Their body ecclesiastic, however, is not extinct. It has since rallied, and hired another orator. This is one whom we used to know four and twenty years ago. His name is James Challen, formerly a dentist and Campbellite preacher in Cincinnati ; but now it would seem a bookseller and publisher in Philadelphia. He is also editor of the *Ladies' Christian Annual*, which is in its fifth volume. His brethren inform us that his ministrations in Campbellism cost them a thousand dollars a year, for which he does all the talking necessary, and they do all the hearing. This is the finality of Campbellism in Philadelphia. It began upon the principle of the church edifying itself, and it has ended in paying a thousand a year to a hireling for the purpose ; thereby proclaiming, that after twenty-five years profession of "Ancient Gospelism," it has become a dumb dog that cannot bark ; a sleepy dog, lying down, and loving to slumber ! Scotto-Campbellism in its beginning proposed a return to primeval christianity—to the ancient gospel and order of things. That was a truly reformation-idea, and entitled it to the epithet, "this reformation." But look at it now ! Behold what a miserable abortion it presents ! Look at Philadelphia, Cincinnati, Louisville, Richmond, Baltimore, and New York, for illustrations—flocks of the hireling teaching for doctrine the commandments of men ! A primitive christianity ignoring Moses and the prophets ! Primitive christianity ending in weekly orations at a thousand a year ! Campbellism indeed lives, energetically fleecing the flocks and milking the goats of thousands for "shepherds that cannot understand, and who all look to their own way, every one for his gain, from his quarter ;" and for the endowment of colleges and chairs to the immortalization of their founders throughout eternity ; this speculation flourishes in all the exuberance and vigor of the rankest weeds ; but "reformation" as expressive of a return to the first principles of the oracles of God, is, in the hands of Alexander Campbell and his hireling coadjutors, "twice dead and plucked up by the roots," and only to be found with them who reject their traditions ; and out of Moses and the prophets preach the gospel of the kingdom in the name of that Jesus whom Paul and the apostles preached as its sovereign lord, the King.

As a man Mr. Challen is estimable ; and as a preacher of Gentilism superior to many. At least this was the impression made upon our mind when we were a fool, and preaching gratuitously the folly now so profitable to him and our successors in Richmond, Va. He seemed then to be a sensible man ; and may be so now for anything we have heard

to the contrary. May he prosper in seeing the error of his present way, and become obedient to the truth.

At present, as far as we are informed, Philadelphia contains not even a Noachic number of true believers. There are sectarians of every grade and color; but of believers in "*the great salvation BEGAN TO BE SPOKEN by the Lord*" before his crucifixion, there are almost none. There are many *one-idea-gospelists* who reject the immortality of the human ghost, and its eternal conflagration in brimstone smoke; and even believe that the Jesus of Christendom will appear on earth; but they do not believe the word or message of Jehovah delivered to Israel by the Jesus whom Paul preached. They rejoice in Millerism, Storristm, Plymouth-Brotherism, and other forms of Adventism; but to believe that the God of heaven intends to re-establish the kingdom and throne of David in Jerusalem and the Holy Land, with Judah and Israel a regenerated, independent, and powerful nation there, as its subjects; and all other nations for its imperial dominion; to believe this, and that this is the kingdom of God promised to the heirs of salvation with eternal life and glory—covenanted to Abraham, Isaac, Jacob, David, and their heirs forever; to believe this, and that these covenants were brought into force by the death and resurrection of Jesus as their Mediator and not till then; and that it is by these covenants *dedicated by his blood*, that believers of the covenanted promises "are washed, sanctified, and justified," in being immersed into the one name of the Father, of the Son, and of the Holy Spirit—to the belief and practice of these things they have not attained; and never will so long as they surrender themselves to the teaching of the blind guides who at present lead them by the nose, and in doctrinate them in the foolish speculations of men, who understood not the spirit of prophecy in its "testimony for Jesus."

But if the Lord have any people in Philadelphia he will open a door for the gospel of the kingdom to enter there; otherwise not. The time, however, is short, and the people generally dull of hearing, and the means in operation for their illumination very feeble, and the opposition well organized and strong, with all the sympathies of sinful flesh in full activity on its side. Still it is not by might, nor by power, but by the Spirit of Jehovah! The spirit-words of Jesus which are life, though feebly ministered, will tell with all who are of the truth. "*I came into the world,*" says he, "*that I might bear witness to the truth; and every one that is of the truth heareth my voice.*" That truth he witnessed before Pontius Pilate, and sealed it by his

blood, testifying, "I am Jesus of Nazareth the King of the Jews; and that I might establish my claim to the throne and kingdom of my ancestors, came I into the world as the Christ of God." Reject this royalty of Jesus, or be ignorant of it, though you may have been immersed professing that the Jesus of Christendom is Son of God, you reject, or are faithless of the truth confessed by Jesus, and for which he forfeited his life. No man dies with him who confesses not the truth for which He died, before he is buried in the baptismal grave.

But we must linger no longer in the slow, self-righteous, and self-satisfied, city of Quaker thrift and worldly love. New York is said to be the brains and Philadelphia the heart of the Union. At present, neither the brains nor the heart are to be envied by the man whose eyes are open, and who has ears to hear the words of God. The brains are addled and the heart corrupt. May the Lord come quickly and purify them both; for they are tending rapidly to rottenness and putrefaction.

At 10 A. M., June 20, we left Philadelphia in the steamer for the railway terminus on the Delaware, some miles above the city. In four hours we were in New York, and shortly after at Mott Haven, after an absence of twenty-four days, and a journey exceeding two thousand miles. EDITOR

"Seek First the Kingdom of God."

"Jesus is the first, the chief element of the kingdom and He should, therefore, be first and foremost in the proclamation of the everlasting Gospel."—*Expositor*, p. 519.

The only place where the phrase "Everlasting Gospel" occurs is in *Rev. xiv. 6*. "I saw," says John, "another messenger flying in mid-heaven, having *εὐαγγέλιον αἰωνιον* (dispensational good news) to proclaim to the dwellers upon the earth, and to every nation, and tribe, and tongue, and people." In the Common Version, *aion* "good news," or "good news concerning the age, or economy of the fulness of times," is rendered "the everlasting Gospel." In the next verse we are informed what the good tidings are in these words, "Saying, with a great voice, fear God, and give glory to him, because the hour of his judgment comes, and render homage to him who made the heaven and the earth, and sea, and fountains of waters."

Such is the testimony. Is Jesus "the first and the foremost in this proclamation?" God, a certain hour, and the approaching judgment, are the chief elements of it. The name "Jesus," does not appear in the record. The writer, therefore, of the passage

at the head of the column must review his premises, and amend his conclusion.

But perhaps he does not mean the "Everlasting Gospel," but some other proclamation. If he did not mean it, he should not have written contrary to his meaning. The "Everlasting Gospel," proclaimed by the messenger John saw, is not an invitation to God's Kingdom and Glory, but a command to do homage to him, under pain of approaching judgment. The "Gospel of the Kingdom of God" is an invitation to his Kingdom and Glory, as appears from the apostle's words, who says to the subjects of the "one baptism," "We exhort, and comfort, and charge every one of you, as a father doth his children, that ye walk worthy of God, "who hath called you to his kingdom and glory," and "that ye may be counted worthy of the kingdom of God, for which ye suffer."—1 Thess., ii. 12; 2 Ep., i. 5. They were "called," or invited, to certain things which became their hope; styled, therefore, by Paul, the "one hope of the invitation," or calling; and elsewhere, "the Hope of the Gospel." The kingdom and glory of God were the hope of all new converts in Paul's day, that he had to do with. For this "and" the resurrection he was called in question (Acts xxiii. 6), and suffered the loss of all things that he might win them, for in winning them he won Christ. The kingdom and glory being the hope of the Gospel, is the reason why so much is said in the New Testament about them. All Christians in those days looked for the kingdom and glory, which constituted "the excellency of the knowledge of Jesus, the anointed one and Lord."—Phil. iii. 8.

When Paul went to a city, it was to tell them about the kingdom of God, and to make them an offer of possessing it, on certain conditions, at the appointed time. Thus, we are told, that Paul and Barnabas preached the Gospel at Lystra and Derbe, cities of Lycaonia.—Acts xiv. 6, 7, 21; and that when they returned from Derbe to Lystra, Iconium, and Antioch, they exhorted the disciples they had made to "continue in the faith," saying that "we must, through much tribulation, enter into the kingdom of God"—Ver. 22. Continue in the faith of that for which they suffered. Would they have endured "much tribulation" without faith in a well-defined hope? Could they have continued in the faith of that hope if Paul had not preached it to them in the Gospel? Nay, verily. They were exhorted to continue in the faith of the kingdom he preached to them in the gospel of the kingdom. They believed this gospel and obeyed it, but did not therefore consider themselves already in it; but they hoped to enter into

it as a reward for patient continuance in well-doing through much tribulation.

The "Everlasting Gospel" is preached hereafter. The advent of Jesus will have occurred before its proclamation. I say, then, the apocalyptic "Everlasting Gospel" has never yet been announced. In Rev. xiv. 6, it is only prophesied that it will be preached just before the inauguration of the judgment; so that if there be any nations, or persons, like the contemporaries of John the Immerser, desirous of escaping the impending vengeance, they may do so by transferring their homage from "the powers that be," to the theocracy that sends forth the proclamation. This is very different from Paul's message, inviting people to become "heirs of the kingdom." Paul's gospel will not then be proclaimed. Ours, we believe, is the last effort to bring men back to his gospel. In a few more years it will become like the proclamation of John the Baptizer after Pentecost, an affair of the past, which, having answered the purpose designed, had fallen into desuetude. Does the reader imagine that the gospel of the kingdom will be preached after the kingdom has come? The gospel was designed to take out of the nations a people for that kingdom; but when the kingdom is come, all that remains is for that invited people to "take the kingdom, and to possess the kingdom, עֵד-עֲלֵמָא וְעֵד-עֲלֵמָא, *ad alma we-ad alam almaraya*, during the Age, even during the Age of ages.—Dan. vii. 18.

Jesus, though "the truth," was not this gospel, but the Apostle of God, sent to preach it. In his teaching he did not say, "Make me first and foremost in the proclamation of the everlasting gospel," but what he said was, "Seek ye first the kingdom of God, and his righteousness, and tell no man that Jesus is the Christ."—Matt. vi. 33; xvi. 20. When one said, "Lord, before I follow thee, suffer me first to go and bury my father;" Jesus said, "Let the dead bury their dead; but go thou and preach the kingdom of God."—Luke ix. 60. But had the *Expositor* been present, we may suppose he would have spoken what he has written, and have said, "Not so, Lord, tell him rather as thou art the first, the chief element of the kingdom, that first and foremost he go and preach that thou art the Son of God." Our friend will see that he has a weak standing here. He had better look to it, lest his foundation slip from beneath his feet.

Jesus preached the gospel of the kingdom for three years and a half to the Jews, and to them only. When his ministry was drawing to a close, he delivered his celebrated prophecy on Mount Olivet, and therein, referring to the gospel he was preaching, he

said, "This gospel of the kingdom shall be preached in all the habitable, for a testimony to all the nations."—*Matt.* xxiv. 14. Hence it was the same gospel he preached before he became a sacrifice for sin that was to be preached to the Gentiles of the Roman habitable. It follows, then, that on and from the day of Pentecost, the same gospel of the kingdom, preached by Jesus, was still preached by his apostles, with something additional, which he only darkly hinted at, and his apostles, till after his resurrection, did not understand. See our article on "The Pentecostians," on last page of the March number. There is proof there in print. Besides this, turn to *Luke* xviii. 31–34, "Behold," said he to the twelve, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man (before he becomes Son of God with power, —*Rom.* i. 4, and *de facto*, King)."—*Matt.* xxv. 34), shall be accomplished. For he shall be delivered unto the Gentiles, and shall be marked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither understood they the things which were spoken."

It was the gospel of the kingdom, then, together with the things the apostles did not understand concerning the sufferings of the Christ, that Jesus commanded them to go and preach to Judah and the nations, when he said, "Go ye unto all the world, and preach the Gospel to every creature."—*Mark* xvi. 15. There is no sophistry can over-ride this. Now, we pray the reader to mark well, that salvation is predicated on the belief of these two classes of things which constitute the one gospel, namely, the things concerning the kingdom the apostles did understand (*Matt.* xiii. 11), and the things concerning the sufferings of the King, which we have seen they did not understand till just before Pentecost, because God purposely concealed them from them, as he had done from the prophets and angels of old time.—*I. Pet.* i. 10–12: "He that believes the good news of the kingdom, and is immersed, shall be saved; and he that believes not the good news of the kingdom shall be condemned." This is the teaching in *Mark* xvi. 15–16. They are "the wholesome words of the Lord Jesus," and neither more nor less can be made of them.

Again, the divine order in which things are to be presented to men for faith, is laid down in the example of the Great Teacher himself, and upon whose method we deny that any one can improve. Take the method he adopted in teaching the twelve:

1. He first instructed them in the secrets of the kingdom.

2. He convinced them that he was the King, or Anointed, and Son of God, and demanded their confession of it.

3. He then began to talk to them about his sufferings enigmatically; and

4. He explained the enigma after he rose from the dead, and breathed upon them.

1. He began his work in Galilee, by preaching the gospel of the kingdom.—*Matt.* iv. 23 The discourse on the mount is a specimen of his preaching to the children of the prophets.—*Matt.* v., vi., vii. He then worked great miracles, confirming it as the doctrine of God.—*Matt.* viii, ix. After this introduction, he selected from the body of his disciples, twelve for a special purpose — *Matt.* x. He continued to preach the kingdom (for that he was sent to do—*Luke* iv. 43) enigmatically to the people at large, but explaining his parables to the twelve in private.—*Matt.* xiii.

2. His doctrine and miracles convinced them that he was the Christ, or King; and Son of God; and when he considered the time had come, he demanded of them their conviction concerning him. Peter, for himself and the rest, declared that they accepted him as "The Anointed, the Son of the Living God."—*Matt.* xvi. 16.

In the twentieth verse of the chapter last quoted, Matthew says, "Then charged he his disciples that they should tell no man that he is *Jehovah, Shua, the Messiah*," or in English, *I shall be the Mighty, the Anointed*; and in Greek, *Jesus the Christ*. He then goes on to say, "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders, and chief-priests, and scribes, and be killed, and be raised again the third day." "But they understood not that saying, and were afraid to ask him."—*Mark* ix. 32. Still ignorant of what our friend of the *Expositor* thinks of more importance than the things of the kingdom (p. 519), three of the twelve were favored with a view of how Jesus will appear when he shall stand and feed Israel in the majesty of the name of *Jehovah*, his God.—*Mic.* v. 4; *Matt.* xvii. After this, he talks to them about *Elijah* coming to "restore all things."—"the Regeneration," in which he declares they shall sit upon twelve thrones judging the twelve tribes of Israel.—*Matt.* xix. All this time they were in the dark about the sufferings, death, burial, and resurrection of "the Wonderful."

After promising them royalty with himself, he represents his future, or premillennial entrance into his capital, amid the acclama-

tions of his subjects, by riding into Jerusalem on the foal of an ass. This future entrance, he afterwards informed them, would come to pass when "the times of the Gentiles should be fulfilled," and Jerusalem should be free. Compare *Matt. xxi. 9*, with *xxiii. 39*; *Luke xxi. 24*.

Having preached judgment against Jerusalem and the Commonwealth, he directed their attention to the end of the Gentiles' times, when he should come in power and great glory, to put them into possession of the kingdom, and punish the unjust in the judgment of the devil and his angels.—*Matt. xxv*. The last three chapters contain the history of the sufferings and resurrection he predicted, the meaning of which they could not comprehend.

4. After he rose from the dead, "Jesus breathed upon them, and said to them, Receive ye the Holy Spirit: whose sins soever ye remit, they are remitted unto them; and whose sins soever ye retain they are retained."—*Jno. xx. 23*. We believe that from this time they understood the meaning of the sufferings of the Christ, and how believers in the gospel of the kingdom might obtain repentance, forgiveness, and eternal life, through his name. On the day of Pentecost, they were qualified to speak what they had learned in the forty days (*Acts i. 3*), in divers languages, and to confirm their doctrine by miracles. The spirit the Lord Jesus breathed into them called all things to their remembrance, and its Pentecostian descent endued them "with power from on high."

Such is the Divine Method which our friend of the *Expositor* is unwittingly seeking to subvert, in his articles on "Valid Immerison." He divides the preaching into important and "less important" things. But waving the question just now of our friend's right to impose this division upon the gospel elements, we would ask, in the face of what is before us, is it not manifest that what he styles "the less important things concerning the kingdom," had the precedence in the preaching of Jesus? He illustrated his own words, "Seek first the kingdom of God, &c.," in teaching it first to the disciples of his school. We like Christ's order better than the *Expositor's*. We are contented with it, and have neither respect nor fellowship for any other. His method made disciples of the genuine type. The *Expositor's* method is that endorsed by all the schools of the Gentiles, from the Roman Propaganda, to the Divinity Class at Bethany: and according to the method, so are the disciples—all faiths by turns, according to the breeze. The heirs of the kingdom come from better seed than this.

EDITOR.

Analecta Epistolaria.

How Long to Attain to a Scriptural Faith.

DEAR BROTHER:—It gives me great pleasure to inform you that the seed of the good "word of the kingdom," sown by you, while you were with us in Washington, has taken root in a good many honest hearts. Last First Day we immersed four, of whom three were Campbellites, and one a Methodist. We expect to immerse two or three more on next First Day. Our number at present is twenty. We have a very intelligent little society. All seem to be in love with the truth. We still occupy Anacosta Hall, near the Navy Yard, and meet there once every Lord's Day. Our meetings are interesting, and when they are concluded, it seems difficult for us to separate. The gospel is the power of God, and a power of attraction, when it is understood and heartily believed.

One of our brethren came to a knowledge of the truth under peculiar and interesting circumstances. He was a teacher in a Sunday-school, belonging to the Methodist granddaughter of Mistress Babylon the great. A son of one of our brethren was in his class; but so soon as brother R. came to an acknowledgment of the truth, he perceived that it was his duty to remove him from the influence of that peculiar form of ecclesiastical animal magnetism. The teacher, feeling an interest in the boy, visited his father, to make inquiry after him. His father explained the cause of his removal, and also embraced the opportunity of laying the truth before him. The teacher had very little to say, and when about to go away, brother R. gave him two little pamphlets, with a request to read them. One of them was the "Summary of the Christianity taught in the Bible," and the other on "The Kingdom of God." He devoted that week to the study of them and the Scriptures. He then went to his minister, and told him to erase his name from the Methodist Church book, and asked him, among other things, "What is the faith?" but the question remains clerically unanswered.

Lord's Day after brother R. brought him to our meeting. That afternoon he applied to us to assist him in putting on the name of the Lord. On making the discovery that he was deceived by Methodism, he followed the example of the disciples in Ephesus (*Acts xix. 19*), and made a bonfire of the books of spiritual sorcery, which he used to read in preference to the Bible. You would be greatly surprised to see so intelligent a disciple in so short a time.


We have now a good opening for the gospel of the kingdom, and I believe a good hearing awaits you when you shall visit us again.

Yours affectionately in the one hope,

ALEXANDER CAMPBELL.

Washington, D. C.,

July 1, 1856.

 We would commend the above-recited case to the candid consideration of the ingenuous. It is one among many others that might be adduced. Some are "ever learning, but never able to come to the knowledge of the truth;" while others, with some one or some thing to guide them, come to the understanding and belief of it in a week! There must be a reason for this. What is it? Here was an indoctrinator of youth into the sorcery of Methodism, brought by the study of the Scriptures, under the guidance of a little book, to renounce the delusion, and obey the truth, in a little over a week; while there are those that might be named, who profess to have been studying the Bible for twenty years, and stand before the world as "guides of the blind," and yet are manifestly as far from understanding it as though they had never beheld it. Whence comes this diversity? Hear what Jesus saith:

"I am the good shepherd, and know my sheep, and am known of mine." Then addressing certain Jews, he continued, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them dispensational life (*ζωὴν αἰώνιον*), and they shall by no means perish in the age, and no one shall wrest them out of my hands. My Father, who gave them to me, is greater than all; and no one is able to wrest out of my Father's hand. I and the Father are one."—*Jno. x.*

And again, "Thou givest to the Son dominion over all flesh, that all which thou has given to him, to them he should give dispensational life." "I have given to them the words which thou gavest to me, and they received them." And, "For this cause came I into the world, that I should bear witness of the truth. Every one who is of the truth hears my voice."

Speaking of the truth in relation to Israel, Paul says, "The election has obtained it, and the rest were blinded (according as it is written in Isaiah, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear), until this day;" and there has been no change for the better in their moral sense since Paul's day.

Now hear what is testified of the "ever learning." And Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things (he preached the gospel of the kingdom) from the wise and prudent (that is, in their own conceit) and hast revealed them unto babes. Even so, Father, for so it seemed good to thee."

And Paul, also speaking of the same "headly high-minded" class in the "last days" of the Mosaic dispensation, in which he ministered the gospel of the kingdom, says, that men, lovers of themselves, and covetous, having a form of godliness, but denying the power of it, and having great influence over silly women, would, like Jannes and Jambres, who withstood Moses, themselves also resist the truth. He was much harassed by them, who spoiled much of the work he had done, and styles them "men of corrupt minds, reprobate concerning the faith." Men love themselves and are covetous when they will not risk their present interests and social position for the naked truth. The minds of such are in a corrupt state, deceived by the deceitfulness of sin, and so long as this influence reigns they are reprobate, and cannot see the truth. Minds so unhappily beclouded will ever resist it. The study of the Bible for a lifetime will be of little benefit to them; while to those of an opposite or different mind, who become as little children, the Christianity of the Bible may be learned in a week, for it is therein "revealed unto babes."

EDITOR.

Things in New Zealand.

DEAR BROTHER THOMAS:—I had almost despaired of hearing from you, when, on last Sept. 25, I was gratified by the receipt of your kind and interesting letter of March 29.

I am much obliged to you for sending the twelve copies of *Elpis Israel*, and still more for your reply to queries, which are quite satisfactory. I have disposed of nine copies of the work, and have no doubt the remainder will soon find purchasers even in this mammon-worshipping colony.

The list of subscribers I have been able to procure to your valuable periodical is, I regret to say, particularly small. Some of those who did subscribe, decline anything further at present. I find it very difficult to get people to take an *abiding* interest in Christian matters. Hot at first, they soon become lukewarm, and sink into indifference. A purchaser of a copy of *Anatolia* is offended at your quoting from the books of Maccabees! Moreover he conceives that such a pamphlet as *Anatolia* should not be written, because the Bible is itself sufficient. Doubtless it is, *when understood*; but I fear

there are but few who really do understand it, and as the authorized version was not the work of inspiration, and consequently not faultless, it appears to me that we should avail ourselves of all the assistance we can obtain through the press or any other channel. Viewing your publications in this light, I am anxious not only to read them myself, but desire that others should do so likewise; and, acting upon this principle, I have endeavored to promote the sale of your works, in which I regret I have not been more successful. A friend, now on his way to Nova Scotia, and who intends returning to New Zealand, has undertaken to procure a hundred copies of the pamphlet entitled, "The Wisdom of the Clergy proved to be Folly," republished in Halifax, by brother James R. Lithgow; so I hope they will find their way here in due course.

Your idea that "it must be monotony itself for a Christian so far removed from the stirring scenes of the prophetic world," is indeed most true, and is one chief reason why I am desirous of turning my back on New Zealand, and of living in a country where I should not have to wait five or six months for intelligence from Europe. I have no desire to take up my abode again in England. The particulars you have been kind enough to furnish as to expenses in New York, are very satisfactory. The prices do indeed seem cheap to us.

No ships sail from this port for New York, and but few for England; the latter generally during the first three or four months of the year. If all things favor, we might leave this island in three months, otherwise we must probably wait another year, and cannot, of course, make certain then. We shall hold ourselves in readiness for the first opportunity that offers, with a view to pitching our tent in the "Empire City." But whether or not we shall be able to carry our plan into execution, remains with the Great Disposer of all, into whose hands, after doing what we can, we must leave it. Once in New York, we should not be likely to leave it hastily, unless something very unforeseen occurred.

The church which is in my house numbers only seven members, one of whom I recently baptized. He was about ten years ago a deist, glorying in his unbelief. About that time he married, his wife being a consistent member of the Church of England. After much solicitation, she induced him to read *Butler's Analogy*, which convinced him that it required a greater amount of credulity, which is the basis of scepticism, to reject the Bible than to believe it. Some time afterwards, Dr. Cumming's works fell into his hands, the reading of which first interest-

ed him in the study of prophecy. He then read the Bible with attention, which he confessed he had never done before. A spirit of inquiry being in this way awakened, he sought information from the clergy, but got little that was satisfactory. Some of his letters to these gentry, with their answers, I have seen. The latter are of the usual character, evasive and jesuitical. Having heard of our little association, he expressed a desire to come among us, which, of course, was readily granted, and he is now, I have every reason to believe, a firm and consistent believer. His wife, though considerably shaken in her notions, still holds on to Anglo-Hibernianism, giving at times good hopes of better things.

Last month I ventured into public as a lecturer. I endeavored to show the connection between the events of our times and the prophetic word. The plan of the lecture was very similar to that by Mr. Magruder, which appeared in the *Herald*. I addressed about three hundred people, for about an hour and a half. A few were interested, and would like to hear more. Some evidently came for the express purpose of scoffing, and creating a disturbance; and, I fear, a large number were far too ignorant of Scripture to understand an argument based upon the prophetic word. Having thus shown my willingness to come forward and face an audience, I now leave it to those who wish to hear more to open the way.

Just about a year ago this settlement was visited by a tremendous shock of earthquake, some of the effects of which still remain in various places. I wrote an account of the catastrophe, the *Jersey Times*, which probably you have seen, as a copy was sent across the Atlantic by my sister. It has terribly shaken our confidence in the stability of this place, which indeed we did not think very highly of before.

This so-called city! of Wellington does not contain more than 2,500 inhabitants, and the Hut District about 1,500 more. The native population is about treble that of the European. The great bulk of the former are located on the north end of the north island, and many of them drive a thriving trade with the whites in fish, corn, and vegetables.

There is little here that would interest you. We have what are called "free institutions," but, to my thinking, the government of this province is a contemptible oligarchy.

I take no interest in local politics, and never attend any political gatherings. The Bishop of New Zealand, named Selwyn, has been lately "starring it," in the different

provinces, "confirming" sundry lots of "pious" young folks in their sins, and making speeches about church government, and the religious education of the natives, which I rejoice there is no act of the Provincial Council compelling me either to hear or to read. Morally, the missionaries have certainly achieved something among the natives, but beyond it they are, of course, powerless. It is amusing to compare the clap-trap of Exeter Hall eloquence with actual results, as witnessed on the spot. A protegee of the bishop's, one of his own flock, is the bosom friend of a man convicted of murder, and who, if he had been a white, would some time ago have expiated his crime on the gallows. The murderer is still at large, and the bishop protects his accomplice, because, forsooth, he belongs to the Church of England.

At a meeting not long since, his lordship made a speech to the natives, in which he told them he was a man of peace, and had to do with the things of God and heaven. The natives answered (pointing to the skies), "Then go up to heaven, and manage your heavenly things, and leave us to manage our own on the earth!"

So much for the result of clerical teaching on this side of the globe—it is indeed "folly." A clergyman of the Established Church, since returned to England, actually taught his hearers that in the operation of infant sprinkling, the moment the priest's finger touched the infant's forehead, God worked a miracle in order to its conversion! Presentation to the Bishop of Exeter would surely obtain promotion for this gentleman.

Wednesday, March 5, 1856.—I have purposely detained this letter until the present time in the hope of being able to tell you something more definite as to our movements. We have determined to leave this place, and are about to set sail for Geelong, Port Philip, Australia. There we shall probably have to remain some time. I live in hope, however, of seeing you in the flesh, but if not, I trust we shall be found worthy to meet together in the kingdom of God, when the good time comes for restoring it again to Israel. It will give me great pleasure to hear from you, and in that case please direct to me at the post office, Geelong. When there, I shall consider myself half way to England, as indeed we shall be in effect, in comparison with this isolated spot.

No *Heralds*, I am sorry to say, have reached me since those sent in the parcel with the copies of *Elpis Israel*.

In the southern hemisphere we therefore remain at present *ex necessitate rei*.

