

HERALD

OF THE

KINGDOM AND AGE TO COME:

A PERIODICAL

DEVOTED TO THE INTERPRETATION

OF

“The Law and the Testimony,”

AND TO THE DEFENCE OF

“The Faith once delivered to the Saints.”

BY JOHN THOMAS, M. D.

“And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, and a DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

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Inevitable Failure of the Anglo-Napoleon Enterprise of Crippling Russia, and Consolidating the Turk.

JOHN RUSSELL, Lord President of the British Council, remarked to the Corporation and Magistracy of Bristol, that—"With very few exceptions, there does not exist the man who is not convinced that there never was a more righteous cause than that on which we have embarked, and that we should prosecute the war so as to secure a peace that is just and honorable, and based on a lasting foundation. If such a misfortune should happen as that *Russia should triumph*, the present war would be followed by one far more dire, and *Europe would be brought under Cossack dominion*. The people of England naturally dread the ruler of millions half civilized, half barbarous—a ruler who has proclaimed opinions *utterly inconsistent with the independence of any government*. My Lords and gentlemen, it is of no use at present speaking of peace till in the course of the war the means shall arise for securing a peace which shall be lasting and secure."

As to the righteousness of the cause embraced by the Anglo-French alliance—an alliance of effete Protestantism with murder, adultery, and hypocrisy, incarnate in Louis Napoleon, in defence of the barbarian and fanatical waster of the Holy Land—we would remark that *no cause is a righteous one that undertakes in effect to circumvent the written judgment of Almighty God*. The Anglo-French power characterizes its enterprise as righteous, because it is professedly defending the weak against the strong, and endeavoring to subvert the ambitious projects of the Czar, which it deems dangerous to liberty and independence. Turkey is

weak and Russia is strong; but Turkey, though weak, is an oppressor and a desolator; and in regard to *God's land and people* a far greater criminal than Russia has yet proved itself to be. The defence of such a power in the day of its judgment, which is now, instead of being a righteous cause, is nothing short of a participation of its guilt. If righteousness had any thing to do with such powers, the Czar's enterprise is a much more righteous one than the Anglo-French. The Czar's co-religionists have for the past four hundred years, to say nothing of their sufferings before the capture of Constantinople, suffered immensely from the Ottoman savages, who have oppressed them, fiercer and more bloody than our wildest Indians. They have improved and ameliorated nothing; but blasted and destroyed every thing they have acquired. During all these four centuries, England and France have viewed Turkish barbarities without emotion. In 1827, they tardily combined with Russia to return the scimitar of the Turk bathed in Grecian blood to its scabbard, and to set up a little despotism in Attica; but with this exception, Grecian humanity has received neither succor nor sympathy from them. But now that a Greek power capable of defending and avenging the Greeks has arisen, and has avowed its purpose of executing judgment upon their oppressor in abolishing his power, these hypocritical French and English governments profess to be zealously affected for the rights of the weak, and the independence and liberty of nations!! As far as the Greeks are concerned, I have no more sympathy for them than for the Turks. Turkish despotism has been a plague upon them for their crimes against heaven fully matured before the capture of Constantinople; I only adduce their case as illustrative of the essen-

tial in humanity and hypocrisy of the Anglo-French power, which is a SIN-POWER, and therefore as mean and despicable in its policy as any other, and all the powers of the world. There is no righteousness in its enterprises, nor honesty in its principles. Jealousy and cupidity are the things that vitalize its policy, and give energy to its gigantic efforts in defence of the Barbarian of the Bosphorus. It is jealous of the Head of the Greek Church attaining to sovereignty over the Greeks as their Imperial Chief in the capital of their fathers. With the Sultan Dynasty they can do as they please; but with the Czar in Constantinople they would have to do with a man that has a will of his own, and power to sustain it. Its cupidity is as intense as its jealousy. The Turk is a free trader, and a good customer in the markets of the daughter of Tyre. If the Czar had been a free trader instead of the Turk, and had taken of British manufacturers a million or two sterling more than he, with the prospect of trade increasing when the Sultan should be superseded by the Autocrat, the world would have heard nothing of Britain's power being pledged to maintain "the integrity and independence of the Ottoman Empire." It might then have been an Anglo-Russian alliance against France and Turkey; but it is *the till*, not chivalry, that animates the sordid souls of a generation universally addicted to the worship of a golden calf.