Waiting for the kingdom of God, I remain,
Yours affectionately,

SAMUEL GEORGE HAYES.

Wellington, N. Zealand.

The Truth in Hamilton, C. W.

DEAR SIR:—Observing on the cover of the *Herald* an intimation that you propose visiting "Toronto, &c., in Canada West," it has occurred to me that possibly Hamilton, from its population and convenience, might be reckoned among the "et ceteras." Should your plans permit a visit, I gladly proffer such humble hospitality as we can afford, and all the aid in my power in making the necessary arrangements for one or more public lectures.

It may not be out of place to mention, that your exposition of the law and the testimony has long commended itself to my judgment, and that I took advantage of the first opportunity to "fulfil all righteousness," by being baptized.

There are a few in Hamilton whose minds are occupied with "the things of the kingdom," but none that I know of who are fully persuaded to be like-minded. Non-essentialism is the favorite sugared opiate of the age.

Seeking to be accounted worthy of "that world" for which you are laboring, I am, dear Sir, yours faithfully,

WILLIAM SOMERVILLE.

Hamilton, C. W., }
May 9, 1856. }

A Dreary Region.

BROTHER THOMAS:—I see you have several visits in contemplation, north and south. I should be glad if you could turn aside into this dreary region, and try to stir up strife among the sister harlots of the old mother, concerning "the faith once for all delivered to the saints." I am now alone, since my wife fell asleep. I try, however, to present the truth to the people when opportunity presents. I perceive that some effect is produced, but still it is limited, for the truth is antagonistic, and so different to what is dispensed from the "sacred desks" of the Gentiles.

If in your tour you should pass this way, or near, please inform me, that I may have the pleasure of visiting you at some point.

Yours faithfully,

LANCELOT BELL.

South Fork, Christian, Ill., }
May 25, 1856. }

Sectarian Appeal to a Grand Jury.

DEAR BROTHER THOMAS:—As I have a few leisure moments, I spend them with great pleasure in writing to you. I truly hope they may reach you safely, finding you in good health, and growing in the knowledge of God, which, being understood, is able, in the hand of faith, to pull down the strongholds of sin's power, which is very great, according to my experience in this vicinity. Without

doubt the time has come that "they will not endure sound doctrine." It is the case in this part of the country. "They heap to themselves teachers, having itching ears, and have turned away their ears from the truth, and are turned to fables." It is even so. I went to hear a Methodist minister of the name of Jones, the third Lord's day in May, and for foolishness his doctrine exceeded everything I had supposed possible. You will find his text in Zech. iv. 6: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." I leave you to guess what sort of a kingdom he set up! He said the word of God was nothing but "the sword" of the spirit, and is unable to do anything at all unless the spirit comes down (for they say it is above) and takes hold on it, and slays the wicked one—the devil! I was anxious to speak, though I said nothing until he was done, as I thought. I had the Testament in my hand, and told him he had "made the Word of God of none effect by his tradition," and requested him to read John 1; but this he refused to do, and then said, If I did not like what he had said, I could let it alone. I then said to the people, that he had not preached the truth, and that if they wished to know it to read the Scriptures, and see whether these things are so or not. The few words I spoke excited the people very much; notwithstanding there was no one on the truth's side but myself, I felt tolerably strong. It is said "large boats can venture more, but little boats must hug the shore." My boat is small it is true, but I did not feel much afraid to launch it out upon the shallow sea; which I did, and got back without being wrecked. The minister was very much ruffled in temper, and so were all his people. It is still "like priest like people." Insult the priest and you insult his people. They carried the offence before the grand jury unknown to me, for the purpose of making me suffer. Though I have been told that they laid it aside at that court; whether they will pursue the matter further I cannot tell. If they do, you shall hear from me again. It is with the rich and wise of this world that I contend with in a small way. I am a small thorn in their side, and had I the education that some of them have I should be a very large one there. Dear Brother, come and see me if you can, and if you have a will to speak to the people, there is the Ebenezer Academy, a large house, and free for all. I have no doubt you would have a goodly number, and a part of that number intelligent persons. If you cannot come, tell brother Anderson or brother Passmore to come. I feel very solitary, socially considered, being alone; but I have my Bible,

and the Herald, and your other invaluable interpretations of Moses and the prophets and apostles, which teach us the way to the kingdom prepared for all the just, faithful, humble followers of Jesus Christ, which is all my comfort and joy, and where I live in hopes of meeting you and all of the brethren.

Inclosed is my subscription, and a few pence over. It is the best I can do. Accept it freely, for I assure you it is freely given, and had I the wherewithal you should never lack for help in the glorious cause in which you are engaged. I go out sometimes to hear and see; and I hear and see all sorts of doctrines and practices except the doctrine of Christ; but that they are ignorant of, and even if they know anything about it they are afraid to proclaim it, because their craft is thereby endangered. I heard a clergyman say not long ago, that the devil was once a bright shining angel in heaven, and enjoying all the blessings and comforts of that glorious place; but he offended God, and He cast him out into hell; and that ever since that time he has been going about deceiving the people, and doing his best to keep them from that place in which he was once so happy. Upon which the poor ignorant creatures declared that they had never heard a better sermon in their lives! Well, I conclude they are ignorant, and more to be pitied than blamed, for it is the manner in which they are taught; but I cannot forbear to tell them that they are wrong, and blind, and will all fall into the ditch, and there I must leave them. My book, *Elpis Israel*, is in Amelia, and has been for a good while. I told them when I left it there to keep it as long as it would do any good; and I hope it is doing so, for it has not returned. I hope the people are not so prejudiced there as they are where I live. They call me a great many sorts of names, such as no well-bred intelligent person would stoop to do; but I smile, and pity their hard and foolish speeches, and assure them they are ignorant of the truth, and so pass on.

In conclusion, I live in hope of seeing you again within the limits of Old Virginia, and I pray God to bless and preserve you, and all the brethren, and that we may hold out faithful to the end, and obtain the prize. Pray for me, dear brother, for I am alone. I remain, yours truly, in the hope of Israel,

JOHN D. DRAKE.

Sturgeonville, Brunswick, Va.,

June 15, 1856.

"Valid Immersion."

DEAR BROTHER,—I am a reader of the "*Expositor*" and of the "*Banner*." With

the latter I am well pleased, because it is a trumpet of no uncertain sound, and is blown by one who evidently knows the truth, and is not afraid to speak it. When such a trumpeter utters his voice the true soldier is energized, and fears not to harness up for battle. He delights in such trumpeters, for they do not harass him with all sorts of contradictory blasts which make the christian warrior powerless in fight.

I am, I say, a reader of "*The Expositor*." I have entertained the hope that, notwithstanding all the aberrations of its editor, it would at length come out right, and in an ingenuous and independent manner advocate "the gospel of the kingdom *'first began to be spoken by Jesus'*" in Galilee, and which was afterwards "confirmed by them who heard him." This was my hope. But at present it has thrown me all aback. It professes to believe the gospel of the kingdom in one sentence, and to declare the necessity of that belief in order to a "valid immersion;" and in another, it advocates the sufficiency of the belief that Jesus Christ is the Son of God! The demons of Judea believed this more intelligently than nine hundred and ninety-nine ten thousand of modern Gentiles, and trembled as orthodoxically as they, so that, I suppose upon *Expositor* principles, had they been immersed they would have been validly baptized! They would, no doubt, have been as persistent as our contemporaries who are *Christians* to-day, Millerites to-morrow, deniers of it the day after, and nobody can tell what after that. What a "precious cause" is that which such chameleon-like disciples represent! I by no means object to a man abandoning his errors a thousand times; but I do object to such an one placing himself in the teacher's chair, and throwing stumbling blocks in the way of others. Such a cause may be precious in its way; but it is by no means the cause of that "precious faith" confirmed by the apostles who heard the Lord.

I saw in the last *Expositor* an excellent letter from brother Magruder with notes by Mr. Marsh. These are anything but satisfactory to one who understands the scriptures. They are sophistical, and may prove injurious to those who have faith in his expositions. He says, that "the first lessons of a disciple of Christ in *faith* and obedience pertain to the first advent, death and resurrection of the Christ, the Son of God, repentance and baptism." This is not true, and he has not, and cannot show it from the word. Jesus says, "Seek *first* the kingdom of God, &c.;" and "the first advent, death and resurrection of Christ, &c.," are not that kingdom: for Jesus elsewhere said, that the kingdom the saints are to possess, was at the

first advent in the possession of the Chief Priests and Rulers of the Jews—Matt. xxi. 43. Take friend Marsh's proposition and interpret it by the words of Jesus, and the absurdity will appear self-evident.

He says again, "The first feature of this kingdom on which faith should take hold is its glorious king. So Paul preached, and so the Corinthians believed." This is not correct. Paul did not so preach. He was reasoning several Sabbath days in the synagogue at Corinth without saying one word about Jesus. He preached the Christ, or "the things concerning THE KINGDOM and THE NAME;" but it was not till he was joined by Silas and Timothy, that Jesus and the facts of his history were brought out to view.

The first thing presented to Abraham for faith was not the Seed, but the kingdom, and afterwards the Seed. See Gen. xii. 1-3. Here the gospel preached to Abraham is recorded and stated. "I will make of thee a great nation, &c.: and thou shall be a blessing; and in thee shall all the families of the earth be blessed." So Jesus and Paul set forth the gospel first, and the Seed afterwards.

Again, Mr. Marsh says, "The faith that pleases God is the believing 'with *all* the heart that Jesus Christ is the Son of God,' and all of God's word, as it is revealed in the Bible." This is specious. He begins in Heb. xi. 6, and slips off to Acts viii. 37, for an illustration of the faith God is pleased with. Why did he not take Heb. xi. 1, for the definition of the faith Paul was treating of? Because it is evident, Paul's definition did not suit his one-idea theory. There is no belief of "*things hoped for*" in the belief that Jehovah is the Father of Jesus, and not Joseph.

I conclude, by testifying against friend Marsh's sophistical course. Let us have more honesty of deed, and less profession of honesty and candor: let him meet things fairly, and cease to entrench himself on mere assertion when hard pressed. "This will be satisfactory, and promote the discovery of the truth. VIATOR.

Geneva, Ill.

POETS fared hard in the time of Henry IV. It was enacted "that no master-rymour, minstrels, or other vagabond, be in any wise sustained in the land of Wales, to make commoiths or gatherings upon the people there." Hence, an old writer says:

"Beggars they are with one consent,
And rogues by act of Parliament."

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, 1856.

[VOL. VI. No. 11

A Perplexing Theme.

Brother Thomas :—Please set forth your views touching the Jerusalem presented in the Scriptures. If I apprehend your views from reading, you seem to regard the Scriptures as teaching but two Jerusalems, both literal cities built upon the same site. This theme has been somewhat perplexing to me. Please reply to this soon, and oblige one searching for "*the truth as it is in Jesus*."

Looking for the kingdom, I remain,

Yours respectfully,

* * *

Feb. 14, 1856.

Jerusalem the Holy City.

"Jerusalem which is above is free, and is the mother of us all."
—PAUL.

THE Jerusalems of the Bible are *first*, one city in different states, and under divers constitutions; and *secondly*, the Glorified Body Corporate of the city in its glory, under its future Melchizedec Constitution.

In studying this subject, the following classification, we think, will greatly assist the reader in obtaining the mastery over it. We remark, then,

1. That Jerusalem is first referred to in Scripture as SALEM, which signifies *peace*. An individual supposed to be Shem, the second son of Noah, an ancestor of Jesus of Nazareth, and a righteous man, was then residing there as King and Priest of the Most High God, possessor of heaven and earth. He was, therefore, styled "*Melchizedec, melek salem*," or, king of righteousness, king of peace; that is, *King of Jerusalem reigning in righteousness, priest of the Most High God*. This was a typical order of priesthood. He who officiated in it was greater than Abraham, who paid tithes to him, and received his blessing. These facts are suggestive in a high degree, especially in the light of the following testimonies.—Gen.

xiv. 18; Isa. xxii. 1; Ps. cx. 4; Heb. v. 5–10; vi. 20; and the whole of chapter vii.

Jerusalem, the throne of God's High Priest, contemporary with Abraham, was to him a representation, or type, of the same city, when it should be prepared of God (Heb. xi. 16, 10) for his seed, the Christ, to reign there, as Melchizedec's successor, after the resurrection of the Saints. So that Abraham will then be at once contemporary with his ancestor Melchizedec the First; and his descendant, Melchizedec the Second.

2. That Jerusalem is next brought before us ecclesiastically, as under the Mosaic Law. In the reign of David she was chosen to be Jehovah's Habitation.—Deut. xii. 5; 2 Sam. xxiv. 16, 18; 1 Kings viii. 29; 2 Chron. vii. 12; Ps. cxxxii. 13–17. She continued under the Mosaic Constitution till about 74 years after the birth of Jesus; when the State was abolished by the Roman, or Little Horn of the Goat, power.—Dan. viii. 11, 24. This was a period of 1,094 years from the foundation of the Temple. During this millennium of war and disaster, iniquity and crime, she is scripturally regarded as in bondage with her children, or citizens, by virtue of the Law; and is allegorically styled Hagar.—Gal. iv. 25. These children she was to lose; and after their loss, she was to be left alone.—Isa. xlix. 20, 21; Matt. xxiii. 37, 39. The children of the bondwoman, or of Hagar, Jerusalem, were "shut up unto the faith" under the schoolmaster of Sinai, who could give them no title to the inheritance covenanted to Abraham and his seed. The sentence against them was, "*Cast out the bondwoman and her son*." This the Roman power accomplished politically; and the Law and the Prophets spiritually: for "Cursed," saith the former, "is every one that continueth not in all things written in the book of the law to do them;" and the latter saith, "The just shall live by faith." Hence, the

law, because of the weakness of the flesh, gendered only to bondage, shutting up its children under the curse. Such was Jerusalem, the Harlot, which killed the prophets and built their sepulchres—the persecutor of Him that was of the Spirit.—Isa. i. 21, 24.

3. We remark, thirdly, that there is a period in Scripture styled “*the Times of the Gentiles*,”—Luke xxi. 24; and answering to the symbol in Rev. xi. 2, termed “*the Court of the Gentiles*.” The times of this court extend to the resurrection of the Saints, and reappearing of the King of Israel. During this long period, Jerusalem is scripturally regarded as in her *widowhood*, or as a woman forsaken of her husband and children, a captive sitting upon the ground bewailing her desolate condition.—Isa. liv. 4–8; xlix. 14–17; iii. 6.

While the city is in her widowhood, and termed “*Forsaken*,” (Isa. lxii. 4) as at the present time, a community exists styled symbolically, “*the Holy City* ;” (Rev. xi. 2) the woman a fugitive, but nourished in the wilderness, “*Jews*,” &c.—Rev. xii. 6, 14; ii. 9; iii. 9; Eph. v. 23. This city is trodden under foot of the Gentiles, and will so continue to be, until the times shall arrive for Jerusalem in Palestine to arise and shine; because her light is come, and the glory of Jehovah is risen upon her.—Isai. lx. 1. The symbolical “*Holy City*” consists of those who are “*sealed in their foreheads* ;” who “*keep the commandments of God, and have the testimony of Jesus Christ* ;” “*which is the spirit of prophecy* ;” and are of “*the faith of Jesus*.”—Rev. vii. 3; xii. 17; xiv. 12; xix. 10. They are those who cannot endure impostors (Rev. ii. 1;) who hate Nicolaitanism (ver. 6;) “*who*,” says Jesus, “*have not denied my faith*” (ver. 13;) whose good works increase (ver. 19;) who are watchful (Rev. iii. 2, 3;) who keep the word of Jesus, and deny not his name (ver. 8;) and who are not lukewarm (ver. 15.) These are children of the Free Woman—“*the children of the promise as Isaac was* ;” who *BY FAITH*—by belief of what is promised in relation to Jerusalem in her future glory—“*are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem*.”—Heb. xii. 22. It is because they are come to these things *by faith*, and thereby *lay hold* of them, as the hope set before them in the gospel, that they are styled, “*the Holy City* ;” which, after the resurrection and transfiguration of its citizens, becomes “*The holy city, new Jerusalem, prepared as a bride set in order for her husband—the Lamb’s Woman, that great city, the holy Jerusalem*.”—Rev. xxi. 2, 9, 10; xix. 7. Then, but not till then, upon every one of the citizens of the now down-

trodden holy city, who shall be presented holy, and unblamable, and unreprouvable in God’s sight (Col. 1. 22, 23,) “*will Jesus write upon him the name of his God, and the name of the city of his God, new Jerusalem, which cometh down out of heaven from his God; and he will write upon him his new name, which no man knoweth saving he that receiveth it*.”—Rev. iii. 12; ii. 17. So that the present apocalyptic holy city, *cleansed from all that now defiles it*, will be transformed into a city in which there shall in nowise be found any one that defileth, or worketh abomination, or invents a lie; but they only who are written in the Lamb’s book of life.—Rev. xxi. 27.

4. But to return to the widowed, and momentarily-forsaken Jerusalem, oppressed by the Euphrateans, or Turks. We remark, then, in the fourth place, that when the times of the Gentiles, or the forty-two months of their oppression, shall be fulfilled, Jerusalem will be redeemed. When that time, now so near at hand, shall have come, it will be said to her, by her Redeemer, “*Awake, awake, stand up, O Jerusalem, which has drunk at the hands of Jehovah the cup of his fury; awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean*.” Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.”—Isa. li. 17; lii. 1, 2.

Here we have presented to us, ἡ ἄνω Ἱερουσαλὴμ, the Exalted Jerusalem, rendered in the English version, “*Jerusalem which is above*.”—Gal. iv. 26. It is sufficient to remark here, that it is stated in Parkhurst, that “*the adverb ἄνω with the article, is used as a noun denoting what is above, high, exalted*.”—*Lex*. When the present Jerusalem awakes, arises, stands up, and sits down in peace and glory, her position in rank and dignity among the cities of the world compared with what it is now, will be above, high, exalted. She will then correspond to the hope of those who now believe “*the gospel of the kingdom*.” As under the Law of Moses, which went forth from Sinai, she was allegorically the bondwoman Hagar; so under the law which is hereafter to go forth from Zion (Isa. ii. 3) she will be allegorically the Free Woman, Sarah, the princess or Queen, which shall be for Nations; of whom also shall be kings of peoples.—Gen. xvii. 16. She is then “*the Mother of us all*,” both Jews and Gentiles, who now believe the promises, or “*glorious things spoken*,” of her by the prophets and apostles.—Ps. lxxxviii. 3.

In a certain sense, the Exalted Jerusalem, though not yet in being, “*is*” the mother of

us all. Jerusalem is now "barren and beareth not," yet she hath now in dispersion many more children for the Age to Come, than she could reckon before she became a widow, and was forsaken of her husband, God. The obedient believers of the gospel of the kingdom, who shall be pronounced the "blessed of the father," when Jerusalem is exalted, will be the ROYAL MUNICIPALITY of the city—the New Jerusalem enthroned in the exalted Jerusalem, when "they shall call her the throne of Jehovah; and all the nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem.—Jer. iii. 17. The exalted Jerusalem would be deficient of a principal element of her glory and power, if the New Jerusalem, or Christ and his glorified brethren and associates, *Israel's Elohim* were not enthroned there as "the Administration of the fulness of times."—Eph. 1. 10. The "heirs of the kingdom" do not claim Hagar, who gendered to bondage, for their mother. She was mother only to Jews, who became such by circumcision of the flesh. Neither do they claim the widow and God-forsaken Jerusalem for their mother; they abandon her to Turks, papists, protestants, Greeks, and non-Christian Jews. These are her lovers while divorced from Jehovah—paramours, with whom "the sons of the free woman" have no sympathy in faith, hope, or practice. Now, if Jerusalem in the past, nor Jerusalem in the present, be their mother, it is manifest that, if Jerusalem is to be their mother at all, it can only be in the future. This is the truth. Hence it is, *Jerusalem as she shall be is the mother of us all*, the Mother City of the Heirs of the Kingdom—the *Metropolis* of the Kingdom, when the time comes that the Saints possess it, and the dominion, and the greatness of the kingdom, under the whole heaven.—Dan. vii. 22, 27.

In those glorious days, Jerusalem will be the Married Wife, and the free and joyful mother of the free born.—Isa. liv. 1. Abraham, Sarah, and their seed, will be there among the free—free from the bondage of sin and death. Her husband will be her builder and maker, even God—Isa. liv. 5; Heb. xi. 10: and "all nations shall flow unto it"—Isa. ii. 2; and bring their glory and honor to its princes, who shall reign for the ages of the ages.—Rev. xxi. 26; xxii. 5.

5. We may remark, lastly, at this time, that the Palestine Jerusalem, in her future relation to Jesus of Nazareth, the Great King of the Jews; his ancestors, Abraham, Sarah and David; and his brethren, the Saints in general—as the "*Married Wife*"—will be under a constitution growing out of the covenants made with Abraham and David, and "the Word of the Oath;" and styled "*the Law from Zion*": for "Out of Zion shall go forth

the Law"—the law which proceeds from the Holy One of Israel for that nation (Isa. li. 4; Jer. xxxi. 33) and for which also the Gentiles shall wait.—Isa. xlii. 4. Thus the King of Israel is revealed in the Scriptures as the "LAWGIVER," not of Judah only, but of all nations. These things being admitted, the following proposition is evident, namely, that the existing laws and constitutions of the nations are all to be superseded by a Divine Law which is hereafter to be proclaimed from Zion. Hence, the establishment of this truth will be fatal to all the superstitions and imperial, monarchical, and republican politics of the world. Many direct testimonies can be adduced from the prophets and apostles to prove this. It is, however, in this place, sufficient to present the truth in this form.

Under the "Law from Zion," Jerusalem will be the Mother City of all nations; for "all nations shall flow unto it." Rome is now the Mother of Papalidom; and Mecca of Mohammedom: but in the age, or world, that is coming, Jerusalem will be the Mother of all, both Jews and Gentiles; for "they shall no more walk after the imagination of their evil heart" (Jer. iii. 17); "and shall all call upon the Name of Jehovah, to serve him with one consent" (Zeph. iii. 9) inasmuch as "from the rising of the sun to the going down of the same, Jehovah's Name shall be great among the Gentiles; and in every place incense shall be offered unto his name, and a pure offering: for my name shall be great among the nations, saith Jehovah of armies."—Mal. i. ii.

In Jerusalem, under the Law from Zion, the Name of Jehovah will reside; that is, Jehovah's King will reign there as priest of the Most High God after the order of Melchizedec. "Art thou greater than our father Abraham?" inquired the Jews of Jesus. The answer is "Yes." Abraham paid tithes to the King of Salem, who blessed the holder of the promises: and it is the less that is blessed of the greater. When Abraham beholds the priestly King of Salem on David's throne in Zion, the king will bless "the Friend of God," saying, "Come thou blessed of my Father, inherit the city which hath foundations, whose builder and maker is God; and for which thou didst look when thou didst sojourn in this then promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with thee of the same promise." Will not Abraham, then, who, being heir of the world then enters upon his inheritance for the first time, give him tithes of all? Will he not be as liberal to Melchizedec the Son, as to Melchizedec the Father? And not to him only, but to all his seed? Yea to all; for Abra-

ham refused to be made rich at the expense of his companions.—Gen. xiv 23.

But of the Melchizedec constitution of things in Jerusalem, there are many things to be said, hard to be uttered, seeing that the ear of the Nineteenth Century is dull of hearing. For when for the time it ought to teach, it needs to be taught the first principles of the oracles of God; being unskilled in the Word of Righteousness. We have labored, however, to be intelligible to babes. We trust we shall have succeeded to some extent. If difficulties still exist, let us know, and we will do the best we can to remove them. For the present we conclude, wishing the reader much success in his endeavors to understand the Truth, to the end that he may obey it.

EDITOR.

Thēiopolitical.

The Pro-Jewish Policy of Britain.*

"AT the annual meeting of the London Society for promoting christianity among the Jews, the Earl of Shaftesbury stated that *being no longer under the seal of secrecy*, he might declare, that as long as two years ago, a dispatch from the Foreign Office, written with Lord Clarendon's own hand, had been sent to Constantinople, urging upon the representative of the British Empire to do all that lay in his power to effect the emancipation of the Jews, allowing them to hold land, and to enjoy every civil privilege in Palestine.

So far as the Ottoman power is concerned this emancipation has been effected—and *the facts in the case suggest to our mind* two highly important considerations, namely, that Great Britain is the nation designated in prophecy to take the lead in, *if not the entire work* of the emancipation of God's ancient people; and secondly, that the time has arrived for this work to be commenced.

If these things are indeed so—and absolute facts would seem to prove that they are—it necessarily follows that instead of God now watching over the Jews, "to pluck up, and break down, and to throw down, and to destroy, and to afflict"—he has remembered them and the land in great mercy, and is now watching over them "to plant," or restore to their own land and promised privileges and blessings. See Jer. xxxi. 28. Who can be unbelieving or remiss in *the great work of*

preparation for the kingdom, when such overwhelming evidence as this of its near approach, is clearly presented before us."

The above is extracted from "*The Expositor*" published at Rochester, but by whom written does not appear. The *idolies* are ours to render more noticeable certain expressions in the article. The Earl's statement that he was "no longer under the seal of secrecy," implies, that he is one of her Majesty's privy council, whose members are all sworn not to divulge the secrets of State until they receive a royal dispensation to speak, as in the case before us. The Earl's revelation of the State secret with respect to the Jews, shows that *there is a party in her Majesty's Council interested in the future destiny of the Hebrew nation and country; and influential enough to make its future welfare an element of the foreign policy of Great Britain.* Lord Clarendon and Viscount Palmerston (both possessors of Elpis Israel) are of that party; and have given a pro-Jewish expression to the policy of Britain, in the Eastern question. They have spoken to the hereditary desolator of the Holy Land in behalf of Israel, and in the name of the Majesty of England, and their intervention has been favorably received. The pouring out of that determined upon the desolator (Dan. ix. 27) thus far, has superinduced a liberal and merciful policy towards the conquered races of the Ottoman empire, and among them towards the Jews. Hebrew affairs (and whatever pertains to the Holy Land is an Israelitish affair) are now part and parcel of British enterprise and policy, springing from a desire for the independence and regeneration of Turkey: not that the British love Mahommed and his disciples; or that they wish the Ottoman to regain his old ascendancy, and to become as formerly the terror of "Christendom." They do not design such an independence and regeneration for the Turk. They desire his independence of Russia and subordination to their own policy. They wish to make him a respectable anti-Russian power; and with John Bull "respectability" consists in being "*well to do*"—a respectable English gentleman in Oriental costume is the independence and regeneration contemplated for Turkey in the wisdom of British enterprise and policy.

Egypt and the Holy Land are so geographically situated with respect to BRITISH INDIA as to make their destiny the Alpha and Omega of England's policy with regard to the East. The sovereignty over those countries was conquered by the ancestors of the Sultan, who as Muhammedan princes have misruled them for ages. In the beginning of their dominion, England had no more interest in Egypt and the Holy Land than what the

* THēIOPOLITICAL, the word at the head of this department of our periodical, is derived from *ΘΕΟΣ*, *dēios*, and *ΠΟΛΙΤΙΚΟΣ*, *relating to public affairs*; and signifies, that the articles inserted under it relate to those current national affairs, whose tendency is to develop the great political catastrophe God hath revealed in the Scriptures of truth. There are no politics equal to this, whose wire-pulling is by the hand of God, which the student of His word can alone discern.

superstition of the Papacy infused into the heart of its people. This involved her in the disasters of the Crusades, which drained her coffers and population in common with the rest of Europe. But within the last century things have wonderfully changed with respect to Britain and the East. The establishment and extension of British dominion over Hindostan, the Oriental Tarshish; the geographical position of the Turkish Empire in relation to India; the necessity of the maintenance of that Oriental dominion to the existence of the British power in Europe—are considerations that make the destiny of the Turkish empire, in whole or in part, of more vital importance to Britain than to any other power in the world. Russia, Austria, and France, can only desire Turkey as an extension of their several dominions. The existence of neither of these powers would be jeopardized by either of them being sovereign of Turkey. Not so with Britain. Turkey under Russia, Austria, or France, would be fatal to the manufacturing, commercial, and political, well-being of Protestant and Constitutional England. England is detested by all the governments, and her government distrusted by all the oppressed nations of the earth. Russia hates her, Austria and Rome hate her, and Louis Napoleon hates her, as they all hate liberty civil and religious, representative government, and freedom of the press. Therefore place either of them on the throne of Constantinople, and the imperial policy would be to blot out the British power from the political geography of the world.

As they are military and not maritime powers, Britain can successfully defend herself in her island-home against the world. To destroy Britain her factories must be stopped, and the commerce of the sea dried up. The continental despots understand this perfectly well. They know, and British statesmen know, that if the factories were closed there would be a revolution in a week that would shatter the "British Constitution" into fragments, and make the commercial world in all its provinces reel to and fro like a drunken man. But while Britain commands the sea, they cannot invade her and turn her half-fed and scantily-clothed population into the streets; but a Continental Despotism enthroned in Constantinople, possessed of Egypt and the Holy Land, and in confederacy with Persia and the Tartar myriads of Central Asia, might bring her to the verge of such a crisis. By invading British India from thence, (and what Alexander the Great accomplished some three hundred years before Christ, another Alexander may aim to effect some eighteen hundred years after) England's dominion might be overthrown there. Her subject millions

might be stirred up against her, and her handful of Europeans be eaten up like bread. All access to India by the Mediterranean and Red Sea being cut off by the Constantinopolitan power, her reinforcement could only be conveyed to India by the long and tedious navigation round the Cape of Good Hope. This would be an element of weakness, and inevitably ensure disaster and defeat. Under such eventualities England could not maintain her position in the East, and the fate of Portugal and Holland would be hers—states which since the loss of their ascendancy in the Indian Ocean, are of no weight or consideration among the powers of the earth.

While these things were transpiring in the East, it would greatly facilitate the policy of the Continental Despotism if it could involve England in a quarrel with the United States. Such an event would be calamitous and ruinous to both parties, though England would of necessity fare the worse, being beset both in the East and West at the same time. Shut out from the continent and India, and at war with her best customer in the West, her factories would then be necessarily closed, for having no customers she would create no supplies. What would be the condition of Britain at war with all the world, and with an expenditure of perhaps a hundred and fifty millions sterling per annum, with her factories closed, and her commercial marine rotting in her docks without employ? How long would her constitution in Queen, Lords, and Commons, hold together? What would become of her rich men and merchant princes? Without employment, without bread to eat, what could stay the violence of her famished myriads? Truly "the burden of Tyre," would become the burden of Britain, Tyre's daughter of "the latter day."

Such is the hypothetical fate of Britain should the Turkish empire *as a whole* be occupied by an European Despotism inimical to England, before she could establish herself or her influence in such a position that she could dispute the advance toward India of a power enthroned in Constantinople. But Turkey is not to be swallowed up entire at a single mouthful by Lion, Bear, or Eagle. She is to *dry up*—to evaporate. This is a gradual process, and will afford time for the creation of a situation in which the pro-Jewish policy of Great Britain will be fully developed.

From the hypothetical result above stated (which, however, will never come to pass, God having revealed a different consummation of affairs) it is evident that Britain in battle for the integrity and independence of the Ottoman empire is fighting for her own existence; and that Louis Na

sisting her, is really, though he meaneth not so, doing good service for "perfidious Albion;" for which he will obtain no more substantial recompense than he can extract from the Parliamentary eulogia of his aristocratic and gentlemanly allies. The time to begin to favor Zion having arrived as we have often shown, that power whose policy is pro-Jewish will gain the ascendancy in Turkish counsels; and by that ascendancy promote such enterprises and policy as will conduce to the agricultural and commercial prosperity of its provinces, especially of Egypt and the Holy Land. The manifestation of this is a notable sign of the times, and may be observed in the announcement of "*a line of railway through Asia Minor, and along the banks of the Euphrates, and the shores of the Persian sea to the capital of the Bombay Presidency.*" This is called "The Euphrates Valley Railway," and will communicate with Seleucia, a port of the Mediterranean Sea. Now in this country we are familiar with the speedy beneficial influence of railways through the wilderness even where there is no great and wealthy empire to be reached beyond. What then may not be reasonably anticipated for those countries traversed by such a railway as that of "the Euphrates Valley," with Europe at one end and British India at the other? Depots must be established and protected, and being made safe, they will become the centres of modern Assyrian towns and villages, and of new agricultural districts. The property being British *the protectorate will be British in all its route*; for Turkey has not the ability, and Persia has not the will, to guarantee the security of life and property against the hostility of the natives to the enterprises of the Giaour.

Things, then, which are already initiated will in their development necessitate an intimate and practical union between England and Turkey. We do not say that Britain will occupy Turkey as the sovereign power; but, that their interests will be so identical with respect to Austria and Russia and the internal economy of the empire that their policy will be the same—the legislation of the Divan will give expression to the views and wishes of the British government. Turkey will favor the Anglo-Indian policy of Britain; and Britain will throw the shield of her power over Turkey to quench the darts of any Greek or Latin machinations for her overthrow. This will be the result of the late war. Alone in the contest, Turkey must in the end have fallen under the dominion of the Jew-hating Prince of Rosh, in which case Egypt, Palestine, and Israel, would have experienced no favor. The legislation of the Russian Autocrat from Con-

stantinople would have been anti-Jewish and anti-Indian, and therefore anti-British. The extinction of the Turkish dominion is therefore a formidable blow at the commercial and industrial prosperity and stability of the British empire in all parts of the world. Hence the true policy of England is to maintain the integrity and independence of Turkey at all hazards. Turkey has no policy but to struggle for her existence; which makes that power her most intimate and necessary ally that would suffer most by her fall. This power is the British. Her fall would not directly or materially affect any other; for there is no other than the British that has any stake in the countries beyond the Euphrates and Red Sea.

But what will the Frog-Power capitalized in Louis Napoleon say to British ascendancy in Turkey? He may not like it; but it will not be in his power to prevent it. His mission is by his policy to create such a situation of affairs on "*the earth*" and "*habitable*" as shall result in the ascendancy of Russian imperialism in Germany and Italy, and of British ascendancy in Turkey. This is not his intention; but it will be the result of his policy. His intention is to found a Bonapartian Dynasty in France, that Frenchmen may be ruled through all time by his descendants! But this is impracticable. It is an enterprise in which he is doomed to failure and disgrace. To succeed in his scheme would be to falsify the truth of God, and to convert the gospel of the kingdom into a cunningly devised fable. He will accomplish the mission assigned to him, the real nature of which he is entirely ignorant of, and then his power and dynasty will disappear from *the aerial* as his uncle's did before him, never, however, to be revived. What real or substantial gain has he acquired in the late war? He may have delayed a coalition of the Northern Powers for the restoration of the Bourbons by diverting their attention to the Holy Shrines of Jerusalem; but beyond this and the capture of the Malakoff, he has accomplished nothing for himself or France. The real gainers by the war have been Turkey, Britain, and the Jews. Turkey, in the delay of its overthrow by the King of the North; Britain, in her increased influence over Turkish counsels, and the opening of its provinces to her commercial enterprises; and the Jews, in their emancipation and liberty of settlement in the Holy Land. France, indeed, has its eye upon Egypt, where it is promoting a scheme, that excites the jealousy of England, to wit, the cutting of a grand maritime Canal across the Isthmus of Suez, "to remain at all times open as a neutral passage to every merchant ship crossing from one sea to another, with-

out any distinction, exclusion, or difference of persons or nationalities." It is an undertaking on the part of the Vice-King of Egypt, who answers also for his successors; while "the works are to be carried out by a French Company, with an international proprietary; and the Company is to be named, registered, seated, and governed in Paris." A neutrality in the heart of Turkey under a Franco-Egyptian guarantee is by no means satisfactory to British capitalists, nor to the British and Turkish governments, neither of which have as yet assented to the practical development of the scheme. Now without their recognition the project must continue in abeyance. And there appears to be some good reasons for their reserve. The following citation from *The Leader* expresses these reasons in brief.

"But suppose," says an editorial in that paper, "England and France at war, would the neutrality of the channel close it to the hostile armaments of both nations, or open it to both, or allow one to guard it against the other? Or, supposing England at war with France, and, at the same time, with Burmah, would France enjoy the advantage, by virtue of the neutrality act, of shutting up the Indian waters, and forcing England to despatch men and stores round the Cape? If the canal is only to be a commercial channel, an immense proportion of the benefits promised to England fall to the ground, since it would be of the utmost importance to her to be enabled to send troops and military provisions by the direct route to India. If, on the other hand, the canal be open to ships of war as well as traders, the first chance of a European conflict would send a squadron to Pelusium to blockade the Eastern passage.

"We do not see any permanent or insuperable objections to the cutting through of the Isthmus, if it be practicable; but we are convinced that the project must be opposed unless the new Eastern highway is to be placed under the united guarantee of the European powers, with just and reasonable provisions for the event of a war. An act of simple neutrality, construed as closing it to all but merchant vessels, would not meet the case. We have an empire on the Indian coasts, and facilities of military communication with that empire are as important as the commercial interests involved. But for no other powers do similar necessities exist. Great Britain, it must be remembered, would to a great extent, sacrifice her South African colonies by diverting the Indian trade from the Cape to the Red Sea route. She would also, in all probability, be compelled to increase her fortifications and naval establishments at Aden to preserve her pre-dominance on the Eastern Ocean."

The probability is, that the British Government penetrating the policy of the French enterprise favored by Louis Napoleon, has thrown the weight of its influence with the Porte on the side of the Euphrates Valley railway, as a rival to the Grand Maritime Canal. Should the Canal be authorized Britain would still have a more rapid communication by rail to India; and in case of war, which must arise, could blockade the entrance to the Indian Ocean by her impregnable fortress of Aden, which commands the Straits of Babelmandeb. Thus she might consent to the canal, and still command the Eastern passage against the world.

But French policy in Egypt will be neutralized by coming events in Germany and Italy. Its influence at present is to excite the activity of British policy and enterprise to circumvent it, the result of which will be favorable to the material interests of Egypt and the Holy Land, and to the commerce of Great Britain. The near future is pregnant with startling and terrible events, in the midst of which France will be fully occupied in defending the entrances to her own domain without devising schemes of aggrandizement in Egypt and the East. Then will be Britain's opportunity for anglicising the Ottoman empire, to the full extent allowed by Providence.

But will that infusion of British spirit and enterprise into the Turkish counsels, which we perceive already to obtain there, permanently secure the independence of the Ottoman empire? Assuredly not; for the very inspiration makes it dependent on Britain. The withdrawal of British influence from Turkish affairs, would leave it a certain prey to the Eagles and the Bear, which have no interest in its perpetuation. It is now in effect a dependency of Britain, whose mission is, by her power for evil, and by her influence with the natural enemies of the Ottoman empire, to perpetuate its independence of their domination, until her own pro-Jewish and commercial policy, expressed through Turkish firman, shall have filled Egypt with precious things (Dan. xi. 43) and made the Holy Land a "land of unwall'd villages, whose inhabitants are at rest, dwelling confidently," being undefended by walls, and having neither bars nor gates"—Ezek. xxxviii. 11 12. This is the result to be worked out by Britain conjointly with the Turkish government—the colonization and improvement of two of its most important provinces, for the benefit of all concerned. The British government declares that the object of the late anti-Russian war has been attained. The people, however, are not of this opinion. But the government is right. The providential object of the war is attained,

and that wasto convert the isolated Ottoman into an Anglo-Turkish, power with a pro-Jewish and East reviving policy. This was Jehovah's primary object in the war; for the 2300 days having expired (Dan. viii. 14) the time came to "remember the land" (Lev. xxvi. 42) and to prepare for "avenging the holy" — *בצדק קדש nitzdak kodesk* — Dan. viii. 14. The British people had a different object; while their government hardly knew what they wished. The former desired to cripple Russia, and hoped that something beneficial to the oppressed peoples of Europe would arise out of it; the latter, however, putting the best face they could upon their own disappointments, declare the object of the war to have been fully attained. They can at least congratulate themselves that the Prince of Rosh, Mesekh, and Tobl is not yet enthroned in Constantinople; and that British commercial policy and philanthropy rule the situation there. This is better than they had reason to expect considering the treacherous character of their ally, and their own misadventures in the beginning of the war.

But while things are looking up with respect to the future of Israel and Judea, the superstition of European powers is not indifferent to its own development in that country and the Holy City. Coming events cast their shadows before. Jerusalem has ever been a cherished object of superstition as well as of an enlightened faith. Blind affection for Jerusalem moved all the papal nations of Europe in the middle ages to pour their embattled thousands into Palestine to fight for her deliverance out of the hand of the Saracens; and though many ages have elapsed since then, the zeal for Jerusalem has only slumbered to awake with renewed activity in the latter days. The City of Christ is the goal of Antichrist's ambition, and the tomb of his impiety. It is there the King of Babylon is to fall; for, saith Jehovah, "I will break the Assyrian in my land, and upon my mountains tread him under foot"—Isai xiv. 25; Mic. v. 5, 6. The shadow of this event is cast before in the following speculation concerning the removal of the throne of the Pope to Jerusalem; who, though antichristian enough in all his characteristics, is not the Man of Sin-Power to be broken at Jerusalem "when the Lord Jesus shall be revealed in flaming fire." Italy, and not Judea, is the place of the judgment of the Papacy and the Pope, who is not the King," but the High Priest, of Babylon. We extract the following in connexion with this subject from *The Leader* of July 19, 1856, under the head of the

REMOVAL OF THE POPEDOM TO JERUSALEM.

"The suggestion for separating the spiritual from the temporal power of the Pope gains ground, especially in Italy, and men continue to talk and write about the transference of the chair of St. Peter from Rome to Jerusalem. The question is one of such singular interest, and, if settled in accordance with the wish recently expressed, might have so important an effect upon the state of Italy, and the complications arising from foreign occupation, that we are induced to make some further quotations from the pamphlet of the Abbe Michon.

"He remarks that the idea of removing the Popedom to Jerusalem, has "so advanced at Rome, that last year the question of the separation of the temporal power was formally mooted in full consistory by one of the most eminent men of the Roman Church, Cardinal Marini, who in a remarkable address, to which no contradiction was given, declared that the temporal power attached to the spiritual sovereignty of the Pope was the great obstacle to the welfare of the Church. The Cardinal examined the question from every point of view. He dwelt particularly on the fact that Rome, being the first power of the world in its spiritual character, had become by its connexion with the temporal authority a paltry state of the fourth or fifth rank, that consequently this power only diminished its spiritual and moral greatness, and that the spiritual power did not in any degree exalt the petty sovereignty of which it supported the burden. Indeed the Sovereign Pontiff is himself so much imbued with these ideas, that in December 1854, during the Convocation of the Bishops for the proclamation of the Immaculate Conception, and in a secret meeting at the Vatican, at which only the French Bishops were present, he expressed a wish to know from them, if, in the event of being forced by political causes to quit his States, he could count on a friendly reception in France. It is hardly necessary to say what the answer was. "France, where so many sincere Catholics are still found, would be too happy to realize the engagement accepted in her name by our venerable Bishops."

"Further on the Abbe states:—"In the course of the year 1855, while the war in the East was in all its force, and when a complication of affairs might be dreaded in Europe, this solution was proposed to the Pontifical Government. Complete liberty of action was guaranteed to the Sovereign Pontiff at Jerusalem, the means of maintaining in an honorable manner his high dignity were secured to him; while a railroad from Jerusalem to Jaffa, would render the communica-

tion of the Papacy with Europe as rapid as from Rome itself."

"Several high authorities in the Catholic Church are quoted to show that the Pope is at perfect liberty to transfer the throne of his spiritual government wheresoever he pleases. It is remarkable that none of the Ultramontane papers have noticed the Abbe's pamphlet."

It is not at all improbable that the temporal power of the Pope may be separated from the spiritual, in which event he will cease to be "the Image of the Beast" even in his present faint resemblance, and become purely and simply "The False Prophet" wholly restricted to the spiritual functions of the Pontificate. Should this come to pass, it would leave the present Kingdom of the Pope, commonly called "*The States of the Church*," lying between Tuscany, Naples, and Austrian Italy, without a temporal ruler. It is not to be supposed however, that such a territory with Rome, "the Eternal City," upon it, could remain without a master. The words put into the mouth of the Roman Harlot by the spirit as uttered by her before her final overthrow, are "I SIT A QUEEN; AND AM NO WIDOW;" by which we understand, that the city will be IMPERIAL in the judgment—the throne of a civil and military power, which shall imperialize the West; and which is represented by "a Scarlet-colored Beast," with an eighth head, and ten horns.—Rev. xxvii. 3, 11, 12. But this territory and city even now, while the Pope is king as well as high priest of the States of the Church, are in the occupation of foreign powers—of Austria in the Legations; and of France in Rome. Should the Pope cease to be king, which of these imperialities would become heir of his temporalities; or would they fall to the king of Sardinia as chief of "a united Italy"; or would they become part and parcel of a Roman Republic? Here is a question resulting from the separation of the Pope's spiritual and temporal power, which is inevitable; and all the parties to its settlement are hostile to its solution in favor of either of them. France, Austria, Naples, Sardinia, and the Republicans of all Italy, are the parties who claim to be heard in the matter. The question, however is a Gordian knot which will require an Alexander to cut; for it cannot be untied. To our mind the more than probable solution is, that though contrary to present indications, Austria in coalition with Russia will decide the fate of Italy. In other words, that Russia and Austria, as the iron and clay feet of Nebuchadnezzar's Image, and the feet and Brass Nails of Daniels' fourth beast, will imperially divide the Roman Habitable between them. That is, there will be ONE

HOLY ROMAN EMPIRE called "Babylon the Great," represented by Nebuchadnezzar's Image, to which will appertain, when perfected, Ten Toe Kingdoms, and Two Imperial Feet, the Clay of which is the *uniting element* of the Iron parts thereof. Toes and parts of the Feet which are of Iron are representative of the Roman, or Greek and Latin constituents, of the Image-Dominion in its Latter-day form, while the Clay is representative of the Russo Greek element, or Gog-Power, which establishes itself upon the Roman Habitable, and with brittle union binds the iron parts into one. This divine arrangement gives the political ascendancy to the Clay-Power or the one Ferro-Brazen dominion; that is, to the "Prince of Rosh," or Autocrat of all the Russias, the throne of whose ascendancy will then be Constantinople, by which the power of which he is the chief becomes "Leviathan the piercing Serpent, even leviathan the crooked serpent; the Dragon that is in the sea."—Isa. xxvii. 1; Rev. xx. 1, 2.

Two emperors, one Prophet, and ten kings are the constitution of Babylon the Great when Nebuchadnezzar's Image is smitten upon the Feet. Two emperors the imperial pillars of one Image-dominion, of which the Eastern Emperor, as in the days of Augustus, is the acknowledged sovereign chief.

Hence the Russo-Austrian Imperiality to the exclusion of France and the Republicans, will fall heir to the temporalities of the Pope in Italy, while in spirituals he will be Prophet of the West. But before this settlement is effected a terrible struggle must ensue; in which Russia, Austria, and their allies,—*the Beast and ten Horns*—will "hate the Harlot, and make her desolate, and naked, and eat her flesh and burn her with fire."—Rev. xxvii. 16, 17. The reason of which is obvious. France and the republicans with their allies will certainly not allow the Northern Despots to swallow up Italy without resistance. A determined stand will therefore be made in the States of the Church against Russia and Austria—Russia aiding Austria in Italy; and Austria assisting Russia afterwards in acquiring Constantinople and the provinces of the East: so that in the Italian conflict the struggle for the Papal temporalities ultimates in the separation of them from the Pontificate, and in the fulfilment of "the words of God."

As to the removal of the Italian Popedom to Jerusalem, our conviction is that it will never come to pass. We see by the quotation from the Abbe Michon's pamphlet that it has been agitated in high places. Apprehending that Austria might declare for Russia, which would have brought France, which has possession of the Pope, into collision with

Austria in the States of the Church, the Pope began to inquire of France where he could be safe from war's alarms? The answer reveals the policy of the Frog-Power, which continues of the same character as that which caused the war. The war originated in the policy of Louis Napoleon with respect to things in Jerusalem. He desired to give the Latin division of the Catholic Apostacy the ascendancy in Jerusalem; now after the war had began he proposed to transfer the Pope himself to Jerusalem; and consequently to make that city the ecclesiastical centre, the Mother City, of all Christendom. "Complete liberty of action was guaranteed to the Sovereign Pontiff, &c." The only powers that could guarantee this at that time were France, England, and Turkey. England and Turkey having no interest in the Italian Impostor would, of course, only guarantee liberty of action to him under the inspiration of French policy. The guarantee must therefore have been of Louis Napoleon origin; and prompted, doubtless, by a desire to get the Pope out of Italy and from under the influence of Austria, that he might establish his uncle's purpose of finally incorporating the Roman States in the French Empire; and confining the Pope to the position of Chief Bishop of the Latin Church. Louis Napoleon, however, in preparing a *coup d'état* against the Pope's Roman temporalities, in proposing Jerusalem instead of Fontainebleau for his abode, would appear to be animated with pious zeal for the extension of the Pope's spiritual dominion. The displeasure of Russia was not then regarded; and he, doubtless, felt free to give the Pope a throne where he would seem to rule over the whole Catholic world, Latin and Greek.

But the war is interrupted or suspended for the present, and the Pope is still in Rome in fear and trembling. But though he may take refuge in a foreign land from the storm impending over Italy, we are satisfied he will never be enthroned in Jerusalem. Austria would hardly consent to it unless she were to inherit the Roman States, which France and Italy would protest against. This question would find Russia side by side with Austria, for if she was incensed at Napoleon's policy in respect of "the Holy Shrines," much more indignant would she be at the installation of a Latin Pope where alone she conceives the head of the Greek faith, the Autocrat himself, ought to be. No, it is Gog, not the Italian Prophet, that is enthroned in Jerusalem when the Image is smitten upon the Feet. Ezekiel shows this to the confusion of all other theories and policies. It is interesting, however, to see how the powers are burdening themselves with Jerusalem—the Continental for pur-

poses of superstition and state-craft; and Britain for the extension of her commerce, the defence of her Indian possessions, and the benefit of Israel. The originator of the Jerusalem policy is the Frog-Power; and though hitherto it has gained nothing in that direction, yet its designs upon Italy may cause it still to adhere to it until it has set all Christendom by the ears, and Louis Napoleon finds himself in a fatality from which he cannot escape.

The peculiar sign, then, of the present time is the relation of things Jewish to the policy of the powers. Latin interests in Jerusalem originated the late war; Latin difficulties in the States of the Church seeking a solution in Jerusalem, may lead to its renewal; and British defensive policy prompts it to seek the good of Israel and the Holy City. This sign of the time is revealed in the prophecy of the drying up of the Euphrates or Turkish power. It is drying up "*that the way of the kings from the rising of a sun may be prepared.*" The kings at the present time are mostly dead and buried; but "a Sun of righteousness is to arise with healing in his beams; and they" are to "go forth" from their graves. The kings from these risings are the heirs of the kingdom which is to be restored to Israel; on the throne of which "the King of the Jews" that was crucified, "the Root and the Offspring of David, the Bright and the Morning Star," is to reign in righteousness with his royal associates. Would it not be singular if the drying up of the political Euphrates, preliminary to the preparation of the way for them, were unaccompanied with any political movement bearing upon Palestine and Jerusalem the City of the Great King? You see, then, reader why the policy of the powers is becoming Judaized. It is significant of what is coming when the harvest of the earth now ripening apace, shall be fully matured.

The writer of the extract from the *The Impostor* says, that present facts suggests to him that Great Britain is to take the lead in, if not to do the entire work of, emancipating Israel. Facts are insufficient premises to reason from in relation to the future. We have shown before the facts existed, that the British was the power whose policy and interest would identify it with the Jews. See *Herald* Vol. 3 p. 107, col. 1. And so it has come to pass according to the testimony of the Earl of Shaftesbury. The "entire work," however, is not assigned to Britain. Neither "facts" nor prophecy indicate this. The King of Israel is to emancipate Israel. He is to come from heaven for this purpose; and until he come, Britain can only use its good offices in co-operation with the Ottoman in behalf of Israel and their land. Britain will

have no power to emancipate the Jews in Russia, Austria, &c. It is for Jesus to command the North to give up, and the South to keep not back. Anglo-Turkish policy will make a beginning "in the midst of the land," which will progress to the consummation we have shown before : but the restoration of all Israel by Gentile powers is impossible ; for the tribes are not to re-possess the land until the rebels shall be purged out ; and the remnant shall acknowledge that Jesus is Lord and Christ to the glory of God the Father. This is a work which he alone can do ; a work that must be done before Israel can occupy Canaan by virtue of the Covenant made with Abraham and his Seed.

The writer of the extract speaks about "the great work of preparation for the kingdom," but he tells us not in what the work consists. It does not consist in patching an old rotten garment with new cloth, which only makes the rent worse than it was before. It consists in procuring an entirely new suit of "fine linen clean and white." A man must throw away his Babylonish garments, and being cleansed by the word of the kingdom, have his body washed with pure water (Heb. x. 22) in the name of Jesus, and so put on the spotless robe. In brief, he must "believe the gospel of the kingdom and be baptized"; and thenceforth "live soberly, and righteously, and godly in this present world ; looking for that blessed hope, and the appearing of the glory of the great God, and of our Savior Jesus Christ." Such a man is prepared for the kingdom and the glory of God.

Sept. 10, 1856.

EDITOR.

VISIT TO CANADA WEST.

The Suspension Bridge ; Hamilton ; Toronto ; The Issue Accepted ; Satan's Ministers ; Attacked in the Globe ; Defended in the Colonist ; Put to the Question ; Queen Victoria a Usurper.

On July 11th, at 12 m., we were in place "aboard" the Hudson River Railway train for Albany. Our destination was Toronto, Canada West, to which we had been invited by a friend, who was desirous that we should lay before the Upper Canadians the great and important truths in which he had become interested by reading *Elpis Israel*, *Anatolia*, and the *Herald* ! He, now "obedient to the faith," and another residing in Paris, but formerly of Dundee, Scotland, and while there a member of the Scotch Baptist Church though now also of "the Household of Faith," having laid hold of the hope preached to every creature by the Apostles — these two brethren, at their own particular expense, undertook that their fellow-citizens should hear the word of the kingdom,

and be invited to its life and glory. In this way the ball was put in motion ; and we were bowled out of Rowdydom into Rebel-dom, 530 miles apart, in twenty-seven hours and a half. This was slow travelling, being only about nineteen miles an hour. But we were not in motion all the time. There were delays at Albany, Syracuse, Rochester, Niagara Falls, and Hamilton, besides the ordinary stoppages at the numerous stations at which even an express train "brings up." We changed cars at each of the above cities, the Hudson River road bringing us to Albany ; the New York Central to Syracuse ; the Rochester to Niagara Falls ; and the Great Western to Hamilton, Canada West. The last contrived to bring us to Hamilton, on Lake Ontario, an hour after the train had left for Toronto ; by which we were compelled to remain at Hamilton over four hours.

On our way hither we breakfasted at Elgin, a village at the eastern terminus of the Great Western Railway, and so named in honor of the late Governor-General of the Province ; but more worthy of note as the place at which the Suspension-bridge spans the Niagara, two miles below the Falls. We crossed the bridge in the cars at a slow pace, which afforded time for an up-stream view of the Falls. "Its span is 822 feet, yet an engine, tender and passenger car, loaded with men, and weighing about 47 tons, depressed the long floor in the centre but 5½ inches. The bridge, with a loaded freight train covering its whole length, and weighing 326 tons, is deflected in the middle only 10 inches. This extreme depression is perceptible only to practised eyes. Delicate as lacework, and seemingly light and airy, it hangs there high between heaven and the boiling flood below, more solid than the earth-beds of the adjacent railways. The concussions of fast moving trains are sensibly felt miles off through solid rocky soil. In cities, locomotives shake entire blocks of dwellings. The waters of the Cayuga Lake tremble under the wheels of the express trains, a mile away from the bridge. But a freight train traversing this superstructure at the speed of five miles an hour, communicates no jar to passengers walking upon the carriage way below.

"There are in the bridge 624 'suspenders,' each capable of sustaining 30 tons, and all of them sustaining 18,720 tons. The weight they have ordinarily to support is only 1,000 tons. But the engineer has skillfully distributed the weight of the burthens by the means of 'girders and trusses.' These spread the 34 tons heft of a locomotive and tender over a length of 200 feet.