The idea of the Anglo-French power combatting for the liberty and independence of nations is self-evidently absurd. Only think of Louis Napoleon contending for such a result, who surrounds the Papal throne with ten thousand bayonets to maintain it against the will of an oppressed and indignant people—a man who threatens to cut the throats of the entire population, if they attempt to supersede the debasing and hateful tyranny of sacerdotal hypocrisy and corruption by a system of things that shall proclaim civil and religious liberty, and the free circulation of the scriptures among all classes, as the order of the day. Louis Napoleon, not the chief of the state, but the state itself, the champion of the liberty and independence of nations—the man who has chained the press, cut out the tongue of La Belle France, exiled hundreds of her citizens to Cayenne without trial, and shot them down in the streets as things of no account! Then look at the British government, his knight-companion-in-arms. Though a Protestant power, it tacitly acquiesced in the assassination of Italian liberty by the French Republic, and the restoration of the Pope, the enemy of every thing holy, just, and good.

It permitted Poland, Hungary, Sicily, &c., to shed their blood in torrents for deliverance from foreign tyranny, and to endure hideous torments by their destroyers, without firing a gun in vindication of the claims of outraged humanity! Even now it beholds the jails of Naples, Rome, Austria, and France, crowded with the victims of Satanic hate whose only crime is speaking truth and reading the word of God, yet it lifts no voice in their behalf; but, though by a little exercise of its power it could so terrify the Italian powers as to cause them to set at liberty all that are unjustly bound, like the priest and the Levite in the parable, it passes by on the other side, leaving the unfortunate to perish among the thieves who have spoiled them of every thing but life! It is obvious, then, that neither of these powers care any thing about "the liberty and independence of nations." In the mouths of John Russell, Aberdeen, Louis Napoleon, and others of their class, it is merely a catch-phrase with which they embellish their speeches when they seek to conceal their real purposes and to lead captive at their will the silly, unthinking multitudes who pay the cost of their inhuman, hypocritical, and murderous policy. The true import of the phrase is "the liberty and independence of governments," which are the oppressors and "destroyers of the earth." The Anglo-French power being constituted of the Napoleon and British sin-powers, partakes of the character of them both. There dwells in it therefore no good thing; and being essentially false, it is not to be believed even when it speaks truth. It must be judged, not by its words, but by its acts. Hence it is not for nations and peoples, but for dynastic interests it is contending. Russia ascendant in Germany would be fatal to Napoleon perpetuity; and enthroned in Constantinople, would be a hindrance to British commercial interests in the East. The Anglo-Napoleonists are therefore straining every nerve to maintain the existing *status* of the world; not that they love the governments of Europe more than Russia, but that they love themselves better than all. It is for themselves, the rich and privileged classes of France and England, not even for their own masses, they are combatting. They care for the unprivileged and laboring classes only so far as they are useful for taxation, production, and warlike purposes. This is manifest from the character of their legislation, and national education. The war is said to be very popular in Britain and France. No doubt it is. Not, however, because the peoples believe that their hypocritical rulers are battling for the liberty and independence of nations; but *because of*

what they hope the war will lead to. They hope that one party or the other will be obliged to evoke to their assistance the smouldering revolution, which, when once again brought fairly into action, will become too strong for either, and become master of the situation. In such an event as this, the John Russells, Napoleons, kings, popes, emperors, and sultans, would have to give respectful attendance in the ante-chamber of DEMOCRACY to learn its will and pleasure. It is the hope of some result like this that makes this war popular in France and Britain. It is also highly popular with all enlightened Christians, not because of their sympathy with Turks, Tartars, democracies, and governments, for with such they have none as opposed to Greeks and Russians; but because they have full assurance of faith that it will lead to the formation of a crisis that will be the ruin of all the Sin-Powers of the world, and the establishment of the kingdom of God in the Holy Land.

I am glad to hear from Lord John Russell as the organ of the British government, that it is the intention of the Anglo-Napoleonists to prosecute the war till they can secure a peace "based on a lasting foundation." I am glad to hear this, because such a peace they can never attain to. The Anglo-Napoleon foundation for peace is "the integrity and independence of the Ottoman empire." This is to be acknowledged and guaranteed for ever by Russia, Austria, Prussia, France, and Britain. Upon this condition France and Britain will sheath the sword. Now, I hesitate not to say, that these powers can never be brought to any such unanimity with respect to Turkey. Hear what the *St. Petersburg Court Journal* declares with respect to this: "It is the Emperor's mission to restore Russian preponderance on the Bosphorus, because that it is absolutely necessary for the development of Russia, and the reestablishment of order. . . . It is Russia's holy duty to establish and consolidate the dominion of Christianity on the Bosphorus. The Emperor, as the strong rock and defender of Europe, has to fulfill the lofty mission of consolidating European conservatism. . . . To attain this object, Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule." Now place the Anglo-Napoleon and Russian purposes side by side, and see how under any view of the case they can be united in a peace basis! If the Autocrat effect his mission, as he certainly will, what becomes of the integrity and independence of Turkey? Or, if this be established by the Western Powers what becomes of the Russian preponderance and

the established and consolidated dominion of Christianity on the Bosphorus? The independence of Turkey means the anti-Russian preponderance of France and Britain in Turkish councils; while Russian preponderance, and consolidated dominion of Christianity in Constantinople imports, a Russo-Greek dynasty enthroned in that city. These purposes are manifestly hostile and subversive of each other; if one triumphs, the other must be defeated. It is clear, then, that so long as the belligerents adhere to their own programmes peace never can be established on a lasting foundation.

But besides this, the Anglo-Napoleonists proclaim the *integrity* of the Turkish empire; that is, that none of its existing provinces shall be alienated from the Sultan to any other power than the Ottoman. This is fatal to the hopes of Russia, Austria, Greeks, Jews, and the Saints of the Most High. Russia and Austria must finally abandon their designs on Montenegro, Servia, Moldavia, and Wallachia; the Greeks must give up all hopes of the cross supplanting the crescent on the dome of St. Sophia; the hope of Israel's independence "as in the days of old" becomes a fiction; the pouring out of that determined upon the desolator of their country reduced to a false prophecy; the promises of Abraham and his Seed caused to fail; and God and all the prophets converted into liars! And all for what? That Anglo-Napoleon Atheism may revel in the luxury of an unbounded wealth and power uncontrolled!

But God hath decreed that the integrity and independence of the Ottoman Empire shall not be maintained indefinitely. In arriving at the knowledge of this the reader will bear in mind the historical relation of the Ottoman Power to the Holy Land. It has been the destroyer and desolator of Jerusalem and that land, and the grievous oppressor of the Jews, for many centuries. As such it is therefore the power against which the threatenings of Israel's God are to some extent delivered. The following are a few of the declarations recorded in the prophets against the Turk, which the reader is requested to consider attentively.

"Zion says, Jehovah hath forsaken me, and my Lord hath forgotten me."

Here Zion is the city of David declaring her present condition through the lamentations of the thousands of Jews who eke out an oppressed and precarious existence in the city of their former glory. Jehovah has manifested to Jew and Gentile no remembrance of Jerusalem and Zion since He sent the Romans to destroy His temple there, and burn up the city. So that, judging from appearances, the Jews, Zion's

sons in a political sense, may say with much seeming truth, "Jehovah hath forsaken me, and my Lord hath forgotten me." But hear the response of Jehovah to this complaint:

"Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yes, she may forget, yet will I not forget thee."

In this response Jehovah declares that his affection for Zion is stronger than the strongest propensity of human nature. The heart of woman has been steeled against her own offspring; for in the siege of Jerusalem, "the hands of pitiful women have sodden their own children;" but though they might forget to cherish their own flesh, Jehovah can neither finally forget nor forsake Zion, for "they are beloved for the fathers' sake." "I will not forget thee," are the emphatic words of Zion's God. But He does not cease with this assurance for he goes on to say,—

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall hasten; thy destroyers and them that made thee waste shall go forth from thee."