"The anchor chains are composed of nine links, each seven feet long, save the last,

which is ten feet. The lowest link is made of seven bars of iron, seven inches by one and a half. It is secured to a cast iron anchor plate three and a half inches thick, and six feet six inches square. The other links are equally strong. The central portions of the anchor plates, through which the links pass is 12 inches thick. The excavations in the solid rock were not vertical; they incline from the river. The rock on which the works may rely on the New York side of the chasm is 100 feet long, 70 feet wide, and 20 feet deep. It weighs 160 lbs. to the cubic foot, and presents a resistance of 14,000, exclusive of the weight of the superincumbent masonry and embankment.

"The towers are each 15 feet square at the base, 60 feet high above the arch, and 8 feet square at the top. The limestone of which they are built will support a pressure of 500 tons on each square foot without crushing. While the greatest weight that can fall upon the tower will rarely exceed 600 tons, a pressure of 32,000 tons will be required to crush the top course. There are 4,000 tons weight in each of the towers on the New York side.

"The cables are four in number, 10 inches in diameter, and composed of 3,640 small No. 9 wires. Sixty wires form one square inch of solid section, making the solid section of the entire cable 60.40 square inches, wrapping not included. These immense masses of wire are put together so that each individual wire performs its duty, and in a strain all work together.

"So solid is this bridge in its weight, its stiffness and its staying, that not the slightest motion is communicated to it by the severest gales of wind that blow up through the narrow gorge which it spans.

"Next to violent winds, suspension bridge builders dread the trotting of cattle across their structures. A heavy train running 20 miles an hour across this bridge, would do less injury than would twenty steers passing on a trot. It is the severest test next to that of troops marching in time, to which bridges, iron or wooden, suspension or tubular, can be subjected."

One mile below the bridge is the whirlpool, said to resemble in its appearance the celebrated Maelstrom, on the coast of Norway. It is occasioned by the river making a complete angle, and the current running with such velocity as to cause a heaving of the waters in the middle to a height of ten feet. Another mile below, and the Devil's Hole is reached. This is a deep, dark cave; and is memorable as the scene of a bloody massacre of the whites by a band of Indians; the latter driving their victims into the yawning abyss.

Having several times visited the Falls, and penetrated all the mysteries of the place (at least so far as they are open to the intrusion of the presumptuous; for we went behind the Canadian Fall 150 feet), we did not on this occasion visit it; but pushed on to Hamilton. Here, as we have said, we were detained four hours and a half. However, we did not so much regret it, as we remembered that there was one of the household of faith, and a subscriber to the *Herald*, there, who had invited us to give him a call. We accordingly sallied forth in search of him, and found him at the city gas-works engaged on the Company's books. Not being the busy time, he was enabled to bestow a little attention upon a friend. He had seen us before in Edinburgh, having attended our lectures there, while he resided at Dalkeith, a distance of six miles, which he used to walk for the purpose. We only knew him by correspondence; but had now the pleasure of making his personal acquaintance, and of partaking of his hospitality, and ciceronian services.

Our health being infirm, and having travelled all night, with but little sleep, we were not very peripatetically inclined. But having well washed out the train dust and ashes from head, neck and beard, we felt so much refreshed as to accept his invitation to see the city, and to "ascend the mountain."

Hamilton is forty-three miles from the Suspension Bridge, and since the opening of the Great Western Railway to Detroit, has increased with a rapidity characteristic of the West; and bids fair, it is thought, to outstrip her sister cities of the Province in the race for population and wealth. It was laid out in 1813, and now has a population of about 25,000. It is built on an acclivity at the head of Lake Ontario, and extends back to the base of the mountain, which rises to a considerable eminence, probably over two hundred feet, from the summit of which a beautiful and varied prospect is afforded. The streets cross each other at right angles, and many of them are quite pleasant. The principal street is King street, and extends the entire length of the city. There are some fine buildings, constructed of freestone, which is obtained from quarries in the rear of the town, which are said to be inexhaustible. After a fatiguing ascent we reached the upper level of the country, styled there the top of the mountain. This is a mountain only on the side facing the lake; the upper level corresponding to the upper Niagara; the lower to the lake shore. The view from the top impresses the spectator with the conviction that it was remotely the almost perpendicular margin of the lake, which then covered deeply the

site of the town below. The view is extremely fine, embracing the bright waters of Burlington Bay, and the Lake, the banks of which are studded with elegant residences and groves. Upon the whole, the exterior of Hamilton is pleasing, and fair as a whitened sepulchre. Its inhabitants are intensely loyal, both to Mammon and the Queen, both of whom can be served without detriment to either. Provincial Queendom is no longer the rebeldom of former days. A change has come over the spirit of the people, who congratulate themselves on being provincials of the British empire, rather than citizens of the Model Republic. We were surprised at this; but found the feeling general. The country is prosperous, taxes light, British capital flows in, and everything is looking up. They want no more. Hence annexation to the Union, especially with the political troubles now looming in the future, is deemed neither possible nor desirable. In spirituals, the very light of Hamilton is pitchy darkness. It has plenty of temples, but no house of God. The gospel of the kingdom is unknown even by name, as far as we could ascertain; nor is there at present any opening for it in Hamilton. Our friend is there alone, like Lot in the midst of Sodom. If he can save himself and his house it will be well; could he rescue others it would be better. He will, doubtless, try; for when the truth gets possession of one's inner man, it will not permit him to hide his talent in a napkin, and to return it to his Lord without increase.

But we must not linger longer in Hamilton. Having dined with our friend, the time drew near for us to resume our way to Toronto. At 2.10 P. M., having accompanied us to the station, he saw us safely in the cars for the capital of the province, a distance of 38 miles, which is performed in an hour and twenty minutes. On arriving at this place, we found our friend waiting to convey us to his house, at the corner of Yonge and Richmond streets. We found the city keeping holiday, to some extent. Orangism was gloryfying its political protestantism, in processioning and pistoling the air. "Put your trust in God and keep your powder dry," is the faith and practice of the protestant ascendancy-men, from the days of William, Prince of Orange, to July 12th, 1856. It was a wholesome political faith in the 17th century, when the blood-thirsty Papists of Ireland and the Continent were plotting the destruction of the Witnesses throughout Europe. It is a faith not yet to be abandoned by the earthborns, who would not be extinguished by a ferocious and degrading superstition. Romanism is making great efforts in Canada for the acquisi-

tion of place and power. It may be well, therefore, to keep it in remembrance, that it is watched; and that the powder of the free is still dry, and ready for use, as occasion may require. The Orange celebration of the 12th was a practical hint in this direction.

Toronto is in advance of Hamilton in wealth, magnitude and population. It is situated on an arm of Lake Ontario, 36 miles from the mouth of the Niagara river. It was originally called York, which in 1834, when it was incorporated as a city, was changed to the more euphonious Indian name which it now bears. It contains about 50,000 inhabitants, and has many handsome and substantial buildings. The site of the city is low, but rises gradually from the water's edge. The streets generally cross each other at right angles, the principal ones running east and west in the denser portion of the city. King and Yonge streets are the thoroughfares, and contain the largest number of stores. As New York is the capital of Rowdiness, so Toronto may be termed the capital of Rebeldom: for rowdiness and rebellion are enthroned in each. Rebellion, however, in Canada is quite respectable; for it has been justified by the British Commissioners, and Mr. Mackenzie, the victim of Van Buren subserviency to colonial tyranny, is now a loyal subject of the Queen. The issue is not now between royalty and republicanism; but between Lower Canadian popery and Upper Canadian protestantism, as to which shall rule the country: or, in other words, devour the loaves and fishes; for this is the practical issue in politics throughout the world. Whether Toronto shall continue to be the capital of the united provinces, remains to be seen. The removal of the government to some other city, will doubtless affect its material prosperity; but should it be decreed, it is to be hoped a city will be chosen where the popish element is weak and uninfluential; for no country is safe where that diabolism inspires the administration of its affairs. But we do not believe that Upper Canadian British Protestants will allow their civil and religious interests to be controlled, and, therefore, jeopardized, by Lower Canadian French Papists. It is phrenologically impossible that French imbecility and superstition should prescribe the rule of action to the strong-minded and intelligent Anglo-Saxon. The nobler brain must rule the baser.

But the great question with our readers is, Hath the Lord any people among the 50,000 of Toronto? He had much people in Corinth; hath he any, many, or few, in the Canadian capital, of the like faith and practice with them? They heard Paul's proclamation of the kingdom and name of Jesus, believed it,

and were baptized—Acts xviii, 8—11; 1 Cor. i, 6, 7; ii, 1, 2, 7, 9—13; iii, 11, 21—23; xv. 1—4, 22—28, 50—54,—have any there become obedient to the same? How can we answer this question, being only a stranger in Toronto? The Lord knows; but we do not. If, however, what we believe, and advocate by word of mouth and pen, be the system of truth set forth in the Bible (and we have yet to meet the first man who can show the contrary), our honest and candid answer must be, that though we found a city full of temples, dedicated to *Mahuzzim*—the ghosts of saints and angel-spirits—regiments of clerical and ministerial officials; and armies of professing sentimentalists yclept “Christians,”—we found not one who could satisfy us that he had obeyed the truth as it is in the Jesus preached of Paul. This was the result of a week’s observation there—the condition of things as we found them; not the state in which we left them.

Before we visited the city, the Baptist preacher was sounded as to the feasibility of procuring his “church” for us to speak in? “Well,” said he, “to be candid, I don’t think it can be had. Dr. Thomas is evidently mad, which, of course, makes it impossible.” But, it was suggested, is it an evidence of madness for a man to devote his whole time and talents to the study of the Bible; and to the teaching of what he believes to be its truth? “Well,” he replied, “perhaps I am too fast in saying that he is mad; at all events, he preaches ‘another gospel,’ that is certain, and cannot, therefore, have the house.” Now this gentleman, formerly of Milwaukee, is the oracle of Baptistism in Toronto. His flock, formerly restive under the more scriptural teaching of his predecessor, Dr. Pyper, is now stagnantly tranquil under his. This fact indicates that his judgment of matters and things is approved by them, so that we may say, that they agree with him that we set forth a gospel different from that approved by the Baptist church in Toronto. We accept the issue. If the gospel they approve be the true gospel, we then do preach another; for there is no identity of faith and hope between theirs and that we exhibit to the world. One of these gospels, then, or both (on the supposition that neither was preached by Paul), and the believers and preachers of them, are accursed. If the Baptist gospel be Paul’s, then those preached by us and all others contrary thereto, are false, and we accursed—Gal. i, 6—9. There is no middle ground between error and “the truth.” We are either right or wrong; and there are certain criteria by which the two may be easily distinguished; the following are

Rules whereby Satan’s Ministers may be Known.

1. If the preacher of a gospel please men who do not understand the Scriptures, he preaches a gospel “after man;” and is not a servant of Christ.—*Proof*; Gal. i. 10, 11.

2. If any man teach otherwise than Paul indicated, and consent not to the wholesome words of the Lord Jesus Christ, who preached the gospel of the kingdom; and to the teaching which is according to the mystery of godliness—he is proud, KNOWING NOTHING. *Proof*; 1 Tim. vi. 3, 4; Heb. ii. 3; Mat. iv. 23; Mark xvi. 15, 16; 1 Tim. iii. 16.

3. If a preacher do not “hold fast the form of sound words,” he is not an apostolic teacher. *Proof*; 2 Tim. i. 13; ii. 2; iii. 10, 14—17; Tit. i. 9, 12—15; 1 Pet. iv. 11.

4. If a preacher speak in accordance with the principles approbated by the world, he is of that world, and not of God; for the world is at enmity with God and his truth. *Proof*; 1 John iv. 5; Rom. viii. 7; 1 John ii. 16.

5. If a preacher speak not according to the testimony of Moses, the prophets, and the apostles, his teaching is infallibly wrong, and himself accursed. *Proof*; 1 John iv. 6; Isaiah viii. 20; 2 Pet. iii. 2; 2 John 9, 10.

Here are five rules by which, *not we*, but the sword of the Spirit, the Word of God, “which is living and powerful, and abides forever,” (Eph. vi. 17; Heb. iv. 12; 1 Pet. i. 23) slays the pretensions of all the orders of priests, clergy and ministers of “Christendom” to be the servants of God, and the preachers of the truth. Their gospels are “after man”—after “the Fathers,” Luther, Calvin, Arminius, Knox, Bunyan, Wesley, Swedenborg, Campbell, Joe Smith, Miller, Andrew Jackson Davis, the inventors of the Thirty-Nine Articles, and such like. The disciples of these heresiarchs, unscripturally denominated “the church,” make up the great bulk of “the world” they call “Christendom.” As may be seen by the “Characteristics of the Apostasy” on page 204 of this periodical, their errors assume pretty much the same doctrinal form; so that the condemnation of one sect is the conviction of the whole. They none of them “consent to the wholesome words of the Lord Jesus;” neither do they hear the Apostles; nor speak according to the prophets: therefore saith the word, they are Know-Nothings, their spirit is the spirit of error, and there is no light in them. From all we could ascertain, the Toronto Ministry in all its members belongs to this learned Know-Nothing Ecclesiastical Association; whose fellows, like the frogs of Egypt, fill the chambers, and are found in the very bread-baskets and wallets of the meanest of the people. There is a

certain Know-Nothing fellowship among them that prevents the papist authorities from treating the Torontonians to an Irish or French massacre of Protestants; and the Anglo-Iibernians of the State Church from startling them with a foray upon the chattels and effects of dissenters for rates and Easter dues; still it is only a fellowship of forbearance in deference to a public opinion, which forbids the murder and imprisonment and ruin of families, because of their religious sentiments, as in former times. There is no real love among them, save that of the loaves and fishes, which is the measure of their affection for the people's souls. This being the nature of their love for them, it is not to be supposed they have any for us, by whom they not only make no profit; but by whom their craft is destroyed wherever our teaching is received. This is the case with the Baptist preacher; and an ex-reverend Congregationalist bookseller in Toronto, who, over the signature of *Veritas* in "The Globe," warned the Queen's subjects not to listen to our discourse.

Our friend, the Jason with whom we sojournd, had provided the St. Lawrence Hall for Sunday afternoon, and the Temperance Hall for that and every night in the week, except Saturday, which afforded us seven opportunities of addressing the public on the things concerning the Kingdom of God and the name of Jesus Christ. The audiences were better than we expected; but would have doubtless, been even larger, but for the warning in the *Globe*; which being in briefer, contained composition enough to fill two pages and a half of the Herald. The nature of this twaddle was enough to deter all from coming to hear, who are accustomed to allow their spiritual craftsmen to judge for them, instead of being noble-minded and independent enough to hear and think for themselves. The writer, we are informed, was a Mr. Geikie, styled in the letter before us, "your old friend of Halifax, Nova Scotia—the ex-Rev. J. C. Geikie." He was the Congregationalist pastor there, who entertained his flock with some specifications against our teaching in that city after we had left. This gentleman is one of that class of professionals who pretend that they are called of God, as Aaron was, to be his servants and ambassadors to the world, and to sprinkle babes and sucklings in His name! But according to the five rules already recited, the Word pronounces them accursed impostors, and blasphemers; and it is notorious to every student of any proficiency in that Word, that God has never called them to any such mission. On the supposition, however, that this gentleman really was called, he seems to have turned renegade, after the example of

Jonah; for he has fled from his mission and opened a bookseller's store in Toronto! He is, no doubt, more honorably, and more usefully employed, both for his own and the public benefit, in selling books and stationery, than in preaching the traditions of Congregationalism; but then what becomes of his divine call and mission—what account is he prepared to give of playing the truant from these; and of leaving "precious immortal souls" to perish while he is selling "Tom Thumb and Jack the Giant-killer," Don Quixote, and Robinson Crusoe! This is the pious and faithful divine who has published two feet five inches of misrepresentation in *The Toronto Globe*, under the caption of "Dr. Thomas Reviewed." If Mr. Geikie would review himself, he would be more profitably employed; for in reviewing us he shows clearly that he ridicules what he does not understand.

For our own part, being so much accustomed to misrepresentation, we were disposed to pass by Mr. Geikie's penograph with the contempt it deserved; but in this we were overruled by another. In order, therefore to correct Mr. Geikie's perversions by a statement of what we believed and taught from our own pen, the articles which appear in the September Herald under the captions of "Heaven's Message to the World," "Sentiments characteristic of the Apostasy," and "Teachings of the oracles of God"—were cut out, and forwarded to *The Globe* with a respectful note requesting their insertion. But does the reader expect that such impartial justice would be accorded by the leading Protestant paper of Toronto? If he does, our experience of newspaper and periodical justice prevented us from indulging so visionary an expectation. The editor in his reply said, "I must decline publishing the document. The letter of 'Veritas' was published as a criticism on a public lecture; and I cannot admit that the fact of the publication entitles Mr. Thomas to space in the *Globe* for the inculcation of his (in my opinion) false sentiments. Yours, truly—Geo. Brown."

Mr. George Brown's statement is inaccurate. The letter of "Veritas" was not published by the writer as a criticism on a public lecture, not a word being said about any of the lectures; but as an attack upon our views in *Elpis Israel*, in language designed to prevent our lectures being heard. The first paragraph shows this. "Dear sir," says Mr. Geikie to the editor of the *Globe*, "an advertisement in your columns informs the public that a John Thomas, M.D., is to deliver a series of lectures in Toronto this week, in the St. Lawrence Hall, and the Temperance Hall, on what he calls The

Kingdom of God.' As very few of your readers are, perhaps, aware of the character of this gentleman's teachings, it may be well to let his views be a little known, that those who countenance him by attending his meetings may be made aware of what it is to which they are lending themselves." He then proceeds to direct attention to *Elpis Israel*, and to give *his views* of the views he alleges it contains. He undertakes most incompetently to give the character of our teaching, for the information of the public. Mr. Brown is informed that Mr. Geikie's views of it are incorrect; and an authentic statement is furnished for the said public; which Mr. Brown will not permit them to see. Hence Mr. Brown makes himself a party to practicing an imposition upon the public. This is his sense of fairness, impartiality, and honesty! Unhappy is that public whose principles are fabricated by the Browns and Geikies of Toronto! Neither its morals nor its purse are safe from depredation, when they are trumpeting justice and integrity in the wind!

But the enemy was not permitted to have the exclusive privilege of the public ear. "A Subscriber" to *The Colonist* had influence enough with that paper to obtain the insertion of the following letter; though not sufficiently early to counteract the article in *The Globe*. It did not appear until several days after we had left the city. Thus it reads—

To the Editor of the Colonist.

SIR,—In the *Globe* of yesterday is an attack upon Dr. Thomas, who is now lecturing in the Temperance Hall, upon the Christianity of the Bible, by an anonymous writer, over the very inappropriate signature, in his case, of "Veritas." The attack called "*Dr. Thomas Reviewed*" is evidently from the pen of one who, if he have read the particular work he refers to as he pretends, is manifestly a very dull and incapable Reviewer—dull, from his evident inability to understand the book, and, therefore notably incapable of conveying to others its contents. The object of the attack is confessedly to prevent the public from hearing what Dr. Thomas has to say; which, in itself, is evidence that "Veritas" (who is too cowardly to appear without disguise) belongs to that ancient class of "*respectables*" who will not come to the light lest it should be made manifest that their deeds are evil. But, Sir, I do not notice the chirography of this nameless Scribe because of any weight or worth that characterizes it; for against Dr. Thomas' interpretation of Scripture it has literally none; and is deemed by him a mere tissue of malevolent misrepresentation, undeserving

of his slightest regard; but to call your attention to the little sense of justice that directs the policy of the *Globe* in its treatment of those who differ from it. Its low conscientiousness is illustrated in the attack of this mendacious "Veritas" upon Dr. Thomas. "Veritas" writes an absurd parody, based on a few isolated sentences craftily selected from Dr. Thomas' book "*Elpis Israel*," purporting to be "the ridiculous maggots of his brain," to which he is said to be inviting the attention of our fellow citizens, and the *Globe* conspicuously publishes them. Dr. Thomas' attention being called to them, he caused a summary of his sentiments, as published by himself in his own paper, *The Herald of the Kingdom*, to be sent to the *Globe* for insertion, that the public might judge for itself when it had read his views in his own words. But such fair play was too honorable a procedure for the *Globe*. "Veritas" could readily be permitted to occupy a column in abusing Dr. Thomas (for to misrepresent a man's teaching is scandalously abusive) and in extorting an *ex parte* sentence against him; but Dr. T. is prohibited the freeman's right of showing through the channel of attack, why sentence should not be pronounced against him! Is this the freedom, and justice, and morality of Toronto? Will its citizens consent that the *Globe* shall prostitute its columns to the malevolence of anonymous scribblers, by which their stupidity and falsehood becomes its own, and that it shall use them against the reputation of honorable men who fear not to speak out their convictions in the face of day, judge them and condemn them unheard. The sooner such a *Globe* is eclipsed or blotted out of the social heavens the better for the intellectual and moral health of those who dwell therein.

I have, Sir, thus presumed to say a word in the interests of Truth and Justice, because I have both read "*Elpis Israel*" and attended all the lectures of Dr. Thomas in this city. I can, therefore, testify, as also can many others in Canada, Britain and the United States, that the attack of "Veritas" upon the Doctor is a tissue of misrepresentations and perversions of his sentiments, which no one has yet ventured fairly and openly to dispute, Bible in hand, before the public and Dr. Thomas himself.

Yours respectfully,

A SUBSCRIBER.

Yonge Street, Toronto,
July 18th, 1856.

At the last lecture certain questions were put to us concerning the nature possessed by Jesus at and before the time of his crucifixion. It was the old heresy prompted the questions, against which the apostles write

so explicitly when speaking of those who denied that Jesus came in the flesh. The questioners imagined that the flesh of Jesus was a purer flesh than that which was common to all the Jews—that it was immaculate, and therefore not *σὰρξ ἁμαρτίας*, *sarz hamartias*, “flesh of sin,” as it is styled in Rom. viii. 3. They considered that Jesus might have been “in likeness of flesh of sin,” and yet his flesh not be “flesh of sin.” They quoted various passages which testified to the sinlessness of his *character*, and applied them as testimony to the physical purity of his flesh, by which they made his flesh to be different from “the flesh” of all mankind.

We fully admitted all that could be said about the sinlessness of his *character*; but rejected *in toto* their heresy about the immaculateness of his flesh. They did not seem to be able to discern the difference. The Jesus of their imaginations was immaculate in flesh and character; and therefore, in the words of Paul, “another Jesus” than the Jesus preached of him. They appeared to think that they were conferring the highest honor upon him by making his flesh as little like that of his brethren as possible. One of our questioners was exceedingly voluble. He said all that he was able to say in two or three sentences; but, as if a stream of repetitions reiterating his opinion, were demonstration of the truth, he inflicted upon the meeting a perfect flood of verbiage. From existing indications, he might have swept on without exhaustion till midnight, filling the air with a volume of sound. We had, therefore, to shut off the inundation by closing the door of his mouth. We reminded him that instead of asking a question, he was extemporizing an interminable speech. The audience was there to hear and inquire from us; we to speak and explain to them, not for disputation, but for their information and consideration. Therefore, having said all he was able to say, he would be so good as to resume his seat, that others, if any, might inquire.

Having disposed of him, a preacher rose and asked if we considered the nature of Jesus were peccable? By “peccable” we supposed he meant *able to sin*? “Yes.” Perceiving that this would have involved us in a labyrinth, which at that late hour we could not have extricated ourselves from satisfactorily, we replied evasively that the Scripture not having proposed such a question, did not furnish a direct answer thereto. Under other circumstances we might have said, that Jesus was capable of doing many things which he did not do. That he did not sin, and would not sin, “because God’s seed remained in him”: but, on the supposition of that seed, the truth, not being in

him, his nature was as capable of sinning as the first Adam’s; else would not the temptation in the wilderness have been a farce? What merit would there be in a man not sinning, who was unable to sin? The excellence of the character of Jesus consisted in being able to sin, but refusing so to do—“Obedient to the death of the cross, wherefore God highly exalted him.”

We were visited by several while sojourning in Toronto. Among these was a very worthy and pious relative of “Veritas,” who had attended our lectures. He called to express his dissent from an expression applied by us to Queen Victoria, in common with “the powers that be.” In defining the inheritance of the Christ as revealed by the Spirit, through his father David, in the Second Psalm, we had styled all who now possess the nations and the Holy Land “usurpers of his inheritance.” He thought that this was inapplicable to Queen Victoria. She was a very pious and excellent lady, and in no way, he thought, to be regarded as an “usurper.” We replied that—comparing her Majesty with the other world, rulers of the day, who were all pious in their way, and professing great admiration and devotion to Jesus, she was, probably, the best among them—quite a decent and respectable lady. As an individual we had nothing to say for or against her, having no certain information concerning her; we suppose, however, that common report is correct, and that she is as estimable as he declared. But this aside. Our argument had to do with her as the constitutional chief of one of the Sin-Powers of the world. As such, she claims to be the Head of the Church of England and Ireland, absurdly styled the Church of Christ, and acknowledged as a branch thereof even by Dissenters. She legislates in spirituals, and decrees dogmas utterly subversive of the truth; for *quod facit per alios, facit per se*. Besides making the word of God of none effect by her legislation, she allies herself with the basest of powers, “full of the names of blasphemy”; and is found aiding and abetting “the destroyers of the earth.” She is the patron of Juggernaut; and endower of Maynooth for the manufacture of Jesuits, the enemies of God and man. She is sovereign over 200,000,000 of people, and will not surrender that sovereignty unless compelled by force of arms. She cannot be a Christian, and occupy such a position. She is of the world, and an incarnation of its principles. She is one of its friends, and a principal hierophant of its “pomp and vanities”; which, however, by proxy, she promised to renounce at her rhapsody; and by confirmation, when she professed to relieve her

sponsors of the obligations they had assumed for her, she vowed to do in her own behalf. Now, of such the scripture saith, *they are the enemies of God*. Therefore it is written, "Love not the world, nor the things in the world: if any one love the world, the love of the Father is not in him"—1 John ii. 15: and again, "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God"—James iv. 4. These testimonies are condemnatory of the Queen, the Church of which she is the head, and of all its bishops, priests, and deacons—of the whole system called British. It is a power, like all others constituted of "the enemies of God." Now God's enemies in possession of the nations, be they monarchists or republicans, are possessors of what belongs to Christ; for it is written concerning him, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." If a man occupy the possession of another, and build a house upon it, without being able to produce any other title-deed than successful violence, he is a usurper of the real owner's rights. This is the case of the Queen-Power represented in the person of Lady Victoria Guelph. If Christ were to appear in Jerusalem to-morrow, she would not voluntarily surrender the sovereignty of the British Empire into his hands. If she were so disposed to do as an individual, her ministers, nobility, clergy, gentry and rich men, would not consent to it; and if she persisted, they would compel her to abdicate, and would set up another, less scrupulous, in her stead: for they would know that he would "send the rich empty away." Because, therefore, this will be the policy of all the powers, it is decreed, that Jesus shall break them with a rod of iron; and dash them in pieces as a potter's vessel. Would he do this if the powers were not resistant usurpers of his rights and the rights of all his brethren? The fact of his having to take possession of his own by violence is proof that his rights are usurped and abeyed by his enemies, of whom the "pious and excellent" Lady Victoria is by birth, education, and position, one. If she would become a Christian, she must believe the gospel of the kingdom and name of Jesus Christ, and be immersed. There is but one way of salvation, for prince and beggar. She would then have practically to "renounce the pomps and vanities of this vain and wicked world," as it reads in the prayer-book of her church; which would involve her abdication, and retirement into private and unfashionable life. She could no longer occupy the throne of Britain and Ireland; or thus coronation oath requires her to main-

tain the existence and ascendancy of the Anglo-Hibernian Church "as by law established," which no Bible-Christian could possibly do. A Christian on the British throne would decree the abolition of the establishment forthwith; and confiscate all its revenues to the improvement and benefit of the poor and needy. He would discountenance impostors, banish knaves and fools from his presence, and honor only the wise and good. There would consequently be found among his courtiers no incarnations of articles thirty-nine, or of the Westminster Confession of Faith; for they only would rejoice in the beams of his beneficence "who walked uprightly, and worked righteousness, spake the truth from their hearts, and did not violate their word." Such an one upon the throne of Britain could only be maintained there by Omnipotence; for those who surround that throne being the enemies of God, would rebel and seek the destruction of the ruler that should undertake to govern in His fear. The world may deem this doctrine uncharitable, and even insulting to majesty and its satellites. May be so; but what is that to us, who are not of the world? God's word is the truth, and has no consolation for the disobedient, nor flatteries for the great. We came not to Toronto to do either; but to show the doctrine of the kingdom of God, which is to "break in pieces and subdue all other kingdoms, and itself to stand for ever." The British is a great dominion; but its destiny, like all others, is to perish for ever, when "He shall come whose right it is to reign," and "put down the mighty from their thrones." Let majesty and its satellites take care of themselves; be it ours to believe and obey the truth, leaving loyalty to those "who mind earthly things."