This declaration is fatal to the permanent occupation of Jerusalem by the Ottoman or any other Gentile power. All Gentiles are to be expelled from that city; for elsewhere, it is written,—

"Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. Hear now this, thou afflicted, and drunken, but not with wine. Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I take out of thy hand the cup of trembling, the dregs of the cup of my fury; *thou shalt no more drink it again*: but I WILL PUT IT INTO THE HAND OF THEM THAT AFFLICT THEE, who have said to thy soul, Bow down that we may go over; and thou hast laid thy body as the ground and as the street, to them that went over. 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 unto thee the uncircumcised and the unclean*. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bonds of thy neck, O captive daughter of Zion!"

No testimony can be plainer than the foregoing. It is evident that Jerusalem trodden under foot of the Gentiles—of the barbarian Turk and all the wretched hordes with which she is at present cursed—is the subject of the prophecy. She is still bowed down level with the street as a conquered city, and therefore still holding the cup of

trembling in her hand. The prophecy is therefore not yet fulfilled. When the cup of trembling is taken out of her hand there will be no more uncircumcised and unclean Gentiles permitted to come within her walls; and from that time she is to drink of the cup no more again. Now, the Ottoman power is that which afflicts her, and which saith to her soul "Bow down that we may go over"—it is "the uncircumcised and unclean," and Jehovah declares that such shall go forth from her and no more come into her; but shall drink of the dregs of his fury as they have made Jerusalem to drink. Is not this decreeing the expulsion of the Ottoman power from Jerusalem? Is not this declaring against the integrity and independence of Turkey? And does not the execution of this purpose make Jehovah the enemy of all oppressors of Jerusalem, and of all who proclaim the maintenance of the integrity and independence of the oppressor's dominion? Hear what He saith in regard to the power that oppresses Jerusalem as its lawful spoil:

"Shall the prey be taken from the mighty, or the lawful captive delivered? Yea, the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for *I will contend with him that contendeth with thee*, O Jerusalem, and I will save thy children. And I will feed *them that oppress thee* with their own flesh; and they shall be drunken with their own blood as with new wine; and all flesh shall know that I, Jehovah, am thy savior and thy redeemer, the Mighty One of Jacob."

The last testimony I shall adduce to prove the expulsion of the Turks and all other Gentile powers from Jerusalem, and the consequent overthrow of Ottoman integrity and independence, and failure of the Westerns, is this from Zephaniah:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem! The Lord hath taken away thy judgments, *He hath cast out thine enemy*: the King of Israel, the Lord, is in the midst of thee: *thou shalt not see evil any more*."

In regard to the Holy Land itself Moses declared to Israel before they obtained possession of it, that because of their violation of the divine law concerning it, "Your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths as long as it lieth desolate, and ye be in your enemies' lands then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it."

This is the reason of its long desolation for

the past 1290 years, and why God has permitted the Mohammedan power, or "abomination of desolation," to perpetuate itself there till this present. Its policy until within a very recent period has been to discourage and prevent the cultivation of the land, not to fulfill the decree of heaven, but for the gratification of its own barbarian impulses. In sating these it has unwittingly accomplished Jehovah's decree, as recorded by Moses, who furthermore declared that the desolation and sabbatism of the soil should not be perpetual. For he says to his people by the command of Jehovah concerning the generation of the nation contemporary with the termination of the land's rest from cultivation,—

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me; and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them unto the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember *my covenant with Jacob, with Isaac, and with Abraham*; AND I WILL REMEMBER THE LAND."

In the time of this remembrance of the land after so long a period of desolation Jehovah saith by Zachariah, "I will cause the unclean spirit to pass out of the land." This unclean spirit is the Gentile power that treads it under foot. It is therefore to be expelled; for it is written, "It shall come to pass in that day that Jehovah shall beat off from the channel of the river (Euphrates) unto the stream of Egypt (the Nile), and ye shall be gathered one by one, O ye children of Israel."

This beating off will be fatal to the integrity and independence of the power expelled. It is nothing less than the forcible dismemberment of the Ottoman empire, by which all the land promised to Abraham and his seed, from the Nile to the Euphrates, is detached from the dominion of Constantinople. Where will be the Anglo-Napoleon basis of a lasting piece then? The alliance, peace, and basis will all have vanished: and the facts expressed in the words following be patent to all the world:

"Jehovah is King for the age and ever; and the nations are perished out of his land."