[To be Continued]

The Gospel of the Kingdom.

WE perceive from the following excellent letter, which we transfer from the *Tri-Weekly Commercial* of Aug. 20, that brethren Anderson and Magruder of Virginia have been lecturing in Henderson, Ky., on the Kingdom of God. Perhaps they will inform our readers of some particulars. They will, doubtless, be glad to know. The letter referred to is as follows:

MESSRS. EDITORS:—As one of the parties, referred to in your respectful notice of the mission of Mr. Anderson and myself to Kentucky, inserted in a late number of the *Commercial*, I ask leave to suggest some correction of the views and sentiments you attributed to us.

We do not announce in our "preaching" or lectures, as we prefer to call them, (for neither of us belongs to the clerical order,) "the dawn of the millenium" in the sense of its being already begun, nor that Christ will be "a second time incarnated;" neither do we maintain that the resurrection and judgment of all mankind will take place at the same time, nor that Christ, when he comes, will reign over the resurrected saints. On these points our faith is somewhat different from your version of it. We hold that the *Millennium* is the *personal* reign of Christ on earth for one thousand years, and consequently that it is yet future—that he will appear a "second time," not *incarnated*—or, in the flesh—but as the Lord from Heaven in great power and glory, attended by the holy angels—will subdue the world under him and then establish his reign—not over the saints, but over the *nations* of the earth, whom he will rule in righteousness and with an omnipotent sceptre. His kingdom will *then* be "come" and consequently, "God's will will be done on earth as it is in heaven:"—i.e. *perfectly*. Thus, the Lord's prayer will have been answered, for "thine (his) is the kingdom and the power and the glory." Thus "the heathen (nations) will become his inheritance and the uttermost parts of the earth his possession." Then "they that dwell in the wilderness shall bow before him and his enemies shall lick the dust—all kings shall bow down before him—all nations shall serve him. His name shall endure forever. Men shall be blessed in him and all nations shall call him blessed. The kingdoms of this world will have become the kingdoms of our Lord and his Christ, and the promise long ago made to Abraham "that in his seed (the Christ) all the nations of the earth shall be blessed," which Paul calls the *gospel* preached to Abraham, (see Gallatians, 3d chapter and 8th verse) will be accomplished.

In regard to the part that the saints or redeemed Christians are to bear in this drama in human affairs, we maintain that the scriptures teach that contemporaneously with the coming of the Lord from Heaven, the saints of all ages now sleeping in their graves, will rise from the dead in new, glorious, powerful, immortal bodies, and with the living Christians, who are changed and immortalized in the twinkling of an eye, will be caught up to meet the Lord in the air, (see 1 Thess. 4c. 13, 18,) will descend with him to the Mount of Olives, near Jerusalem, and will become, *not the subjects*, but the associate kings and rulers, over the nations with Him whom God has appointed "King of Kings and Lord of Lords—that this is the first resurrection (Rev. 20 chap.) in which the righteous and holy have part. That the period

of the reign of Christ and the immortalized saints is the Millennium, or one thousand years. That at the end of this period he will summon the wicked dead to judgment, who have slumbered in the grave during the millennial glory—will judge and punish them according to their deeds, which punishment will terminate in their destruction—that the devil himself and all his works, including wicked men, sin and death, shall be destroyed together—the kingdom will then be delivered up to the Father, who will then be All in All—that thenceforth the tabernacle of God shall be with men. He *will dwell with them* (instead of the orthodox but unscriptural theory of their going to Heaven to live with him) (Rev. 20 chap.) and the earth thus redeemed from sin and every curse and fitted up as a glorious and magnificent dwelling place, shall become the eternal abode of a race of immortal and glorious beings, chosen out from among the various generations of men who have in preceding ages peopled its vast surface.

It is the offer of this glorious and sublime destiny to *all men freely* who are willing to accept it on the terms our Great Creator has disclosed and defined in his Word, that constitutes the Gospel and makes it emphatically "glad tidings of great joy which shall be to all people." God invites all to the dignity and honor of his Kingdom and glory, and however heretical such sentiments may sound in orthodox ears, we are prepared to show, by a fair, candid and common sense, as well as exegetical interpretation of the sacred oracles, that the above is the only consistent and harmonious system propounded in the bible.

It is not to add any force to arguments drawn from the Highest source, but to propitiate your readers, if possible, to a more respectful and considerate examination of a subject so imposing, that I venture to cite, in conclusion, the testimony on the premises before us (from many) of those whom the world delights to dignify with its respect and confidence. T. B. Macaully, the great essayist and historian of the age, says,—*Essays*, p. 688:

"The Christian believes, as well as the Jew that at some future period the present order of things will come to an end; nay, many Christians believe that the Messiah will shortly establish his kingdom on earth and reign visibly over all the inhabitants. The number of people who hold this doctrine is very much greater than the number of Jews in England. Many of those who hold it are distinguished by rank, wealth and ability. It is preached from the pulpits of both the Scottish and English churches. Noblemen and

members of Parliament have written in defence of it."

Respectfully submitted,
ALLAN B. MAGRUDER.

Henderson co., Aug. 18, 1856.

Intellectual Independence.

WE regret to say that there are but few, comparatively, who are independent in their thoughts. That class who make it a virtue to differ with every one else, are the slaves of caprice and vanity, instead of intellectual freemen.

True intellectual independence no more disregards historic facts, scientific truths and reason's gems, than political liberty defies law, order and justice.

Children generally regard the opinions and theories of their parents as being as precious as their birthrights. It is true that the opinions of the aged, experienced and wise should have their proper influence; but is it proper that intellectual identity should be given up? To the Great Teacher we are responsible for our faith and opinions. Can we transfer those responsibilities to another, or must we stand for ourselves, approved or condemned?

How can we determine how we would have others do unto us, and the consequent duties we owe to them; unless we think for ourselves?

Intellectual slavery prevents the free exercise of the intellect, and of course the mental improvement resulting from such exercise.

Another evil resulting from this mental servitude is, that it regards hoary-headed doctrines, however erroneous, and long established usages, laws and institutions, however bad, as sacred relics of the past, not to be changed or even questioned. By it demagogues control parties, and lead them to the support of measures inexpedient or positively wrong.

It forbids the Bible to the common people, or imposes the opinions of councils, priests, doctors or reverends on them as possessing almost if not equal claims on their minds and consciences. The reverend divine stands before the people and saith, "thus meaneth the Lord," and they answer, yea. The son believes what the father does, the father believes what his pastor does, and the pastor has made it his business for years to believe what the fathers *thought* the Apostles believed.

When this tyranny enters the moral world it exalts human notions and human laws above divine authority and divine law. It suppresses the verdict of reason, and stifles the convictions of conscience.

How ignoble to yield to slavery that intellect which kind heaven gave thee to improve. Let us listen to advice, revere the opinions of the wise, examine evidence, keep both ears wide open to the voice of reason, and carefully avoid a stubborn spirit, and yet be independent. Let us examine the ground on which we stand, even if it hath the landmarks of the fathers upon it. Give us a little originality of thought, shake off the yoke of mental bondage, and be a man—an intelligent, thinking man. You owe this to yourself, to the author of your being, and to the cause of mental progress and mental liberty.—*Chris. Tel.*

Extravagance in Dress.

THE Philadelphia Ledger has an article on this subject very much to the point. It says, "A fashionable dry goods dealer advertises a lace scarf, worth fifteen hundred dollars.—Another has a bridal dress for which he asks twelve hundred dollars. Bonnets at two hundred dollars are not unfrequently sold. Cashmeres for three hundred dollars and upwards are seen by dozens in a walk along Broadway. A hundred is quite a common price for a silk gown. In a word, extravagance in dress has reached a height which would have frightened our prudent grandmothers, and appalled their husbands. A fashionable lady spends annually on her milliner, mantua-maker and lace dealer, a sum that would have supported an entire household, even in her own rank of life, in the days of Mrs. Washington. A thousand dollars a year is considered, we are told, quite a narrow income for such purposes, among those pretending to be "in society," in some of our cities. Add to this the expenditure for opera tickets, for a trip to the Springs, and for a score of little inevitable et ceteras, and the reader will get some idea of the comparatively wanton waste of money, carried on year after year, by thousands, if not tens of thousands, of American women."

The Ledger continues:

"Do these human butterflies improve their intellect, enlarge their culture, or elevate their characters by this spendthrift system! On the contrary, they deteriorate all. Do they bestow additional happiness on their husbands and fathers? The very reverse; for to sustain these extravagances, the father or husband, as the case may be, toils late and early, consumes his health, and often is driven into wild speculations that end in utter ruin. Do they win the approval of the other sex? Never was the esteem of any worthy man secured by a costly, reckless style of dress. All that this perilous extravagance effects, is to gratify a miserable, personal vanity.

The fostering of one of the most petty of human vices is the only result of these spendthrift habits. Mrs. Potiphar prunes herself on having outshone her rival in laces, at some grand soiree, or in having worn more jewels; and that is the single, barren harvest which she reaps by an expenditure of thousands. Can the pampering of such vanity benefit her or others? Alas! the women who live for such triumphs as these, whose whole souls are given to diamonds and dress, are little fitted to be wives or mothers, or educators of children. When the Roman matrons sunk to a similar condition, Rome began, from that hour, to decline.

"Fortunately for our country, however, such painted triflers form but a small minority of the women of America. Unfortunately, however, their influence on society is greater than their numbers, for to their extravagance and vanity is united a presumption, which asserts for themselves socially a superiority over the rest of their country-women; and this superiority, so undeserved, is conceded to them, partly because of their claim to it, and partly because of their apparent wealth. They are thus enabled practically to give a tone to society at large. In city circles less ostentatious, in country villages, and even in western farm houses, there extravagance and vanity is copied, till in half the families in the land, females spend upon their dress more than they can afford. With too many, happily we need not say with all, adorning the person takes the place of mental culture. To be showily dressed, is often considered of more moment than to be graceful, uniaible and intelligent. Where will all this end? If this continues for another generation, where will we be?"—*Boston Herald*.

The Samaritans.

Mr. E. T. Rogers, H. B. M., Vice-Consul at Caiffa, in Palestine, writes; "The exact number of the Samaritan community in Nablous, (that is, the Nablous district,) is 195, including men, women and children. They are thus far diminished and impoverished by many unfortunate circumstances—namely, first by oppression, by fines, imprisonment, and even, in some cases, by persecution unto death from the Mohammedans of Nablous. Secondly, by their unexpected intermarriages; and thirdly, by the famine so severely felt in the year 1853. Having been obliged to sell or pledge many valuables belonging to their place of worship, they at last determined to send a messenger to England for the collection of alms; and intrusted Jacob esh Shelalz with two petitions, one addressed to Her Majesty and the other to the British public. In answer to the former,

the Government has been pleased to instruct Mr. Consul Finn, of Jerusalem, to interfere to prevent any future persecution, and who (according to the further tenor of his instructions,) has made a grant of £50 towards their relief. Upon the question being mooted by the Earl of Shaftesbury as to the amount required for the assistance of this community, their agent, Jacob esh Shelalz, said that he had not been commissioned to collect any definite sum, but thought that about £600 would be sufficient to meet their present emergencies, though £2,000 would not restore them to their former state. Were it not for the extreme reverence attached by the Samaritans to their books, especially to the unique Pentateuch, they need not be in so much poverty; for travellers have offered enormous sums for very small MSS. in the Samaritan character. These books are, however, jealously kept by the community, and it is only by very great favor and influence that I have been able from time to time to purchase a few for Mr. Consul Finn, for the British Museum. The MS. roll of the law alluded to, is preserved with the most religious care—is only taken out of its case twice a year, on certain holy festivals; after which it is returned to its case with many coverings. The Samaritans believe that this MS. was written by Abishai, the grandson Eleazar, the High Priest, who was one of the sons of Aaron. It is a remarkable fact that the priesthood, which is strictly hereditary, is likely to become extinct, seeing that the present priest, Amran, has no children. Should that contingency happen, the community must either—according to the confident hope expressed by Bishop Gobat—embrace the Christian faith,* or they will, after an uninterrupted worship of nearly 4,000 years, be at last left without a sacrifice, as the Jews are at the present day. The fact of the continued sacrifices amongst the Samaritans has been denied; but I have been an eye-witness to their passover sacrifice on mount Gerizim, which was in strict conformance with the law of Moses.† It was to me one of the most interesting scenes connected with Biblical history."

Pleasures of Contentment.

I HAVE a rich neighbor that is always so busy that he has no leisure to laugh; the whole business of his life is to get money, and more money, that he may still get more

* An impossible thing under existing circumstances. They might embrace Protestantism or Popery, or some other heresy in their country; but not the Christian faith, for that is beyond their reach.—*Editor*.

† That cannot be; for that law requires the Passover to be observed in the place Jehovah should choose for his name: that place was Jerusalem, and not on Mount Gerizim.—*Editor*.

and more money. He is still drudging on, saying what Solomon says, "The diligent hand maketh rich." And it is true, indeed; but he considers not that it is not in the power of riches to make a man happy; for it was wisely said by a man of great observation, "that there be as many miseries beyond riches as on this side of them." And yet Heaven deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silk-worm, that, when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do, loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competency, and above all for a quiet conscience.—*Isaac Walton.*

Has Man an Immortal Soul?

THE doctrine of the immortality of the soul has been taught and believed for ages. It has universally obtained assent:—Protestant, Catholic, Mahomedan, Jew, and Pagan, have all given in their adherence to the doctrine, and made it a prominent feature of their religious belief. Philosophers maintain that the light of nature alone is sufficient to prove the immortality of the soul; while ministers of religion (the religious guides of the people) teach that it has been revealed to man in the Divine record. And poets, taking that for truth which is sanctioned by the philosophy and religion of the age, have interwoven the doctrine in their verse, and with rapture have sung of the godlike character of man as imparted by it. One of them (Montgomery) has expressed the sentiment beautifully and emphatically in the following stanza:—

"The sun is but a spark of fire,
A transient meteor in the sky,
The soul immortal as its sire,
Shall never die."

All this may be very pleasing to the fancy, and very congenial to the pride of man's unregenerate nature,—but is it true? Is man possessed of this inherent immortality? We know of no way to decide this point except by an appeal to the Scriptures. They alone

can safely direct in this matter; and their decision must be final.

In the investigation of this subject we shall endeavour to write so as to be easily understood. We shall not inquire at the shrine of philosophy, nor make Socrates or Plato our standard of appeal. The Bible alone is our text book, and by its decision we shall abide.

1. We would remark, in the first place, that there is presumptive evidence to believe that man is *not* possessed of an immortal soul, from the fact, that nowhere in the Bible, from the first chapter of Genesis to the last of Revelations, is the word *immortal* prefixed to the word *soul*, or in any way connected with it. Yet from the universal belief on this point, we should suppose it could be found on every page. Is it not strange that in the absence of such a term in God's book, that it should continually be made use of by those who profess to be God's ministers?

2. Further, the word *immortal* is found only *once* in the Scriptures, and then it is applied to God. The following is the passage—"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever," 1 Tim. i. 17. The word *immortality* occurs only five times, and is never used by inspired men in connection with *soul*. The word is found in the following quotations: "Who will render to every man according to his deeds: to them who, by patient continuance in well-doing, SEEK for glory, honor, and *immortality*, eternal life," Rom. ii. 6, 7. The word here translated *immortality* in the original is *aphtharsian*, rendered in other places *incorruption*; hence it ought to be so in this passage. However, it matters little which word we take, for if a man attain to incorruptibility, he will necessarily be immortal. But mark this, the apostle Paul makes the obtaining of eternal life, to depend upon the *seeking* for immortality by persevering in well-doing. Now, it would be absolute folly to seek for that which we possess inherently. For what a man *has*, why does he yet *seek* for? Therefore, we infer from this doctrine of the apostle that man *has not* an immortal soul. In 1 Cor. xv. 53, 54, we read,—*"This mortal must put on immortality,"* etc. The word *immortality* occurs twice in these two verses. But it refers to the *body*, not the soul. By examining the whole chapter the reader will find that the writer was proving that there should be a resurrection of the dead—a change from a state of corruption to a state of incorruption; from dishonor to glory; from weakness to power. He makes no mention of the soul whatever,

in connection with immortality—it is the body of the sleeping saint he writes about. 1 Tim. i. 17—“Who **ONLY** hath *immortality*.” This is applied to the invisible God; who is in reality the only immortal spirit in the universe. Where, then, are the immortal souls spoken of by the priests of religion? It would seem *nowhere*. 2 Tim. i. 16—“And hath brought life and *immortality* to light through the gospel.” Here also the word is *incorruptibility* according to the Greek text. The Gospel is the grand medium by which this immortality is made known, and through which it is to be obtained.

We have now quoted every passage in which the word immortality occurs, and have found nothing to support the popular theory, but rather positive evidence to the contrary. Now, where will the advocates of immortal soulism get evidence to support their doctrine? Direct testimony there is none. The Bible is silent on the subject, so far as we have examined. Let us look a little further.

3. Does the creation of man furnish any proof that he has an immortal soul? Let us examine. In Job xxxiii. 4, it is said, “The Spirit of God hath made me, and the breath of the Almighty hath given me life;” and Moses, in his account of the formation of man, says—“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,” Gen. ii. 7. Mark this, “A **LIVING** soul”—not an *immortal* one. And what is this breath of life which makes a man of organized clay into a *living* soul? It is nothing more nor less than atmospheric air as it exists around us. We prove this every day by our experience and observation. If inhaling this breath or air confers immortality on man, then it does also on all animals that breathe it; for they are also called “*living* souls.” See margin of Gen. i. 20, 30. There is no difference between man and animals as to their *origin*, and the *modus operandi* of sustaining life. Hear what the wisest of men has written—“As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence (in this respect) above a beast: all go unto one place: all are of the dust, and all turn to dust again,” Eccles. iii. 19, 20. And Job also asserts the same doctrine—“If God sets his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again into dust,” Job. xxxiv. 14, 15. These passages afford no proof for the immortality of man.

4. Can we find anything connected with

the fall and condemnation of man to favor immortal soulism? We think not. Man was placed at the head of creation, but under law to his Maker. That law he disobeyed, and incurred its penalty. The law was this—“Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die,” Gen. ii. 16, 17. The tempter came and said, “Ye shall *not* surely die.” iii. 4; unbelief was engendered; the fruit was partaken of, and thus the law was broken. Then followed the sentence of condemnation—“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return,” v. 19. This sentence resolves Adam, the living soul, back to his kindred dust. “The wages of sin is death;” “the soul that sinneth, it shall die.” This is the law of Jehovah.

But says an objector, “it is the body only that is spoken of here.” Produce your authority, sir. God said it of the living soul which he had made—“Thou (Adam) shalt surely die.” Your doctrine inculcates that the mind, soul, or spirit is the real person—the jewel within the casket—and that it can exist without the body. If so, then it was the soul of Adam which was addressed. You say, the mind is immaterial, and therefore immortal; now that which is immortal cannot die; but you make God to say that it shall surely die. No, it was Adam, as a person—composed of body, soul, and spirit—who was to be deprived of existence, and to mingle ultimately with the dust from which he was taken. “The dust shall return to the earth as it was, and the spirit (or breath of life) to God who gave it,” Eccles. xii. 7. The Psalmist, referring to the end of man, says—“His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*,” Psa. cxlvi. 4. Ponder this passage, ye believers in immortal souls! for if man’s thoughts perish, there surely is not, cannot be immortal existence.

But there is another point worthy of notice. There was a tree in Eden called “the tree of life.” This tree it appears had the property of imparting immortality. Hear what the Lord Elohim says—“And now, lest he put forth his hand, and take also of the *tree of life*, and eat, and *live forever*. So he drove out the man,” Gen. iii. 22. Adam had eaten of one tree, which was to him the *tree of death*—but had not partaken of the *life-giving* tree. If Adam had immortality there was no need for this tree, or of guarding the way to it, in order to

prevent him from becoming immortal in his rebellion against God. Hence man was shut out from eternal life; and would have become extinct as though he had never been, unless God had offered life through Jesus Christ.

Let us now recapitulate. We have seen that the terms *immortal soul* and *immortality of the soul* were unknown to the sacred writers—that the words *immortal* and *immortality* occur only *four* times in the Bible, and are applied to God and the resurrected bodies of the saints—that the creation of man affords no evidence of his immortality—that his sentence of condemnation proves his *mortality*, and that his expulsion from Eden in which was the tree of life, secured the full execution of the sentence, and cut off all hope of his *living forever*. Thus, so far as we have examined, no evidence has been found to prove that man has an immortal soul.

There is another class of Scripture passages which we propose to bring forward, which will conclusively prove that "*Eternal Life* is the GIFT of God, *through Jesus Christ our Lord*."—*Gospel Banner*.

The Strength of Popery in North America.

SAYS a Catholic writer:—"Whoever undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven archbishops, thirty-three bishops, and seventeen hundred and four priests, all in the service of the Pope and Church, but we have also thirty-one colleges, thirty-seven seminaries, and a hundred and seventeen female academies, all founded by the Jesuits, bringing danger and death to unbelief and misbelief, to American Know Nothingism and un-American Radicalism.

"And the hierarchial bands, which, like a golden thread, surround forty-one dioceses and two apostolic vicariates, and stretches from the Atlantic Ocean to the Pacific, and maintains an invisible, secret, magnetic connection with Rome—this hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and suffering, will one day come off victorious over all the sects of America. It is computed that there are at present more than two millions of Catholic inhabitants in the United States, who are baptized and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men not undervalue the power of the Catholic Church in the United States."

The Restoration of Israel.

Ye people of Israel remember the days,
When God for your fathers so wondrously wrought;
He still is a God who His glory displays,
And gladness shall yet to his people be brought.

Divided and peel'd as a people are ye:
The darkness of night is the noon of your day:
But gladsome and glorious your gathering shall be,
And sorrow and sighing shall far away flee.

Already the Highest outstretches his hand,
Already He calls from the height of the Heaven:
"Ye captives of Israel, return to your land,
"The land which to you by my covenant is given.

"O why are ye slow to possess it again;
"For your's never land of the stranger must be?
"Am I not Eternal, your cause to maintain,
"And bring you again from the deeps of the sea?"

The sign of the highest is red in the sky,
And pest'lenoe and war go before Him, and burn;
But freedom shall be, and salvation is nigh,
Return, O ye captives of Israel, return!

"THE PROTESTANT FAITH."—One of our Church contemporaries, we observe, uses the preposterous phrase, *Protestant faith*. We had hoped that Catholic Churchmen were discarding such absurdities. How, in the name of common sense, is it possible that there can be such a thing as *Protestant faith*? Why, faith is a *positive* thing; but Protestant is a *negative*,—it is to deny a doctrine, not to affirm it; to protest against it, not to profess it. The term, therefore, is merely one of negation. If one says he is a Protestant, he means he is not a Romanist; but he may be a Socinian, a Mormon, a Jew, for they are not Romanists. All the Sects, Socinians and Mormons included, unite in protesting against not only Popery, but Episcopacy, and therefore are all Protestant. But a faith must be something that is *believed in*, not something that is *protested against*. And so of the Christian religion. It is quite absurd to speak of it as the *Protestant* religion, since a religion must of course be distinguished, not by what it renounces, but by what it professes. Surely it is better to be right than wrong in such expressions.—*Churchman*.

AN ARAB PROVERB says: By six qualities may a fool be known—Anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between friend and foe.

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, 1856.

[VOL. VI. No. 12.]

"A Boldly Bad Work."

In a letter addressed to the editor of *"The Star,"* a paper published in the island of Guernsey, the writer says concerning *"Elpis Israel,"* that it is a "boldly bad work." Having read it, he testifies that he can say that it is a painful compound of heresy, false doctrine, and railing against dignities. "In it," says he, "Dr. T. denies the divine glory of the Lord Jesus, and assails His perfect humanity, rejects the personality both of the Holy Spirit, and of Satan, explodes the immateriality of the soul and the eternal punishment of the wicked, and, if I recollect aright, for justification by faith substitutes salvation by baptism; destroying in short every fundamental truth of revelation, save those of the resurrection, and the future kingdom of God, but even those cast in the corrupt mould of Cerinthus. Such are the doctrinal views, or rather the infidelity, of the person commended in 'the Coming Struggle,' as the first to find the key of prophecy. May all Christians be kept from the influence of so blind a guide! And what can avail prophetic notions, even if correct, where all the foundations of Christianity are thus destroyed?"

The veracious zealot for orthodoxy who penned the above, signs himself "W. K.;" and appears to have been so enamoured of his own beauty in the Guernsey print, that he could not resist the temptation of giving a still wider currency to his lucubrations, in republishing them for gratuitous distribution in tract form. Who this anonymous tractarian may be, we have no knowledge. His zeal for the "dignities," "which say they are Apostles, and are not, but are found to be liars," Rev. ii. 2—alleged to be so unceremoniously treated by *Elpis Israel*, would lead us to conclude that he was a loyal in-

morato of the ANGLO-HIBERNIAN HARLOT,* whose Act of Parliament institutions and dogmas he has mistaken for the Christianity of the Bible! But be he whom he may, it is of little consequence; and to whatever sect he may belong he is no credit, seeing that the doctrine of his pietism has not taught him to speak the truth. A blind man is an object of commiseration; but a zealot who says "I see," and with his eyes open bears false witness against his neighbor, deserves to be bastinadoed with many stripes. This is "W. K.'s" desert; for he says he has read *Elpis Israel*, and yet affirms that it teaches doctrines that can nowhere be found in it, from first to last.

If "W. K." had affirmed that *Elpis Israel* destroyed every view taken by him of what he calls the "fundamental truths of revelation," we should probably have acquiesced, when we came to know what his views were; but to affirm without such qualification, that *Elpis Israel* destroys by its exposition the fundamental truths themselves, is what he, nor any other reviewer, has never yet been able to show. They who understand what we teach, know that "W. K." is a false witness. If *Elpis Israel* is to be judged by the semi-Popery of England's State Church, we have nothing to say against the charge of "heresy and false doctrine." We simply content ourselves in this case with denying the Christianity of the Church of England *in toto*. When its "dignities" and lovers shall have proved its virgin purity—its identity in faith, spirit, and practice, with the system founded by Jesus and his Apostles—we shall

* ROMK, "the Mother of all churches;" the Church the "HARLOTS" she hath produced in her converse with the kings. Henry VIII, Cromer, Luther, Calvin, Knox, &c., the sons of Romanism, the generators of State Harlots, and all the Ecclesiastical Abominations of the earth. Rev. xvii. 5; xiv. 4. With these "Women" the saints are not "defiled."

then begin to look about us with considerable anxiety for evidences to establish our uniformity with Canterbury and Windsor ; but till that can be done, we are as indifferent to the charge of "heresy and false doctrine" from that quarter, as from any other whose "lights" we can prove make void the word of God by their traditions.

IMMATERIALITY AND ENDLESS TORMENT EXPLODED.

"W. K." says that Elpis Israel "explodes the immateriality of the soul and the eternal punishment of the wicked." Very good. If this be so, then "the immateriality" and "the eternal punishment," in the scholastic sense, cannot be true ; unless it be possible to "explode" the truth. If these dogmas be true, it is easy to demonstrate them from Moses and the Prophets, and from Jesus and the Apostles, whose teaching was in harmony with them. But this has never yet been done, and cannot be done ; for the Gentile foolishness current upon these subjects in the schools of divinity, is not there. The Bible teaches the post resurrectional immortality, or *deathlessness of an incorruptible body*, not an immaterial soul hereditarily existent in sinful flesh. This is mere pagan foolishness, or mesmerism run mad. *Immortality is for the righteous only.* The wicked have no part nor lot in it. Immortality is promised to those who seek for it by a patient continuance in well-doing, Rom. ii. 7 ; and a reaping of flesh-corruption is decreed for those who sow to the flesh, Gal. vi. 8. Post-resurrectional flesh-corruption, with its accompaniments, is the threatened punishment of the wicked who refuse submission to the truth. As they are not immortal, they suffer pain and their pains terminate in death. Nowhere does the Bible teach the immortality of sinners. Immortality is for saints alone, to be received after they have appeared before the judgment-seat of Christ. Rom. xiv. 10 ; 2 Cor. v. 10. In reading the latter text, leave out the *italic* words, "done" and "his ;" they are not in the original, and only pervert the sense. Paul taught that "every one should receive the things *in body* according to that he hath done, whether good or bad." Gentilism, or the contrary, teaches, that man shall receive the things done, *out of*, and not *in*, body ; hence it points to death, when what it terms "the soul" is *out of the body*, as the time and state in which good or bad is to happen to it. This is the very opposite to Paul's teaching. The rewards and punishments he proclaimed were for living bodies, not for inconceivable immaterial

entities ! These are the foundations of the inanities of "Christendom"—the fundamentals of its christianity. Its gospels are for the salvation of an immateriality from torment in fire and brimstone for ever ! Now, if it be proved that the subject of God's salvation is material or something ; that is, the mortal body (Rom. viii. 2), it is also proved, that his salvation has nothing to do with the salvation of immateriality, which is in truth *nothing* ; and the gospels of Christendom are consequently demolished. "W. K.," blind as he is, can see this ; and therefore he charges Elpis Israel with "destroying every fundamental truth of revelation." There can be no doubt but that Elpis Israel's exposition does destroy "every fundamental" of Christendom's Christianity in exploding the immaterialism it has stolen from Plato. Its author rejoices in such an explosion ; for with him no truth is more self-evident than that *the christianity of Christendom is not the christianity of the Bible*. But, in exploding the dogma of immateriality, the truths of revelation have been untouched. Elpis Israel's explosions have strengthened their position by silencing the artillery of those who object to christianity because of its supposed connexion with Platonism and Plutonism, the soulology and devilology of paganism. These we heartily reject ; but with full assurance of faith believe and advocate the rewards and punishments taught in the Scriptures of truth. When called upon to defend the truth, we are not encumbered with the defence of popish and protestant traditions ; we reject them all, and are thereby strengthened, having only to concentrate our forces on points impregnable to all assaults, because defended by the simple letter of the word. Here we are entrenched, and rest secure, fearing neither Jew nor Gentile, "orthodox" nor infidel. The word of God is a strong tower ; and no one ever yet advanced to storm it, but had sorely to repent of his temerity ; it is a sharp two-edged sword, and woe worth the day for that man whose presumption provokes its temper upon his flesh.

THE DIVINE GLORY OF JESUS NOT DENIED IN ELPIS ISRAEL.

"Deny the divine glory of the Lord Jesus." What next ? We may probably deny what "W. K." styles "the divine glory ;" but the divine glory revealed in scripture, never. We believe in "the glory which" the speaker of the words "had with the Father before the world was," John. xvii. 6 ; a glory which, we doubt not, would put "W. K." to his wits' end to define according to the truth. That eternal glory

the Lord Jesus had not when he uttered the words ; or he would not have prayed to the Father to impart it : but he hath it now ; for " he was raised from the dead by the glory of the Father," (Rom. vi. 41,) and " received up into glory," (1 Tim. iii. 16,) where " God gave him glory," (1 Pet. i. 21,) having " crowned him with glory and honor," (Heb. ii. 9,) as he had promised in Psalm viii. 5. With this glory he will reappear upon the theatre of his reproach ; for " the Son of Man shall come in his glory * * * and THEN shall he sit upon the throne of his glory." (Mat. xxv. 31.) " In the regeneration" (ch. xix. 28) and " sitting and ruling upon his throne, he shall be a priest upon his throne ; and shall bear the glory." Zech. vi. 13. Is this glory human or divine ? It is the glory we believe in, the glory pertaining to Israelites," (Rom. ix. 4.) and destined to fill the whole earth. (Numb. xiv. 21 ; Ps. lxxii. 19 ; Isa. vi. 3,) as expounded in Elpis Israel.

THE PERFECT HUMANITY OF JESUS.

Another charge, as baseless as the former, is, that we deny " the perfect humanity of Jesus." This is a phrase nowhere found in Scripture concerning the Christ or Jesus ; so that we cannot tell how to define it by the word of God. If by " perfect humanity" our accuser means that " the body prepared for" the Spirit was in every respect human, how can he say that we deny it, when we fully respond to the words of Paul, who saith, " Jesus truly taketh not hold of angels, but of the seed of Abraham he taketh hold : wherefore in all things it was necessary that he be made like to the brethren." *The brethren* constituting " the seed of Abraham" were and are perfectly human. There is nothing of the *angelic nature* in their constitution ; but, on the contrary, one of the best specimens of " the brethren" says, " in me," that is, in *my flesh*, " dwelleth no good thing." (Rom. vii. 18.) He that saith this of himself was " seed of Abraham," according to the flesh, and spirit too. Now, this distinguished teacher of Christianity declares, that " the body prepared for" the Spirit, or Glory of the Father, was made like to his flesh, or body, " in all things ;" for, says he, " It was necessary that he should be made like to his brethren in all things." This we believe firmly. If by " perfect humanity" our accuser means this, then his accusation falls to the ground ; and it is manifest that we do not deny " the perfect humanity of Jesus." If, in the days of his flesh, the Lord had not been perfectly human, what resemblance would there have been between the

lifting up the *prepared body* on the cross, and the lifting up of the *serpent* in the wilderness ? If that body had not been perfectly human in all things like ours, how could God have " sent his Son in the likeness of sinful flesh ?" Is not sinful flesh perfectly human ? Is it not " flesh of sin ?" This is all the " perfect humanity" men are acquainted with. If the body crucified had not been thus perfectly human, how could *sin* have been condemned in it ? Or, how could " the Anointed," " his own self, have borne our sins in his own body upon the tree ?" Read Rom. viii. 2 ; 1 Pet. ii. 24, and think upon them.

But, we suspect, that this is not " W. K.'s" meaning, seeing that this is the doctrine of Elpis Israel, which is obviously in harmony with Scripture. He objects to the exposition there, and consequently denies that the Son of God became incarnate in flesh like ours ; and under the foolish idea of conferring a great honor on the Lord Jesus, asserts, we presume, after the teaching of his sect, that his body was made of a better kind of flesh than his brethren's—that it was essentially holy, pure, immaculate, and immortal *per se*, and consequently in no one respect similar to human nature, or similar even to any creature whatever ! This is what the superstitions of " W. K.'s" class of heretics style, " the perfect humanity of Jesus." They affirm that his flesh was a different and better flesh than " the brethren's"—that theirs is an *imperfect*, and his a *perfect*, humanity. But theirs is " the flesh," common to the race of man. To say, then, that Jesus was not made in *all things* like to this—that he had a better nature—is to say that " Jesus did not come in the flesh." This is the heresy that Elpis Israel is condemned for not teaching. It is true, Elpis Israel affirms, that Jesus came in sinful flesh ; but that notwithstanding the plague of such a nature, he was obedient in all things, " did no sin, nor was guile found in his mouth ;" in which sense there was no sin in him, " he was without sin ;" thus, " he who knew no sin, was made sin for us, that we might become the righteousness of God in him." In opposition to this, Rome and her meretricious progeny heretically affirm, that Jesus did not come in the flesh ; but in a different nature, which they style " immaculate." They perceive, however, the difficulty of bringing a clean, unwrinkled, spotless nature, out of an unclean ; so that they have fallen upon the expedient of cleansing the nature of Mary, by a papal decree. Protestants, the seed of the papacy, however, would object, that they do not believe in the immaculate conception of the Virgin ; true, but they believe the equivalent absurdity of pure and spotless flesh

coming of sinful flesh ! Doth not the Scripture inquire, "How can he be clean that is born of woman ? The stars are not pure in God's sight ; how much less man, who is a worm ? And THE SON OF MAN, who is a worm ?" Job. xxxv. 6. And that the reader may see that this has reference to Christ, styled the Son of Man in the New Testament, we will quote the words of the Spirit in David concerning him, saying, "I am a worm, and no man ; a reproach of men, and despised of the people. All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, saying, *He trusted in Jehovah that he would deliver him ; let him deliver him if he delight in him.*" Ps. xxii. 6. This was fulfilled to the letter in Jesus ; for "they that passed by reviled him, wagging their heads. Likewise also the Chief Priests mocking, with the Scribes and Elders, said, If he be the King of Israel, let him now come down from the cross, and we will believe him. *He trusted in God ; let him deliver him now if he will have him,* for he said, I am the Son of God." Matt. xxvii. 39-43.

To affirm, then, the immaculate nature of the body prepared for the Spirit, is as unscriptural and absurd as to affirm the immaculate conception and nature of its virgin-mother. One absurdity begets another ; and the *spirit* of Antichrist has generated them both. These two heresies, idolized by papists and protestants, prove them to be all of one family. They all, who claim to be "orthodox," deny that Jesus came in the flesh. This is not a modern heresy ; but an element of "the Mystery of Iniquity" which was festering in "the heritages," *οἱ κληροὶ* in the days of the apostles. "Many deceivers," says John, "are entered into the world, who confess not that the anointed Jesus is come in flesh. This is the Deceiver and the Antichrist" 2 John 7. In another place, he styles these "deceivers" *false prophets*, or "spirits ;" for they professed to have the Spirit, and to speak by it, like the Gentile pietists and spiritualists of our day, who make the word of God of none effect by their foolishness. In John's time there were those who really had divine gifts ; but when did men ever possess the genuine without the world being imposed upon by the counterfeit ? It was so in the heritages of the first century ; and so great and subtle did the evil become, that the authority of the apostles themselves was imperiled. John, therefore, found it necessary to lay down a rule by which the true might be distinguished from the false. "Beloved," says he, "believe not every spirit," or prophet ; "but try the spirits, whether they be of God : because many false prophets are gone out into

the world." He then gives the rule by which they are to be tried. "Hereby," continues he, "know ye the spirit of God : Every spirit that confesseth that the anointed Jesus came in flesh is of God ; and *every spirit that confesseth not that the anointed Jesus is come in the flesh is not of God* : and this is that of the Antichrist which ye have heard that it comes ; and is now in the world already." Here, then, was the heresy, from which has ripened the fruit of the "Immaculate Conception"—the latest edition of Antichrist's infatuation and stupidity. Its seed was sown by false prophets, or teachers, before popes and popery had raised aloft their serpent forms. In the apostles' day it existed as a *spirit*, or dogma, opposed "to the doctrine of Christ," which did not acknowledge the distinctiveness of the Father and the Son, but merged them, as Gentile Sectaries of the Nineteenth Century do, into one. But, "he that abideth in the doctrine of Christ, he hath both the Father and the Son,"—2 John 9 ; he maintains the real humanity of Jesus, or the *Father by the Spirit manifested through Sinful Flesh* ; or as Paul states it, "God manifest in the Flesh"—a mystery incomprehensible to the darkness of the anti-christian apostasy. John i. 5.

This heresy against the *proper humanity* of Christ is far more subtle than the counterpart of it, which denies His *proper divinity*. The orthodox have never been slack in excommunicating those who reject this ; but they had better look well to themselves ; for the "Sinful Flesh" is as much an element of the divine Jesus, as "the Spirit." In body, Jesus only differed from other men in paternity. God was the father of that body, not Joseph ; therefore the body was Son of God, as Luke testifies of the first Adam. The logical consequences resulting from the denial of the true humanity of Jesus, are destructive of the Mystery of the Gospel ; for if the Spirit did not take our nature, but a better nature, then is that better nature not our nature, and redeemed from whatever curse it may have laid under, and been reconciled to God. But if the human nature of Christ were immaculate, (excuse the phrase, O reader, for since the Fall we know not of an immaculate human nature) then God did not "send Jesus in the likeness of sinful flesh ;" he did not "take hold of the seed of Abraham ;" he did not "become sin for us ;" "sin was" not "condemned in the flesh ;" and "our sins were" not "borne in his body upon the tree." These things could not have been accomplished in a nature destitute of that *physical* principle styled "Sin in the flesh." Decree the immaculateness of the body prepared for the Spirit, Psal. xl. 6, Heb. x. 5, and the "Mystery of Christ" is

destroyed, and the gospel of the kingdom ceases to be the power of God for salvation, to those that believe it. If the Son of Man did not live a life of faith, and if he did not experience all the temptations which *we feel*, then is his life, and his resistance of evil, no example to us. But "he was tempted in all things after our likeness without sin;" this, however, can only be admitted on the ground of his nature, and "the brethren's" being exactly alike; hence,

He knows what sore temptations are,
For he has felt the same:

enticements within and persecutions without, made up the sum of his "sufferings for us, leaving us an example, that we should follow in his steps; who did no sin, neither was guile found in his mouth."

But, as a last resort against all this, the doctors of the apostasy fall back upon the saying of Gabriel, in Luke i. 35, that the child to be born of Mary was a "holy thing," and consequently of an immaculate nature. But they forget that all the first-borns of Israel were "holy things." Jesus was Jehovah's first-born by Mary; and therefore one of the first-borns of the nation: so that the law of the first-borns applied to him equally with the rest. "All the first-born are mine; for on the day that I smote all the first-born in the land of Egypt I *hallowed unto me* all the first-born in Israel, both man and beast: mine shall they be: I am Jehovah." Hence, the holiness of Mary's babe was not of nature, but of constitution by the law. Gabriel declared his legitimacy, in styling it a "holy thing"—a declaration ratified by Jehovah himself, before the multitude, when he acknowledged Jesus as his Son, in whom He delighted, Matt. iii. 17.

In conclusion, upon this point we may remark, that previous to the resurrection of the first-fruits, the Scripture knows nothing of two kinds of flesh, one immutable, immortal, and incapable of acting otherwise than in conformity with the will of the Creator; and another flesh mutable, mortal, and capable of acting contrary to the will of God; it knows but of one kind of flesh, and pronounces condemnation upon those who deny that in that one 'kind came the Son of God to do His will, as it is written of him in the volume of the book. Christ made sin, though sinless, is the doctrine of God—a deep and wonderful scheme, that the wisdom and power of Deity could alone devise.

Such was Jesus "in the days of his flesh," when "through weakness he was crucified" for sin; but now, no longer weak, "he lives by the power of God." In power he rose from among the dead, and ascended into glory. The revival of his body was its

begettall as Jehovah's first-born from the dead; not first in order of immortalization, but first as pre-eminent over all. Of his resurrection, it is written, "Thou art my Son, this day have I begotten thee." This was his second begettall by the spirit; at the first, he was begotten of Mary after her nature; at the second, of the grave, with a nature incorruptible, glorious, and powerful—a spiritual body, or life-imparting Spirit; flesh and bones "perfected" for evermore.* This is a higher nature, and one to which few of Adam's race have yet attained. Paul styles it in Rom. i. 4, *πνευμα ἁγιωσύνης*, *pneuma hagiouunes, spirit of holiness*, an hebraical expression for *πνευμα ἅγιον*, *pneuma hagian, holy spirit*. His words are, "Jesus was made of the seed of David according to flesh: and decreed Son of God in power according to holy spirit, by resurrection from the dead." Hence, resurrected spiritual body is holy spirit; because "that which is begotten from the spirit *ἐκ τοῦ πνεύματος* is spirit"—a clean and perfect nature. Such is the Son of God now; and such will "the brethren" be, when he shall have made them *ἰσαγγελοι* "equal to the angels," or *holy spirit*.

PERSONALITY OF THE HOLY SPIRIT.

Personality is defined "the existence or individuality of any one." Now, one of "W. K's." accusations, is that we deny the personality, and consequently, the existence, of the Holy Spirit! But after reading what we have written on the humanity of Jesus, the reader will doubtless anticipate us in saying, that upon this count of his indictment, also, he is a false accuser. It would seem to be unnecessary to declare distinctly and formally that we do believe in the existence or individuality of the Holy Spirit, and that most assuredly. But in affirming this, we by no means pledge ourselves to an acquiescence in all the twaddling sentimentality of Gentile pietism about the Holy Spirit. We believe in the existence of the spirit of Antichrist; but we emphatically deny its holiness; while we admit that it is characterized by pietistic thought, feeling, and expression. *Æneas*, one of Virgil's heroes, though a pagan, was so "pious" that he is styled by the poet "*pius Æneas*." The spirit of paganism like the spirit of Antichrist, was the spirit of the flesh; and then, as now, was "the spirit that worketh in the children of disobedience." These spirits, then, are one and the same, only manifested through media modified by the circumstances of the

* 1 Cor. xv. 42-45; Luke xxiv. 39; xiii. 32.

times. The spirit of paganism, when it showed itself in the disobedience and gospel-nullifying traditions of professors in the apostolic churches, became the spirit of Anti-christ—a spirit that made of none effect the doctrine of Christ, by substituting for (or *αντι* in the stead of) it, interpretations subversive of it. This “spirit,” misnamed “christian” from its development through sanctimonious professors in the primitive churches, now reigns as the Spirit of Christendom. It palavers through the pope, cardinals, bishops, priests, clergy, and ministers of Romanism and Protestantism, in the blandest and oiliest speech, copiously interlarded with the words and phrases of Scripture, and uttered in tones the most soothing to the phrenal organs of the flesh. The living saints of its calendar, trained up in its traditions, live, and move, and have their being, in its afflations and exhalations, constituting for them an atmosphere of spirituality. It is generated by the flesh, operates upon the flesh, and gratifies the flesh; and all it has to do with the word of God, is so to construe it as to administer comfort and consolation to the flesh.

The generation of this spirit is a *natural process*, and susceptible of the following explanation: The brain, that part of the flesh which does the thinking of the man, styled by the apostle “the thinking of the flesh,” is a congeries of organs, whose motive power is generated by digestion and respiration, and distributed to their minutest particles by arterial circulation. Among these organs are certain, so congenitally endowed as to be capable of manifesting moral or spiritual results. They are styled according to the most prominent sentiment they are capable of reflecting. Thus, one is styled Veneration; another, Benevolence; a third, Conscientiousness; a fourth, Marvellousness; a fifth, Hope; and so forth. These sentiments are intrinsically blind, and incompetent to discern between the true and the false. Like all the organs, they experience pleasurable sensations in their normal exercise. The pleasurable is not derived from the nature of the individual ideas or objects of the class of images peculiar to them; but from their healthy physical exercise. The worship of a piece of wood, or the bone of a dead man, is as pleasurable to Veneration as the worship of a king, an angel, or God. It is not the object worshipped, but the worshipping action, that gratifies the organ. Every organ is excited by its own peculiar stimulus, irrespective of its intrinsic qualities. Set all the organs named into action by their peculiar excitants, and a spirit will be developed compounded of reverence, kindness, credulity, hope, con-

scientiousness, &c. When this spirit is observed in Christendom it is styled a christian and a holy spirit; in Mohammedom, the spirit of the faithful; and so forth. The particular creed is not regarded. The different creeds act as excitants, being adapted to different classes of mind. The spirit is the same, whether the creed-excitant be the Koran, the Mass Book, the Liturgy, or pulpit declamation; it is the spirit of the flesh which sings consolation to its own ignorance, saying,

For forms of faith let senseless bigots fight,
He can't be wrong whose life is in the right.

This same spirit reigns in all sects, and dwells in the hearts of all their pious ones. It is a spirit that talks a great deal about union, and grace, and love—love of souls, love of Christ, love of brethren; but the talk begins and ends in adorable self. So notorious is it that the Bible has nothing to do in the production of this “christian,” or rather, “Christendom spirit,” that when an enlightened faith is advocated as the basis of a genuine christian spirit, it reviles the principle, ignores “head religion,” and becomes marvellously enraptured with “religion in the heart,” and grace in the immortal soul!

“Religious experiences” so called, are the vagaries of this spirit of the flesh. Babies are born into sectarian families dwelling in the material mists of the Apostasy. As they grow up, they become infected with the “strong delusion” everywhere prevalent. Their Cautiousness is powerfully acted upon. They hear of eternal torments for graceless souls; they hear long and fervid “prayers” for God to give them religion; to send the Holy Ghost and fire into their heads to convert them: the spiritual atmosphere becomes intensely hot, and they begin to relax under the exalted temperature. They sleep; they dream; and spectral images scare them in the visions of their heads. They awake, and find their organs permanently mesmerized; and, knowing no better, they declare it is the Holy Ghost that has converted them, and pardoned their sins! Their infatuation is complete. They have experienced a change; and they know that the Bible has had nothing to do with it. In their case, then, they discover that “the Spirit operates independently of the word.” Of what value, then, is the word to them? They were converted without the word. They knew nothing of the kingdom when they were converted. It is therefore of no vital consequence; hence the word is laid aside as the letter that killeth, while the spirit makes alive!

Now, we believe in the existence of this spirit; we believe that it is this spirit that

converts the people ; but we deny, *toto cælo* that God, or the Holy Spirit, or the truth, have anything to do with its operations. "W. K." will see that we do not deny the personality of what he calls the Holy Spirit ; only we deny that the spirit cherished by the Apostasy is anything else than that old perverse spirit styled by John "THE SPIRIT OF ERROR," and which is always in hostility to "the spirit of the truth." The spirit of Christendom is "another spirit," as its gospel and its Jesus are "another gospel" and "another Jesus," than those preached by Paul—2 Cor. xi. 4. It is a subtle, specious, God-dishonouring spirit—it is the serpent of the flesh, and where the word of God is not intelligently and firmly grasped, well calculated to deceive and lead astray.

Speaking of those in whom "the spirit of error" is incarnate, and especially of those who under its inspiration teach its heretical theology, the apostle saith, "They are of the world ; therefore of the world they speak, and the world hearkens to them." These fleshly pietists are a part of the world, although they pretend to be great saints. They speak of it, or speak the things which its superstitious portion approves ; therefore the world, "the professing world," gives heed to and approbates their anti-scriptural sophistry. Thus they are men-pleasers, highly popular, and pass for "orthodox ;" which is an infallible sign that they are "not the servants of Christ ;" as it is written, "If I yet pleased men, I should not be the servant of Christ." Gal. i. 10. "By their fruits ye shall know them." This is a rule that never deceives. Read the addresses of the Pope, Cardinal Wiseman, the Bishops of Queen Victoria's Church, &c., to their respective clergies ; if piety and saintship are to be determined by honeyed words, and phrases tricked out with scripture finery, who more spiritually-minded and sanctified than they ? Is it possible to determine whether they are "of the world," or not, by the seeming spirit of their words ? Nay ; the cant of error is a drawing intonation of misapplied scripture phrases, which passes with the ignorant as the type of internal holiness and purity of heart ! Behold Louis Napoleon surrounded with imperial pomp sitting in Notre Dame upon his *fauteuil*, his velvet-cushioned *prie dieu* before him, near the high altar, devoutly listening to the Archbishop of Paris and his priests, singing *Te Deum* for the fall of Sebastopol ! What a spectacle of piety ; what a holy and godly creature he must be ! And yet this is but an imperial specimen of that same fleshly spirituality which reigns in the hearts of the humblest votaries of the three-fact-sky-kingdom gospel and institutions of Christendom. They all profess to be

"taught of God." The feelings and sentiments of their unenlightened hearts they attribute to the Holy Spirit ; and thus impute to God the wickedness of denying himself in teaching errors mutually contradictory of each other, and collectively subversive of his truth ! Thus, the papist, the Anglo-Hibernian, the Caledonian Kirkist, the Lutheran, Wesleyan, three-fact immersionists, &c., all profess that they are "taught of God." Does God teach one man to worship dead men's bones and ghosts, and to go to the pope's priests for absolution ? Does he teach another to protest against such practices, but to observe saints' days, and to seek congregational absolution from the lips of parochial readers of "Common Prayer ?" Does he teach others on the North of the Tweed to deny divine honors to bones, ghosts, days and bishops, and to rejoice in the ensanguined true blue of "holy league and covenant ?" Does he teach *transubstantiation* to the papists, *consubstantiation* to the Lutherans, and emblematicism to Calvinists, Arminians, and their kin ? Does he teach in his word, that "without faith it is impossible to please God ; for he who comes to him must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6—and by his spirit speaking or pathetising the heart, teach baby-sprinklers to "suffer infants to come to him" without faith in his existence and rewardership ? Does he teach the papist and Anglo-Hibernian that the sprinkling the face and signing with a cross-sign the forehead of a dark-minded infant or adult, is baptism ; and the Caledonian and his kin, that the cross-sign is the beast's mark ; and the baptists, that immersion is the only true action, and sprinkling and cross-signing are both blasphemies ; and to cap the climax, does he teach the pious and non-resisting quaker, that sprinkling, cross-signing, pouring, and immersion, are all useless carnal ordinances ; and that baptism of the heart with the spirit, is the only way of baptism in which he delights ? Yet all these sectaries profess to have the spirit ; and though bitter in their mutual anathemas, proclaim that they are all "the children of God," and the pious members of one common christianity ! Yea, this "common christianity" is the christianity of "the world" to which they belong. It is the world they love ; and therefore the world loves them ; for "the world loves its own ;" but being friends of this world they are of necessity the enemies of God ; as it is written, "the friendship of the world is enmity against God ; whosoever, therefore, will be a friend of the world, is the enemy of God."—James iv. 4. The "world" here, is that community which, though very pious, is

subject to "the thinking of the flesh"—*το φρονημα της σαρκος* styled in the common version, "the carnal mind," which is "enmity to God; for it is not subject to the law of God," and is "death" to all who obey it. This "thinking of the flesh" has a spirit peculiar to itself—"the Spirit of error;" and which is in all points opposed to "the thinking of the spirit," or "the spirit of the truth." Hence, all the dogmas peculiar to "Christendom" are false; for they are what the thinking of the flesh concludes ought to be the meaning of the Bible; and what God ought to be satisfied with from his creatures. This is the spirit of iniquity, transgression, and sin—"the spirit that now reigns in the children of disobedience;" and excludes the authority of the word of God ministered by prophets and apostles, from their hearts.

But of these pious, men-pleasing, three-fact and sky-kingdom gossellers, the beloved apostle, for himself and coordinates, expressly declares, that they are not. "They are of the world; we are of God." Yea, says Paul, "we are ambassadors for Christ; who hath put in us the word of reconciliation." "They are false apostles, deceitful workers, transforming themselves into apostles of Christ." He admitted their apparent piety, for he says, "They be transformed as ministers of righteousness;" but nevertheless, he styles them the "ministers of Satan." Against these rivals of his ambassadors, the Lord Jesus is very pointed in the epistle to the church in Ephesus. "I know," said he, "thy works, and thy labors, and thy patience, and how thou canst not bear them who are evil; and thou hast tried them who say they are apostles, and are not, and hast found them liars." Is this race of apostles or ambassadors extinct? Nay, verily. The world abounds with them; all of them claiming divine honors, and recognition as "the successors of the apostles," presumptuously avowing themselves to be the "ministers of Jesus" and "the ambassadors of Christ!" The world, which lieth under the wicked one, admits their pretensions, and confers upon them its riches and honors. But we also have tried them, as did the Ephesian believers the pretenders of their day; and have "found them liars," and "deceitful workers," "who handle the word of God deceitfully," "teaching things they ought not, for filthy lucre's sake." They are of the world, but the apostles are of God. Here are two classes of apostles; the one, which teaches for hire what the world approves; the other, which is hated of the world, because faithful unto God—John xvii. 14; xv. 19. To these, the Lord Jesus said, "All things that I have heard of my Father I have made known unto you;" "take no thought how or what ye

shall speak; for it shall be given you what ye shall speak: for it is not ye that speak, but the Spirit of your Father which speaketh by you:" "he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me;" but "he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Great indeed, then, must be the authority of the apostolic teaching—teaching that can be no less than the teaching of God. Truly might such apostles say, "We are of God;" and exhort the faithful to be "mindful of the words before spoken by the Holy Prophets, and of the commandment of the apostles of the Lord and Saviour;" for Christ makes their authority in doctrine equal to the Father's, whose Spirit spoke by them all, teaching but one system of truth from Genesis to Revelation.

Being, then, thus divinely authorized, they laid down the following rule by which it might be known; who, like themselves, were "of God," and "knew God;" and who had his Spirit, and who had it not. "*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.*" A man, then, deceives himself if he say he knows God and is a child of God, and yet speaks in opposition to, or not in accordance with, the obvious teaching of the apostles. He deceives himself if he say he is taught of God, and what he professes to have learned is contrary to their words. He deceives himself if he say he has the Holy Spirit, which is the Spirit of the Truth in his heart, and at the same time it can be shown by the teaching of the apostles that he does not understand the truth. Yea, he deceives himself with the deceivableness of unrighteousness if he say he has the Spirit of Christ in disposition, or the Holy Spirit as a gift, even though he understand the truth, if that understanding leave him in disobedience. Under all these states of self-deception, he may be very sanctimonious; talk a great deal about Providence, and grace, and love in the heart; roll up his eyes, and lift his hand in pious adoration; have the gift of prophecy, understand all mysteries, and have all knowledge; he may have a faith that will remove mountains; he may bestow of his goods to feed the poor, and give his body to be burned: he may be proficient in all these striking manifestations; but if he have not *αγαπη* love, which is "the fulfilling of the law"—the doing whatsoever Jesus commanded—Rom. xiii. 10; John xiii. 15, 21, 23, 24; and which rejoiceth in the truth, believeth and hopeth all things promised, and set forth in the teaching of God—he is as a sounding or a tinkling cymbal. "He that doth not love me,"

saith the Lord Jesus, "is he that doth not keep my sayings," to which the apostle adds, "If any man consent not to the wholesome words of our Lord Jesus Christ, and to the teaching which is according to godliness, he is proud, knowing nothing"—1 Tim. vi. 3. Shall we, then, after such averments, permit the wordy lip-service of sectarian nullifiers of the truth, to pass current without rebuke? Shall we admit that profession and principle are the same? That a man has the Holy Spirit in his heart because he talks piously, while he is ignorant of the apostles' doctrine, and consequently without true faith, and disobedient? We do not believe in the holiness of a spirit that dwells in such hearts. The Holy Spirit dwells not in those who "get religion" apart from the word of reconciliation ministered in the writings of prophets and apostles. The religion they get in this way comes not from the Spirit of God, but from the spirit of error, which reigns in the schools, colleges, and "sacred desks" of Anti-Christendom—the phrenal sentiments, mesmerically excited by the traditions of the Apostasy.

MINISTRATION OF THE SPIRIT.

But, while we condemn such a spirit as this, and the sickly piety it generates, we devoutly believe in the Spirit of God, which is holy and true. This Spirit is coeternal with God himself; is the emanation of his incorruptible substance; out of which he has generated the universe; by which he is present everywhere, and with which he pervades all things. God and his Spirit are inseparable. His Spirit is combined or "free"—combined in measure, and sometimes without. In measure, it sustains all created things in life; so that when withdrawn they perish, and man returns to dust, Job xxxiv. 14; but in immeasurable combination with sinful flesh, it is "*God manifest in the flesh*," and named "*I SHALL BE THE POWERFUL*," or *Jesus* in the Greek.

God speaks by his Spirit through prophets and apostles, therefore what they say the Spirit says. God, by his Spirit, also spake through Jesus, so that what he said the Father said; in their doctrine, therefore, the prophets, apostles, Jesus and the Father are one. God has rarely spoken to mankind by his Spirit, except through certain selected individuals. What the Spirit caused them to utter has a quickening effect upon them that believe it; therefore their words, which are also the Spirit's words, are said to be "*spirit and life*"—John vi. 63. Hence, when a man believes the truth, he believes the Spirit, "*because the spirit is the truth*"

—*οτι το πνευμα εστιν η αληθεια*—1 John v. 6; but when he rejects the truth, being faithless or not obedient, he resists the Spirit. It is absurd, therefore, for such, however pious, to profess to have the Spirit. The spirit, in a moral sense, dwells in the heart when the truth dwells there in full scriptural assurance of faith and hope, and then only.

Before the Day of Pentecost there were many believers of the truth in Judea. Jesus was "the truth and the life," and many believed in him as such, and believed also the gospel of the kingdom which he preached. They were truly pious people, who feared God, and were of good report, praying also to God alway. They had been baptized, likewise, in the Jordan, with the baptism of repentance for the remission of sins, "applauding God being baptized of John's baptism." Added to this, they were approved of Jesus, who said to them, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Are there any of the pious of our day who can put forth greater evidences of sanctity, or higher claims to the divine favor, than they? Are our contemporaries believers in Jesus? So were they; nay more, they not only believed that he was the Son of Israel's God, but they believed what he preached, which nineteenth century sectarians do not. Are these "converted?" We speak ironically; so were they. Do sectarians receive the Holy Spirit, in order that by its physical operation upon their hearts, they may be converted; or, being converted, that they may be comforted and guided into all the truth? *So did not they*, the companions of the Lord. Let the reader mark this well. We repeat, with all the emphasis that can be thrown into the words, that the saints, the personal friends of the Lord Jesus, did not, while he was with them, receive the Holy Spirit. Now, no statement is susceptible of easier demonstration, by Scripture, than this. Behold the proof. In John vi. 37, it is written, that "On the last day, that great day of the feast (of Tabernacles), Jesus stood, and made proclamation, saying, If any man thirst, let him come unto me and drink. He that believeth into me—*εις εμε*—as the Scripture hath said, out of his inward shall flow streams of living water!" What did he mean by this announcement? Hear the explanation of the apostle, who saith: "But this spake he of the Spirit, which they that believe on him *should* receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified." Thus, men are invited first to believe. The Spirit is not promised to enable them to believe, or to convert them, or to "give them religion;" but, if

given at all, it is given to those whose faith has first inducted them *εις Ἰησοῦν, into Jesus.*

But, it may be with apparent reason objected, that that was true before the ascension; but that then Jesus was glorified, and therefore now the Spirit is given. We admit that "he ascended on high, leading captivity captive, and received gifts for men," but these gifts were not to enable the recipients of them to believe on him, but were bestowed because they had "purified their souls in the obedience of the truth in regard to spirit," and therefore had become clean vessels, or fit receptacles for so holy and peculiar a treasure. The apostles were first cleansed by the word before they received the spirit—John xv. 3; and on Pentecost, the three thousand believed before the Spirit was promised to them. In short, *the Holy Spirit was only for the obedient in word and deed.* "We are witnesses of these things," say the apostles, "and so is the Holy Spirit, which God hath given to them that obey him."

There is a sense in which the Holy Spirit operated upon the minds of men to produce faith in apostolic times, which, however, does not apply to ours. *He operated as a witness.* He spoke by the apostles, and confirmed what was spoken by signs and wonders, and divers miracles, and gifts. The seeing and hearing of these things, with the organs of sense, was the operation of God upon the minds of the people; and the delivery of his testimony in this way is styled by Peter, "preaching the glad tidings with the Holy Spirit sent down from heaven," and by Paul, "speaking and preaching in demonstration of spirit and power; that faith should stand in God's power." But there is no such preaching as this now. The Spirit doth not bear witness by signs, and wonders, and miracles, and gifts now. His testimony is confined to the written word, which contains all that God has to say to men until Jesus comes again. There are no spiritual ideas or feelings in Christendom worth one cent, which are not contained in, or produced by the written word. All else is spurious, and exhales from the flesh, like the spirituality of ghost-seers, and seekers of the dead. "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

The faith-producing power resides in the testimony. Hence, Paul went to Corinth to "declare the testimony of God." *No testimony, then no faith.* But this proposition makes sectarians mad; because they know that their piety and the thing they call "faith," has nothing to do with the Spirit's written testimony. This makes them so zealous for

their traditions about spirit. Explode these, and you leave them naked infidels; for confessedly the Bible is to them a sealed book. "The Spirit," "the testimony," "the truth," "the word," in regard to sinners, are but different phrases expressive of the same converting, or faith-producing power. By this, and not by a physico-spiritual operation upon the brain, with or without the word, does God beget men and women as sons and daughters, to be a kind of first-fruits of his creatures. Speaking of the Father of lights in relation to this matter, James saith, "Of his own will begat he us *by the word of truth*, that we might be a kind of first-fruits of his creatures;" of whom Peter also as one of them, saith, that they were begotten by the word of God, which as good news was preached unto them. James i. 18; 1 Pet. i. 23-25.

When these people's hearts were purified by belief of the testimony ("with thy precepts thou hast quickened me;" "the entrance of thy words giveth light,") some of them became recipients of the Holy Spirit, or "spiritual gifts." They were not bestowed upon all; but upon obedient persons, having certain natural and moral attributes, qualifying them for a proper use of the gifts. The Spirit was given, not for their own private advantage, but for the profit of all the members of a particular heritage. Those who had received the gifts by the imposition of hands and prayer, became *ὁ πνευματικοὶ* *hoi pneumatikoi*, the pneumatics, or spiritual men, of the church; while those who received them not, "occupied the room of *ὁ ἰδιώτης* *ho idiotēs*, the unlearned,"—unlearned, not in the doctrine of the kingdom and name, but in the foreign tongues spoken by those who had the gift of tongues, &c.—1 Cor. xiv. 13-16. The gifts were imparted to those who were spiritualized by them, that they might be "perfected for the work of the ministry, in order that they might build up the body of Christ." In those days, saints were not sent to college to be educated for the ministry. Neither, indeed, are they now; for the striplings that frequent those dens of stale divinity are not saints. The ministry of God's heritages was "THE MINISTRATION OF THE SPIRIT," through certain approved and qualified saints, styled, "apostles, prophets, evangelists, pastors, and teachers," "overscers and servants;" among whom were distributed "diversities of gifts," "differences of administrations," and "diversities of operations;" distinctively named, "the word of wisdom," "the word of knowledge," "faith" for signs and wonders, "gifts of healing," "the working of miracles," "prophecy," or speaking to edification, and exhortation, and comfort; "discerning of

spirits," "kinds of tongues," and "the interpretation of tongues." Here were nine distinct gifts of the Holy Spirit; and all that possessed them could give indisputable evidence to others that they had them; *which modern pretenders to the Holy Spirit cannot do*. The spiritual and temporal affairs of God's heritages were ruled by ministers thus endowed; so that they could be addressed in truth, as those "whom *the Holy Spirit* had made overseers over the flock, to feed the congregation of the Lord which he had purchased with his own blood." It was from among these ministries that grievous wolves not sparing the flock were to arise, speaking perverse things, to draw away disciples after them. In process of time they arose abundantly, as Paul predicted; and from the perversities they established have fructified those ministerial shams which pertain to the Roman and Protestant sectarianism of the Apostasy.

The "Ministration of the Spirit" placed by the Lord Jesus in "the heritages" shone forth in each of them. The Spirit was the holy oil which supplied the lamps of the stembody and its branches. Hence, each "heritage" was a seven branched light-stand burning with holy spirit-oil. For this reason, the seven congregations of Anatolia are styled in the Apocalypse, "seven light-stands" *λυχναί*; "in the midst of which," Jesus says, he walked. Reader, consider what a luminous spectacle it must have presented to the faithful eye of an observer, surveying the Roman Habitable, and beholding these spirit-light-stands, like cities upon lofty hills, shining in a multitude of its towns and villages, continental and insular! Was that a dark and gloomy era? So large a portion of earth had never shone so bright before; truly, therefore, might an apostle exclaim, "the darkness is passing away—*παρῴσται*—and the true light now shines."—1 John ii. 8. But, from contemplating these spirit-lights, turn and view the more extended habitable of the nineteenth century. Dost thou now, O reader, behold an illuminated world? Where are the heritages enlivened by the spirit shining forth on a retiring darkness? You behold ministrations in abundance on every side; but where in the midst of them all do you discern the "Ministration of the Spirit?" You see multitudes of pretenders to spirituality in person and administration; but the thing, the reality, where is that? If thy vision be enlightened by the word, canst thou perceive aught but darkness visible, a darkness that may be felt? The children of the night, blinded by the flickering of "the light within," that rushlight of the flesh they call "the spirit," do not judge thus of their "living age." With them its light is a blaze

of glory, shining more and more to the perfect day; when telegraph wires, and iron-roads will belt the globe, and Anglo-Saxonism will control the destinies of mankind! This is their glory, which takes no account of Jehovah's oath which he sware to David, saying, that his son should have the nations for his inheritance, and earth's utmost bounds for his possession. Thus, "the true light" that shone so brightly in the days of John, has passed away; and the prediction of Isaiah obtains, who testified that, when Zion should arise and shine, because her light had come, and the glory of the Lord had risen upon her, "darkness should cover the earth and gross darkness the people." This is the true condition of Christendom at the present time. Its language, however, is, "I am rich and increased in goods, and have need of nothing;" thus, it knows not that "it is wretched, and miserable, and poor, and blind, and naked." Being unconscious of disease it seeks no relief; but hastens blindfold to its doom.

The ministration of the Spirit was established in a hierarchy provisionally appointed. The members of the hierarchy were not all of the same rank. Though all brethren in Christ, some of them held more elevated and important positions than others. Those who ranked *first* were apostles; *secondarily*, prophets; *thirdly*, teachers; *after that*, miracles; *then*, gifts of healings, helps, superintendents, diversities of tongues. Thus, the ministry of the word was first, the confirmation of the word next, temporal affairs after that, and tongues, so much coveted, last in honor and degree. But this hierarchy was not intended to be permanent. It was to continue only until perfection should come.—1 Cor. xiii. 10; Eph. iv. 13. The age of the apostles was the childhood, youth and manhood of the "one body." This body attained the perfection of manhood when all its members came "into the unity of the faith, and of the knowledge of the Son of God." This "unity" was perfected when the Lord sent them a revelation of the times and seasons, by his servant John.—Rev. i. 1. The faith and knowledge were then summed up in what we now call the Bible, which came to supersede the "Ministration of the Spirit" in a hierarchy. Spiritual gifts were withdrawn, and "faith, hope and love" alone remained. Thus, "that which was in part was done away." Spiritual gifts had answered their purpose. They had enabled Christianity to strike its roots deeply into society, so that no power could eradicate it entirely. God had presented his heritages with a complete book; and he now said to them, "testify," "overcome the great red dragon by the blood of the Lamb,

and by the word of your testimony, and love not your lives unto the death."—Rev. xii. 11. This injunction many faithfully obeyed; for in the fifth-seal period of their conflict, they were in a remarkable degree "slain for the word of God, and for the testimony which they held;" for in that persecution, of ten years' duration, the Roman emperor, concluding that Christianity could not be suppressed while they were in existence, did his utmost to exterminate every copy of the sacred writings extant. Many delivered up their copies to save their lives, and were consequently stigmatized by their brethren as *Traditors*; but multitudes jeopardized life, liberty, and estate rather than be guilty of so vile a thing. From that time to the present, the policy of the beasts, their image, and the dragon, has been to suppress the Bible. It is the policy, likewise, of all in whom their spirit reigns, if not to suppress it, to cause it to be interpreted by rules that will prevent it testifying against their "vested interests." While Protestant Bible Societies diligently multiply and circulate the Scriptures in all parts of the earth, "Protestant divines" teach that the spirit gives religion without an understanding of it, and that it is for the most part unintelligible. This teaching is almost as effectual in excluding it as the decrees of princes who proscribe it from their dominions. The Bible, intelligently read by the people, if they were hearty in their convictions, would break up every sect in Christendom. But there is no fear of this result. The leaders of the people have brought the Bible into neglect and disrepute by their mar-text abuse of it. They have taught the people to say that anything, the most contradictory, can be proved from the Scriptures; for the clergy of all sects teach that their mutually destructive theologies are all taught in the Bible! It has, therefore, just come to this: that the doctrine of the Scriptures is acknowledged so far as it comports with the stereotyped creed, and where it does not sanction this, it is to be understood as signifying something else than what the words declare.

In the ministration of the Spirit by a hierarchy, the "faith and knowledge" were distributed in the preaching, teaching and exhortation among apostles, prophets, evangelists and teachers; but when perfection of manhood, "the measure of the stature of the fulness of Christ" was obtained, this distribution ceased. Bible unity of doctrine is now all-sufficient for making men wise to salvation, purifying their hearts, and reducing them to obedience. Read what Paul says upon this point, in 2 Tim. iii. 15-17. The spirit dwells in a man, by this doctrine,

believed and obeyed. Where the doctrine is not, the Spirit is not; but where the testimony concerning Christ dwells richly in a man, in all wisdom, and he teaches it faithfully, the spirit ministers by him, and says, "come." In these times, we have no faith in any inspiration that comes in any other way than by the truth believed. It is all delusion talking about having the Spirit, and being at the same time ignorant of the truth. The Spirit does not dwell in dark and dirty places.

In the days of the Apocalypse, the seven churches of Anatolia were becoming thus defiled. They had left their first love, they were infested with the disciples of Balaam, and the adherents of Jezebel; death had overshadowed them, debility had seized upon them, and lukewarmness paralyzed their enterprise. The Lord Jesus, who walked among them, saw that apostasy was establishing itself in their midst. He accordingly threatened them with various evils he would bring upon them, if they did not change their minds, and return from their misdeeds to the position from whence they had fallen. Among these threatenings, was the very remarkable one, namely, that *the hierarchical ministration of the Spirit should be removed*. Thus, to "the angel," or hierarchy of the Ephesian heritage, one of "the stars of his right hand," he says, "Remember from whence thou art fallen, and change thy mind, and do thy first works, or else I will come unto thee quickly, and will remove thy light-stand out of its place, except thou repent." As Paul had foretold, men had entered into the Ephesian hierarchy, saying they were apostles, but were not so. They acted perversely, teaching the doctrine, and doing the deeds of the Nicolaitans, which were hateful to the Lord. We have no means of knowing whether his exhortations to repentance were regarded or not. If they were, it was probably but a fitful and transient reformation. Those in the church who had tried these self-styled apostles, and found them liars, would, doubtless, redouble their efforts to eject them, and to suppress their heresies, on receiving from the Patmian Exile, the Lord Jesus' approbation of the stand they had taken. But experience teaches, that when evil sets in, the resistance of faith is sooner or later overcome; for, though truth is mighty, righteousness will not prevail in Churches or States, until the presence of the Lord shall intimidate the vile. This experience is illustrated by the fate, not only of the seven Anatolian congregations, but of all the Lord's heritages planted by the Spirit in the primitive ages. In all the Roman habitable not one remains. Smyrna, Thessalonica, Athens, Philadelphia,

Pergamos, Thyatira, Sardis, &c., still exist, but, as containing lights for the illumination of the surrounding darkness, they exist no more. The fate of Ephesus and Laodicea, uninhabited ruins, is the type of Christianity in those once populous and divinely-favored cities. The Lord's threat is an accomplished fact throughout the habitable. The light-stands have been removed, and the lights extinguished. Roman, Greek, and Protestant hierarchies lord it over the countries, but they are carcasses without life, ecclesiastical corporations of "mockers, who walk after their own ungodly lusts, sensual, and without the Spirit.—
 Jude 19

From this view, then, of the Spirit in conversion, administration, and gift, it is evident that we are not to be imposed upon by pretenders. If *Mynheer d'Esprit* come to us, and testify that the Spirit of God converted him, we ask him what he knows about the kingdom of God? If he tell us that the church is the kingdom of grace, and beyond the skies the kingdom of glory, we know that he is self-deceived, that the Spirit has had nothing to do with his "conversion," for the Spirit, being the truth, converts men to the truth, and not to falsehood. If *Signor Baptiste* declare that he "got religion from the Spirit," and at the time knew nothing of the prophets, we know that he is self-deceived; for the Spirit preached the prophets by Jesus and the apostles. If *Herr Factus Campbello* say that he received the Holy Spirit when he was immersed, and yet have no more wisdom, knowledge, faith, hope and love than before he went into the water, we know that he is self-deceived; for the Holy Spirit was never given unattended with results. If *Domine Millerismus* affirm that he is converted, and has the Spirit in his heart, and at the same time makes a bonfire of all the promises, and denies, consequently, the restoration of the Jews to the holy land, we know that he is self-deceived; for the Spirit dwells not in hearts that rebel against his testimony as false. If my *Lord Orthodox* say that he also has the Spirit, and yet has never yielded obedience to the faith, we know that he is self-deceived; for the Holy Spirit when given, abode only with the obedient. And what shall we say more? Time would fail us for enumerating the instances of self-deception. "The pious" practice upon themselves in matters concerning the Spirit. Our experience is that they who talk most about "the Holy Ghost," when tried by the Word, are they who have it least. They mistake their own flesh-pleasing, spiritual pride for the Spirit of God within them. Hearts inhabited by God's Spirit rejoice in all the truth, "because the Spirit is the

truth;" but they who rejoice in history, but are ignorant or sceptical of "the promises," be they ever so pious of tone, face, or phrase, stand they ever so high in the minister's grace, the bland and complacent spirit that makes them "feel so good" is the "Spirit of Error," ever and anon most congenial to "simple flesh." Our conclusion, then, is this, that they who receive the truth, receive the Spirit in receiving the truth, and that the measure of the Spirit enjoyed is that of the truth believed, and intelligently and heartily obeyed. An ocean of free spirit could not produce more acceptable and highly spiritual Christian results than this: "This is the victory that overcometh the world—our faith."

President Campbell and the Herald.

IN the March No. of the *Millennial Harbinger*, to which our attention was called by some friends while in Kentucky; and under the general caption of "*Editorial Notices*," p. 175, we find the following pretty specimen of presidential veracity and good taste!!

"JOHN THOMAS, M.D.—The celebrated Dr. Thomas, of annihilation fame, has sought to scandalize us for not paying him for his 'Herald of the Future Age.' He has published his bill against us. This is in good taste with his *materialism*. If he will pay us for the series of years he has been receiving our *Harbinger*, mailed to him every month since first his name was on our books, we shall send it back to him in more than full payment for his unread, and, to us, unreadable scepticism on the subject of *everlasting* punishment, in an *everlasting impossibility* of being punished, because they are not in existence!! A luminous herald, indeed, of the coming age of nonentity!!"

In the small compass of the above are the following misstatements, which look very much like intentional falsehoods, uttered where the President of Bethany College may safely slander his neighbor without fear of being exposed to the contempt of righteous men: for his Machiavellian policy in relation to us and the things we advocate, is, to say what he pleases against us and them, without permitting a word to appear in his pages from our side. This is very contemptible; but quite in keeping with the organization of a man whose ambition is not controlled by conscientiousness. See his phrenology by Mr. Fowler. But to the misstatements. He says—

1. That we seek to scandalize him;
2. That we have received his *Harbinger* for a series of years;

3. That he has mailed it to us every month since first our name was on his books ;

4. That we teach everlasting punishment in an everlasting impossibility ; and,

5. That our periodical is the herald of a coming age of nonentity.

1. We deny that we have sought to scandalize him in publishing a bill against him. As our readers know, we have several times complained of his discourtesy in receiving the *Herald of the Future Age*, and "*Herald of the Kingdom and Age to Come*," and sending us no *Millennial Harbinger* in return. We have remarked, as is known, that we would send on the money for the Harbinger, but that we did not like to pay two dollars a volume for what we esteemed mere Gentile twaddle, and to send the Herald too. We thought this paying too dear for a penny trumpet ! Nor did we think Mr. Campbell would send us the Harbinger even for double pay, remembering that he had said to a friend of ours, that he "wanted nothing to do with Dr. Thomas ecclesiastically, politically, or in any other way."

Our forbearance towards him has certainly been very great and disinterested. We had said nothing about payment until we found him incorrigible. We have all along been seeking to convert him, not to scandalize him—to convert him to the gospel of the kingdom which Jesus, and after him the apostles, preached ; to make him courteous and polite ; and if possible an honest and truthful man. But in this laudible endeavor we have totally failed, as we must of necessity do in all similar cases ; for where a man will neither read nor hear, all the avenues to his understanding are closed, and the dominion of Satan over him remains intact.

He has scandalized himself, by his pettiness and paltry policy against the truth we advocate, which he dare not honorably and fairly discuss with us in the pages of his pseudo-Millennial Harbinger. He dare not permit his readers to peruse both sides of the questions at issue between us. He can be defiant and courageous against non-Campbellite Sectarians ; but against our feeble and contemptible few, armed only with the law and the testimony, he is too cowardly to enter the lists in fair and open combat. This is a great scandal to so boastful a Goliath ; and ought to make the whole army of Philistines, whose champion he is, hide their diminished heads in the bottomless abyss of mortification and shame. Will they not compel their stalwart and gigantic chief to give us battle ? Will they not fix

bayonets, and prick him on to the fight ? Will they not charge him in honor's seat to toe the mark, while we meet him on his own ground with a pebble from the brook ? Alas, how are the mighty fallen ! How is Goliath scandalized !

2. It is a positive falsehood for President Campbell to say, that we have received his Harbinger for a series of years. The last paper we have received from his office was his "*Extra on Life and Death*," published Dec., 1844. From 1839 to that date we resided in Illinois, and never saw the face of his paper during that time. From 1844 to 1848, the period we lived in Richmond, before our visit to Britain, no Harbinger was received. From May, 1847, to Nov., 1850, we were absent from the United States, during which also none was received. From Nov., 1850, to Dec., 1852, we sojourned in Richmond. Now all this series of years from 1844 to 1852, eight years, our letters and papers were deposited in the letter-box belonging to Mr. Richard Malone, with whom we boarded ; and as he was a regular visitor at the post-office at mail hours, he kindly saved us the trouble, and brought out our papers, &c., at evening. He knows that the M. Harbinger, with the exception of the Extra now before us, never was received. From Dec., 1852, to Dec., 1856, we have lived at Mott Haven, and not a single Harbinger has been received. Here is a total of seventeen years, during which only one number of the Bethany Millennial Harbinger has been received. But Mr. Campbell says we have received it. We deny it. During that time our post-office has been changed seven times. Now if he knows we have received it, he can, doubtless, specify at what offices it has been received ! He cannot do this ; and he knows he cannot establish what he says. We have been desirous of receiving his paper, that we might know the politics of his sect. We wished to take note of its downward course, since he first began to kick against the goads ; but its non-reception has in some measure prevented us. On no other ground do we feel any interest in its traditions ; for Campbellism we know in all its details, and know, too, that it is a superficial, anti-christian, and unscriptural device.

3. His excellency of Bethany declares, that he has mailed his paper to us every month since first our name was on his books ! This is possible, but by no means probable. Our name was first inscribed on his books in 1834 or '35, about twenty-two years ago ; and in seventeen of these we only received one ! He admitted to a friend of his, when in Canada last, that he received the Herald ; and in-

deed admits as much in his "Editorial Notice," in styling it "unreadable scepticism." If he had not received it, how could he form an opinion of its matter! But he says the Herald is unread by him; how, then, does he know whether the matter be scepticism? But he judges blindly. He condemned Elpis Israel without reading it, as he insanely confessed; and he judges of the Herald by the same rule!

He received the Herald, then; is it not therefore extraordinary, if he really mailed the Harbinger for seventeen years, that only one should come to hand, and he a postmaster too? There is no evidence before us to prove that he did mail it, but his own assertion; and with us the assertion of a man who condemns a book before he knows what it says, is utterly valueless and unreliable. We do not believe he mailed them; for if he had, some of the 204 monthly issues would certainly have come to hand.

4. We teach no such thing as he imputes to us in this item. He stigmatizes what he either cannot, or will not, or does not, understand. He is as palpably ignorant of the damnation as of the salvation, taught in the Scriptures. A man that ignores Moses and the Prophets, and believes not *all* they have said, is styled a "fool" by the Lord Jesus—Luke xxiv. 25. What can such an one know aright? Let him reflect on this, and make the application.

5. This is as false as number 4. The Age we herald a nonentity! It certainly does not exist now; if it did, it would not need to be heralded. Was "the acceptable year of the Lord" preached or heralded by Jesus a nonentity? As much so as the age we preach; for they are the same. But the kingdom and its age are things too high or heavenly for so blind a Nicodemus as he at Bethany! EDITOR.

Nov. 1, 1856.

Analecta Epistolaria.

Leavened Bread, and Mode of Worship.

Dear Brother—You will, I am sure, rejoice to hear that the word sown by you when here in July last, did strike home to some honest, earnest, hearts. Bro. Scott, of Paris, assisted five of the number in rendering obedience to the faith by immersion, predicated upon an intelligent and sincere belief of "the things concerning the kingdom of God and the name of Jesus Christ;" and speaking at the water with very considerable effect. We have met every Sunday since, and are not without hopes of having others

yet added to our "little flock." I have great faith in the formative and conservative power of the truth.

Doubts occur in some minds about using leavened bread at the Lord's Table on the first day; a few hints from you on this point, and on the general mode of your weekly meetings in New York, would be very acceptable, as we are all neophytes comparatively herein.

Trusting that your health has improved, and that you have been enabled to "hold forth the word of life" with your wonted degree of zeal and power in Virginia and the "Monumental City,"

I remain, dear brother,

Sincerely yours, in the one hope,

JOHN COOMBE.

Toronto, C. W., Oct. 24, 1856.

The Mosaic law was the *μορφωσις*, or "representation of the knowledge and the truth" (Rom. ii. 20)—the *σκια*, or "shadow of the future good (or heavenly) things, not itself the image of the things," (Heb. x. 1; viii. 5.)—the *υποδειγματα*, or "patterns of the things in the heavens," not "the heavenly things themselves" (Heb. ix. 23): for the *σωμα*, or "corporate substance is of the Christ." Col. ii. 17. That, namely, which is constituted of the good, the true, and the heavenly, pertaining to him in all his relations.

Unleavened breads were representative, shadowy, or typical things. They represented "purity and truth." This is apparent from the apostle's allusion to them in 1 Cor. v. 8. "Christ our Passover," says he, "is slain for us; therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness; but with the unleavened (cakes) of purity and truth." When therefore the law saith, "Thou shalt not offer the blood of my sacrifice with leaven" (Exod. xxxiv. 25), we have a typical enactment before us, which was fulfilled in the letter by offering the blood with dough baked before it was leavened. This observance was an element of the typical righteousness of the law, which was to be "fulfilled" by those "who walk not after the flesh, but after the Spirit." (Rom. viii. 4.) If a Christian drink of the Lord's cup, not discerning the Lord's body, or with malice and wickedness he eats and drinks condemnation to himself; and does not "fulfil the righteousness of the law;" but on the contrary, "offers the blood of Jehovah's sacrifice with leaven," which is death. To eat bread and drink wine at the table of the Lord is to "offer up spiritual

sacrifice." This offering is "acceptable to God through Jesus Christ," 1 Pet. ii. 5, when offered, not in the letter, but in the spirit of the law. The letter of the law is, "Thou shalt not offer the blood of my bulls and goats, heifers and lambs, with fermented bread;" but the spirit of the law, "Thou shalt not eat my flesh and drink my blood with malice and wickedness; or thou shalt be guilty of the body and blood of the Lord." John vi. 53-58; 1 Cor. xi. 27. We conclude, therefore, that the quality of the bread matters not, so that we eat it in purity and truth, discerning the Lord's body. To strain at the quality of the bread and wine, is to Judaize; and to eat unleavened bread and drink unadulterated wine with the old leaven, or the leaven of malice and wickedness, is to swallow a camel. We walk by faith, not by the five senses. The quality of our meat or drink commendeth us not to God, 1 Cor. viii. 8; but the fulfilling all righteousness witnessed by the law and the prophets. Matt. iii. 15; Rom. iii. 21. In doing thus, "we worship him in spirit and in truth." John iv. 24.

As to the general course of things in our weekly meetings in this city, it is about as follows: The brethren being assembled, the brother whose duty it is to preside, takes the chair at the appointed time, and invites 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 brother presiding invites 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 begins. A portion is read from each of these four divisions; namely, *first*, 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 brother presiding distributes the reading among the best readers, (at least it is desirable so to do, that the word may be read correctly,) reading a portion also himself according to his discretion. The four divisions are each read continuously on Lord's days, beginning with the first chapter of Genesis, the first Psalm, the first chapter of Matthew, and the first chapter of Romans. This constituted the regular reading of our first meeting; the second chapters of these books, of our second; and so on till we read through the Bible publicly. After reading, a contribution is taken up from the brethren to defray whatever expenses may be incurred in carrying out the objects of our associa-

tion, which are to "make known the manifold wisdom of God" in the city of New York; and to help the poor in Christ according to its ability. The recognition of visitors in the faith, and the acknowledgment of brethren recently immersed, are attended to at this juncture. Singing as before.

After this, the brother presiding proceeds to the breaking of bread, any brother he may call upon being the medium of its distribution. He reminds his brethren of what it celebrates—the love of God in Christ; the self-sacrifice of Jehovah's King, the Mediator of the Abrahamic Covenant, better than the Mosaic, being founded upon "better promises;" their deep indebtedness to him as the justifier and sanctifier of the ungodly; their glorious inheritance as children of the covenant, and joint-heirs with Abraham and his seed, &c. He then gives thanks for the things memorialized by the bread, or invites some other brother so to do. After its distribution he proceeds in like manner with the wine. A psalm or paraphrase is then sung.

Breaking of bread being finished, he states how much time remains till the close of the meeting, and that it can now be occupied by exposition of the word to the edification, exhortation, and comfort of the faithful. At this stage of the meeting, it is well to remember (especially if strangers be present) the saying of the royal preacher, "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 anything before God; for God is in heaven, and thou upon the earth; therefore *let thy words be few*. For a dream cometh through the multitude of business; and a fool's voice is known by a multitude of words." Eccles. v. 1-3.

The Apostle James hath also said, "Be swift to hear, and slow to speak, slow to wrath." Yet it was said to certain of old time who were "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 should be done *without debate* "to the edifying of the church," or not at all. Hence the apostle saith, speaking to the prophets, "Seek that ye may excel to the edifying of the church;" and to all "members in particular," he saith, "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 and comforting character, founded on the testimony of God. They, therefore, who attempt to edify the church should first call its attention to some portion of Scripture by reading it. Its interpretation should then be given, if not in itself sufficiently clear. Being sure of its meaning, it should be brought home to the hearts of all in words of kindness for edification and comfort.

Lastly, prophesying upon these principles being finished, the meeting is closed by singing and prayer. This course of things may be succinctly stated as follows :

1. Singing ;
2. Prayer ;
3. Singing ;
4. Scripture Reading ;
 - a. From Genesis to Job ;
 - b. " Psalms to Malachi ;
 - c. " Matthew to Acts ;
 - d. " Romans to Revelation.
5. Contribution ; and Receptions, if any ;
6. Singing ;
7. Remarks by presiding brother in reference to the breaking of bread ;
8. Thanksgiving with the bread ;
9. Breaking of the loaf and distribution ;
10. Thanksgiving with the cup ;
11. Distribution of the Cup ;
12. Singing ;
13. Exposition of the Word to edification ;
14. Singing ;
15. Supplications, prayers, intercessions, and giving of thanks, for all in authority ; that the saints, whosoever they may be, may lead a quiet and peaceable life in all godliness and honesty.
16. Dismissal by invocation of blessing.

The above is submitted to the brethren in Toronto and elsewhere, as a decent and orderly course ; and as approximating as nearly as possible the apostolic method in the absence of spiritual gifts. We think that brethren intelligent in the Scriptures might fill up such a programme acceptably to God ; and greatly to the edification of themselves, and of all that hear them.

Nov. 1, 1856.

EDITOR.

Letter from the Church in Halifax, England

BELoved BROTHER THOMAS,—Grace, mercy and peace be multiplied unto you, from God our Father, and from our Lord Jesus Christ.

The brethren in Christ meeting in assembly, in Halifax, send unto you greeting, by our beloved brother George Wilson, who this week leaves the shores of England for America. We cannot allow the present op-

portunity to pass by without taking advantage thereof, to convey to you an expression of our deep-felt gratitude for the many spiritual benefits which, under God, we have received from the perusal and study of the various works edited by your own hand. We rejoice greatly that through your instrumentality we have been brought to a knowledge of the truth as it is in Jesus. None of our number have had the pleasure of personal intercourse with you ; but your published works have found their way to our town, and have been blessed of God, in turning some few into the path of life, and away from the follies of superstition and paganism in which they had been trained. We have found a sure hope in the Gospel, and have been enabled to lay hold of the same. At our commencement we were few, and comparatively weak in the faith ; in due course we became wiser and stronger, inured to fight, and have been in some small measure enabled to communicate to others the light which ourselves had received. In some cases the truth hath been received, and hath made the recipients thereof free ; in others a deaf ear has been turned towards us. We number now about sixteen persons, who have put on the Lord Jesus by immersion into his name, in hope of the kingdom of God ; others are soon expected to be immersed. Several have been separated from us by death and removals ; and it is with deep sorrow that we part from our beloved brother, George Wilson, who is now about to sojourn on your side the Atlantic. We feel, however, abundant pleasure in testifying to his unwearied efforts to spread the fame and praise of the name of Christ ; in labors he has surpassed us all ; he has been a blessing in our midst, and one whose example and precept has been worthy of our imitation. We commend both him and you to God, and to the Word of his Grace, who is able to build you up, and to give you an inheritance among all those who are sanctified. Our dear brother will furnish you with any particulars you may wish for, as to our progress and movements as a church. We need hardly say that our love for you is ardent. We love you as a brother, we love you as a father, and none would rejoice more than ourselves to see you over in England, which privilege we hope to have. But whether we ever meet in this mortal or not, we hope to meet you in the immortal state, and to share with you the kingdom of our Lord Jesus Christ. May God preserve us unto his coming. Amen.

I am, dear Brother Thomas, yours on behalf of the church at Halifax,

DANL. BAIRSTOW, JR., Cor.

Aug. 24, 1856.

A Literal Translation Sought.

DEAR SIR,—I am encouraged to apply to you concerning the following matter, by the assurance of a friend that you would take pleasure in rendering such assistance as I wanted :

I wish to know what is the exact translation of the word rendered, "ΜΟΙΤΗ KNOW," in John xvii. 3. ("And this is life eternal, that they ΜΟΙΤΗ know thee the only true God, and Jesus Christ whom thou hast sent.") As it stands, it gives no certain sound ; and I thought that perhaps the sign of the mood and tense of the verb might throw some light upon it. If you could also give a literal translation of the verse, with. out much trouble, I should be much obliged.

Hoping that your health is better than it was when you were in Milwaukee, I remain yours truly,

L. W. WILLAN.

Pewaukee, Waukesha, Wisc.,

Sept. 22, 1856.

✎ The original words are *ἵνα γινώσκωσι*, the exact rendering of which is, *that they may know*. The verb *γινώσκωσι* is the third person plural, present tense, subjunctive mood, and governed by the conjunction *ἵνα*, that, or to the end that. The literal rendering of the passage is, "O Father, the hour hath come ; glorify thy Son, that thy Son may also glorify thee, when thou givest to him the dominion of all flesh ; that all which thou hast given to him, to them he may give age-life. And this is the age-life, that they may know thee, the only true God, and Jesus (the) anointed whom thou sendest. I glorify thee upon the earth : I finish the work which thou hast given to me that I may do (it). And now, O Father, glorify thou me nigh to thyself for the glory which I was possessing with thee before the existence of the world."

Such was the utterance of the Spirit of the Father by the mouth of Jesus. A few citations from other parts of the record will show the sense in which the Spirit spake the words, "that they may know thee the only true God, and Jesus the anointed whom thou sendest."

1. Peter said, "Thou hast *the words* of eternal life : and we have believed, and have knowledge that thou art the Anointed, the Son of the living God." John vi. 68. Thus, the apostles believed the words of eternal life spoken by Jesus ; and knew also that he was what he claimed to be. Hence they knew the only true God and Jesus, whom the world did not know.

2. "No one knows who the Son is, except

the Father ; and who the Father is, except the Son, and *he* to whomsoever the Son may be willing to reveal *him*." Luke x. 22. Thus, the Son revealed the Father to his disciples, (John xiv. 7-11, 22-24 ; xvi. 29, 30,) but not to Herod, Pilate, and their confederates. Hence, also, the Father and the Son are manifested or revealed (John xiv. 22-24,) for the knowledge of them who are foreknown (Rom. viii. 29,) in the words and sayings of Jesus contained in his teaching, "which," says he, "is not mine, but the Father's. And if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

3. "The world by *its* wisdom knew not God," 1 Cor. i. 21 ; and, "though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16. Hence, the knowledge is a doctrinal and preceptive knowledge of the true God and Jesus, as a basis of eternal life : as it is written, "Blessed they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. And,

4. "Hereby we do know that we know him, if we keep his commandments, 1 John ii. 3 ; and "he that knoweth God," saith the same authority, "heareth us," chap. iv. 6 : "and this is the testimony that God gives to us eternal life ; and this life is in his Son. He that hath the Son hath the life ; and he that hath not the Son of God, hath not the life : " and this life is "*through his name*," which they only can receive who "believe the things concerning the kingdom of God, and the name of Jesus Christ," and are united to it by baptism, both men and women. 1 John v. 11, 12 ; John xx. 31 ; Acts viii. 12.

EDITOR.

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The Truth in Lawrence, Mass.

RESPECTED BROTHER THOMAS,—I have been thinking of writing to you for some time, and giving you a slight account of the progress of things pertaining to the kingdom which we are earnestly looking for to be established in Palestine. We now number four who have been immersed into the "one faith," having the "one hope of the calling," even "the hope of Israel." Our hope is so different from that entertained by the hirelings of the day, and their legion of dumb spirits, that the treatment we receive is anything but agreeable ; but then the Master has said, "it is enough for the disciple to be as his Lord." Knowing how he was treated we are not disheartened, nor cast down, but press on in the hope of reaping if we faint not. I said there were four of us who had

obeyed the gospel. Sister B—n, whose zeal and ardor in the cause should put to the blush many of the brethren who have the means to aid the cause they profess to be interested in, and love so well. But every one must stand upon their own base, so there I leave them. My wife and my unworthy self are trying to "work out our salvation with fear and trembling;" but are often led to feel, as did Paul when he exclaimed, "who shall deliver me from the body of this death!" We are thankful that we have a great High Priest who was touched with our infirmities, and is able to keep us if we put our trust in him. The fourth is a Miss C. B—y, who the Baptist believers in sky-kingdomism were very sanguine, until very recently, would be numbered within their pale; but through the instrumentality of Miss B—n she has escaped their toils. She was induced to take that *one-idea* paper, the so-called *Bible Examiner*, through which she learned she did not possess an "immortal soul" looking out of the body, viewing the landscapes of nature, and capable of existing independently of flesh and blood. She also learned that Christ is he who will give eternal life at the last day. This is what friend Storrs calls the *gospel*. About two months ago her attention was called to the gospel Jesus preached; and to what Paul says about the gospel of the kingdom, and the hope of Israel. She was enabled to see that Friend Storrs', and Jesus' and Paul's definitions of the gospel do not agree: and concluding that they knew best what the gospel is, she came to believe in "the covenants of promise" made to Abraham and David, through the assistance of Sister B—n, and the reading of *Elpis Israel*. (Sister B—n says it is too bad she can't have a copy of *Elpis Israel*.) Miss C. B.'s parents, her mother especially, were very much opposed to her believing and obeying the gospel. I had almost given up hope in her case; but she came out clear, and of her own accord asked Miss B. if she thought I would assist her in obeying the gospel. She told her she expected there would be no objection on my part. I was then on a visit in New Hampshire. On my return I saw Miss B., who said it was her desire to obey the command of Christ; and accordingly we both went down into the water. Without, therefore, going into any more particulars, you may see that the truth is gaining ground even here. There are some others in this place styling themselves "Age to Come Believers," mere milk-and-water theorists, however, bleating forth the gospel-nullifying traditions of Elder Marsh & Co.

But now we want to know if you can come to Lawrence, and give us some lectures

on the truths of the Bible, that the people here may have the gospel preached to them. We don't ask you to come on your own expenses. We will provide for them, and pay you for your labors. We will do the best we can. We should like to hear from you on the subject at your earliest convenience.

What I mean by paying you for your labors is, we suppose your body is constructed similar to our own, and requires to be fed and taken care of as well as ours. We are among "the poor of this world," but we mean to do all we can for the spread of the truth. We shall be able to pay your expenses, and have a surplus for you too.

Yours, in hope of the kingdom,

HORACE M. CHASE.

Lawrence, Mass., Oct. 13, 1856.

✂ We shall try to visit Lawrence next year; the present is too far spent, and our literary affairs too pressing, to allow of our absence till the beginning of the summer of '57. In the meantime, let the faithful there not relax their efforts, which will in due time have great recompense of reward.

Nov. 1, 1856.

EDITOR.

✂ The Herald Neither Unread nor Unreadable.

DEAR SIR,—I appreciate the Herald the more I investigate the things pertaining to the future age and the kingdom of God, and it has now become to me quite indispensable. Your views in regard to the nature and design of the kingdom of Christ, I regard as in the main scriptural and correct; and I look with deep interest for the development of events in Europe to bring about that order of events preparatory to the introduction of the Stone Kingdom, which is to smite and scatter all the other kingdoms of the world, and to stand forever.

Yours, in "the hope of the gospel,"

P. P. LEARNED.

Charlestown, Mass., Sept. 25, 1856.

✂ Letter from Mr. Albert Anderson.

DEAR BROTHER T.—It appears to me a matter of some importance, that the disciples of *Jesus* our *great Teacher*, should be acquainted with each other, and inasmuch as this cannot be easily accomplished by direct personal intercourse, it ought to be done through some common and accessible medium, such for instance, as your periodical. This is generally read by them, and is thus a fit means of forming an acquaintance to some extent. This is one object with me at present, in requesting a place in the Herald. While we admit, that *the truth* is powerful in itself towards sustaining even a

solitary believer of it, we must also concede, that it is very cheering to be associated with others, advocating the *same truth*.

It is to me gratifying and encouraging to know, that I have brothers and sisters in sundry locations, co-operating in one common cause, *dear* to us all. These disciples, although not personally known to one another, nevertheless, when informed concerning one another, find this information exerting a most *kindly* and *comforting*, and cheering influence over the whole brotherhood.

According to agreement, brother A. B. Magruder and myself met on Saturday, the 2d of August, in Washington, (D. C.) We quickly became acquainted with the brethren in this Metropolis of the Union, being with them privately and publicly. We can both bear witness to their *faith*, and hope, and *love*, manifested in their fervent attachment to one another, in their *zeal* for the *truth*, in their kind, warm-hearted hospitality to us. In a word, we were delighted with their society.

On Tuesday, the 5th, at 4½ P. M., we entered the cars for Henderson, Kentucky, as our destination. On the Baltimore and Ohio railroad, the train appeared to move without labor, yea, even to play in a life-like manner, upon its track, beautifully curving right and left, along the valleys, through a mountainous region of great extent. On the next morning early, we found ourselves safely arrived at Ben-Wood, near the Ohio, and about four miles below Wheeling, 379 miles on our route. Having crossed the river in a boat, we took the central rail through Ohio and through Indiana, touching a little at the capital of each. On account of some delays, we did not reach the city of Henderson until Saturday, the 9th. We met with a kind reception and entertainment amongst the disciples of Kentucky, and were kept closely employed in attending appointments from day to day, without intermission, except one rainy day. We found them nine, and left them twelve in number. We found them rather too diffident on account of a moderate estimate of themselves; we left them considerably emboldened from faith in the truth, and determined, I humbly trust, to meet regularly, and to stand up for the truth in the practice of it, both privately and publicly. I can truly say, I experienced a liberal kindness at their hands, for which I pray the Lord to bless them. I enjoyed their society, and I shall remember it with gratitude. Accompanied and conveyed by brother James M. Stone, on Tuesday, the 26th, I found myself safely seated in the train near Evansville, at twenty minutes past one. I thank him for his affectionate attention to

me, for he did not leave until he saw me well fixed.

On Thursday, the 28th, at 10 A. M., I arrived in Baltimore. Here I was made to experience comfort and satisfaction in the hospitality and brotherly kindness of our highly esteemed and efficient co-laborer, William P. Lemmon; and made to feel at home in his interesting family. I met three times with them in their place of assembly. On Tuesday, the 2d of September I left Baltimore, in which I should remember the Lord has a little, but very choice flock, eleven in number, I humbly pray Him in behalf of these few, to increase them, and bless them, and cause them to rejoice in hope of the kingdom. When he was here, he said to another little band: "Fear not, Little Flock, for it is your Father's good pleasure, to give you the kingdom."

In Washington, on the 4th, much to my satisfaction, my wife arrived in safety from Virginia, after an absence of more than a month. We remained with our friends, the friends of the truth, until the 15th, and formed a more intimate acquaintance with them both privately and publicly. I can truly say, that it gratifies, and enlivens, and strengthens me to remember them. They continued to meet regularly on the first day, as their delight; they also met one evening in the week, for one another's edification. If they persevere as they have begun, they must be like a city on a mountain. May the good Lord continue to bless them, and to make them a blessing far and wide, sending forth their influences through the truth as the rains and sunshine of heaven. May no root of bitterness trouble and defile them. May God Almighty be their shield and their exceedingly great reward. They are twenty-seven in number.

I say nothing of the costly capitol, by reason of the transcendent brightness of a city which I have long been contemplating, Mount Zion, on the sides of the north, the joy of the whole earth, the city of the great king.

It should be a great satisfaction to you, Brother T., that you have not labored in vain. You are beloved for the truth's sake.

We are all indebted to the Lord, for his goodness, all our lifelong.

Believe me, yours, in the love of the truth,

A. ANDERSON.

28th October, 1856.

I am indebted, also, in the way of gratitude, to some excellent disciples of Virginia, for their liberality toward me, in this western excursion, particularly to Brother T. Hamlin, of Nottoway, who gave me \$25, and Brother M. \$25.

Better not to Know, than Knowing, Not to do.

BR. THOMAS. Dear Sir : After so long a time, I have obtained another subscriber for what I esteem more highly than all other papers put together, viz., *The Herald of the Age to Come*, a paper I should be glad to do more for than I am doing, both in the way of obtaining subscribers and remittances of my own. But I shall do what I can, and hope to keep out of debt.

And I earnestly hope the Herald may live, and prove to be unlike some religious papers I have known, which were none too good at first, and at this time I consider worthless, yea, dangerous. Any paper or man who will advocate the Gospel, and not "the obedience of faith," does no good in the world, so far as his influence goes. Would it not be better for individuals not to hear the Gospel, than to hear, believe, and then refuse or neglect to obey it, or be baptized? Br. Thomas, I believe your position and arguments upon that subject are truly, that is, scripturally orthodox; yes, I know it. And I for one, am glad that Elder Marsh is on trial; and trusted that he would be convicted before he presumed to give the Apostle Paul, and Philip the Evangelist, the privilege of saying what the conditions of salvation *should* be. Since then I have but little hope in his case. I have always understood that the Lord Jesus Christ is the life-giver. And does he say that if one believe that Jesus Christ is the Son of God, he shall be saved? If he did say so, then it is all right; for he had a right to say it.

But did he say it? I say no, *never*! But what did he say should be the conditions upon, or by which we might be saved? He said to his chosen ones, "Go into all the habitable, and preach the Gospel to every creature; he that believes what you preach, and is immersed, shall be saved." Who shall dare say that a person may be saved short of doing both in the order laid down? Brother, be encouraged to go on. There are many with you that you probably will never hear from. And what is much better, the Lord is on your side of this all important subject; for it is the truth. But I must conclude, in asking our friends to give Cornelius and the Eunuch credit for all they knew before they had Christ preached to them.

Yours, truly, S. W. GERELDS.
Worcester, Mass., Nov. 2, 1856.

The Question Answered.

IN answer to Bro. Gerelds' inquiry, "Would it not be better for individuals not to hear the gospel, than to hear, believe, and then refuse or neglect to obey it, or be hap-

tized?"—we answer in the words of Peter, to whom were given the keys of the kingdom of the heavens, that he might bind and loose on earth in respect to sins; and whose sayings in this regard the Lord Jesus promised to endorse. He says, "If after they have escaped the pollutions of the world *through the knowledge* of the Lord and Saviour Jesus Christ, they are entangled therein and overcome, the latter end is worse with them than the beginning. For it had been *better for them not to have known* THE WAY OF RIGHTEOUSNESS, than after they have known it, to turn from the *holy commandment* delivered unto them." Therefore, he says in the next chapter, "I now write unto you, that ye may be mindful of the words which were spoken before *by the holy prophets*, and of the *commandment* of us the apostles of the Lord and Saviour." 2 Ep. ii. 20, 21.

Men, however, cannot be said to have "escaped the pollutions of the world through the knowledge of Jesus Christ," through which (knowledge) Peter also says, "are given to us *exceeding great and precious promises*, that through these (promises known and believed) we might be partakers of the DIVINE NATURE, having escaped the corruption that is in the world through lust—Chap. i. 1-4; who are ignorant of the promises contained in that knowledge; or who, if they know them, set them aside by their traditions, substituting the faith and trembling of demons for a scriptural understanding of them; or who, believing them, are unmindful of the commandment of the apostles. All this is "corruption" of the way of righteousness through lust of popularity, or some other equally unworthy object. The gospel Peter preached are these promises evangelized in the name of Jesus, who also preached them and made the belief of them the foundation of salvation in the kingdom of God.

Nov. 5, 1856.

EDITOR.

A Coincidence.

DEAR SIR: My apology for thus addressing a stranger is this: A short time since, I accidentally came across one of your books "*Anatolia*," the reading of which was quite a treat to me. More particularly, as I had published one on the same subject, and in all the important points or positions had taken the same grounds. We differ a little in some minor points, and I am free to admit that your views are pretty clearly substantiated, and are therefore just as likely to be true as mine. But the subject is of such deep importance, and has been so little investigated, that I feel that we have not done justice to the questions considered. If you have

not seen my work entitled *Future of Russia*, I will send you a copy. It must be a consolation to you, as well as to me, and to all lovers of truth, and who also are anxiously looking for the redemption of Israel, that the signs of the time look so propitious. That while "darkness covers the earth and gross darkness the people," that the glory of the Lord is risen upon Zion," the time to favor her is come. Indeed, more has been done to prepare the way for "the restoration of Israel," since my book was published, a little more than a year ago, than all that had been done before. Mount Olivet is redeemed. "The place of his feet (Christ's) will soon be made glorious." The yoke of the Gentile is taken off their land and off the people. The fig tree and the Olive shoot forth their branches, and yield their fruit unto God's chosen seed, for "they are at hand to come."

With respect, Sir,

Your brother in the bond of truth,

JOHN GAYLORD.

Dekalb Centre, Illinois, Oct. 26, 1856.

✠ The yoke is not finally taken off yet, nor will it be, till the Assyrian is broken on the mountains of Israel by, and at the appearing of, the Bethlehem-born ruler of Israel. Then will the glory of Jehovah have risen on Zion, and Mount Olivet be redeemed. Present indications are the shadows of these results.

EDITOR.

II. Signor Incognito Denies.

We are informed that our friend of *The Expositor* denies having admitted that *H. Signor Incognito*, his second self, was without faith previous to his immersion into the *Christ-yan* sect; in which he was an editor and preacher for some years before he came out from it, and united himself with Messrs. Miller, Himes, Cook, Field, Storrs, and others, in blaspheming Israel and her mountains; denying the exceeding great and precious promises of God; falsifying the covenants; and so with their mouth boasting against Jehovah, and multiplying their words against him. For proof of these charges, see Ezek. xxxv. 12, 13; Lev. xxvi. 44; Deut. iv. 30, 31; Isa. xli. 8, 9; Jer. xxxi. 36, 37; Rom. xi. 1, 2—all of which testimonies they stoutly denied; and denounced all that believed them as "*car-nal Judaizers*." *Il Signor Incognito* was one of these deniers of the promises made to the fathers, which he professes now to believe. As a *Chr-st-yan* (for we cannot conscientiously style such a sect *christian*) he either believed these promises

or he did not; if he did, then he became an apostate when he joined Miller and Himes; if he did not, then he had no faith; for a faith that does not include the promises "of things hoped for," is not recognized as justifying faith in the word of God. But he denies that he admitted or said he had no pre-immersional faith. This impugns our veracity; for we have said that he did say so. Therefore, to relieve ourselves of the opprobrium of "inventing a lie," we must reveal our authority. Bro. Joseph Pierce, then, of Melugen Grove, Lee Co., Illinois, informed us, while visiting us in N. Y., that Elder Marsh made the declaration to him in his own office, last winter; and requested us, if we could, to bring it up in our conversation with Josedec. This not being convenient, we introduced it into our article under the caption of "*Immersed Infidelity*," p. 207. But our friend denies having said so, as we are informed, (for having been much absent we have not seen all his numbers, nor seen his words.) He must then settle the matter with Bro. Pierce. We have done all that can be required of us, if our friend did not say so; there is, nevertheless a remarkable congruity between the logical reality and his alleged admission. EDITOR.

Nov. 5, 1856.

Signs of the Times.

THESE are working out a verification of our interpretation of the prophets. Politicians are beginning to confess that they were mistaken with respect to Russia; and that they fear she will yet establish her ascendancy over Europe. In our next, we shall present the reader with some of their confessions.

A crisis is rapidly forming in Italy, which will soon introduce us into the second stage of events preliminary to the appearance of the Lord. The fourth and last, characterized by Jerusalem being subject to Russia, and Palestine the seat of war between her and Britain, will witness the descent of the Stone upon the Image-Feet.—EDITOR.

Parable.

"PARABLE is that kind of allegory which consists of a continued narration of fictitious or accommodated events applied to the illustration of some important truth."—*Bp. Lowth.*

"We are renewed by knowledge; and alienated from the life of God through ignorance."—*Paul.*

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