We see, then, that there is a limit set to Gentile sovereignty over Palestine; and that consequently Ottoman supremacy cannot be perpetuated there indefinitely. It is to perish out of the Lord's land. This event being ascertained as one of the certainties of the future, it is interesting to know if this crisis be near or afar off. Respecting this there can be no doubt in the minds of those who understand the testimony of God.

In Daniel it is testified that the desolation of the land was to continue until a consummation indicated by the pouring out of *that determined* upon the desolator. The Ottoman is the desolating power, which was to prevail uninterruptedly till the end of 1290 years; for that was the period assigned to the "abomination that maketh desolate" anterior to the pouring out of that determined upon the desolator. Now, without seeking for a date from which to originate a calculation, the question is, *has the desolator been subject to any judicial outpouring?* It is obvious to all the world that he has; and it is equally obvious that *in the ratio of the continuance of that outpouring, the fortunes of the Holy Land are rising and brightening*. The Ottoman power is "drying up," and Palestine is going ahead like one of the Western States of America. This is too notorious longer to be denied. The conclusion is therefore manifest, that the consummation of desolation is passed; and that the Land of Israel has entered upon a new era; in other words that Jehovah is remembering his covenant and his land. Hence also the 1290 years are passed, and have been succeeded by the judicial outpouring upon the desolator. And when did this predetermined pouring out begin? In 1820, the epoch of the beginning of Turkey's calamities which have continued with but little interruption until the present hour. Her doom is recorded in the following words by the apostle John:

"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up."

The *sixth vial poured out* is the "*that determined*," which Daniel was informed was to be "*poured out upon the desolator*." This desolator in the apocalyptic oracle is styled "the Great River Euphrates," because, in relation to Palestine, it originated from the Euphratean country; and because that river rises in and flows along the border of its dominion. In the days of Isaiah, the Assyrian power, which afterwards established itself in the Holy Land, was styled the Euphrates, and all the glory of that power, "the waters of the river." An invasion also of the country by the Assyrian is termed a "coming up over all his channels and going over all his banks;" so that when he came to stretch out the wings of his army over the breadth of Palestine, and to encompass the walls of Jerusalem, as in the days of Sennacherib, he is said by the prophet to "overflow and go over and to reach even to the neck." The passage is a beautiful and appropriate illustration of the scripture style in treating of powers and their invasions. It reads connectedly as follows:

"Behold, Jehovah bringeth upon them (the people who refuse the waters of Siloah—Israel) the waters of the river strong and many, the King of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach to the neck, and the stretching out of his wings shall fill the breadth of *thy* land, O God with us!"

Now, to "dry up the water of this river" was to cause the evacuation of the Holy Land by the power that desolated it; so that it should again be confined by the Euphrates which was the frontier of its dominion. The transfer of this mode of speech from Isaiah to the Apocalypse does not at all alter its signification. The Euphrates there represents the power that fills the breadth of Immanuel's land contemporary with the outpouring of the sixth vial; and "the water thereof," all the glory of that power, and the "drying up" of that water the freeing the land from its accursed presence. Hence, John's prediction translated into unfigurative speech runs thus—

The sixth Angel poured out the wrath determined upon the Ottoman Desolator; and its power was totally abolished.

No prediction can be plainer than this; and it is one that every one who has any respectable acquaintance with the history of Turkey's last thirty-four years, is fully assured is being fulfilled. Compare what Turkey was in power thirty years ago with what she is now in the Holy Land. Then its power was cruelly despotic and repressant; but now it exists there but as a shadow of its former self, mild and promotive of all internal improvements. What a change is this! Still John's prediction is not fully accomplished. He saw it "*dried up*;" as yet we only see it *drying up*. An American now in Palestine says, "It is the decrepid and defenceless state of the peoples here that keeps them as peaceable as they are, rather than fear of the government. *They literally have little government to fear*. All of government there is (and by this, I mean, that force is all the government that is of any use in the Turkish empire) is on the northern frontiers. This state of things throws open the way for all so disposed to make such depredations on whoever they may fall in with as they see fit. It is this, and nothing but this, that has put a stop to travel in this part of the country. *There is no one to call the Bedouin to account for his depredations on foreigners that may be passing through his neighborhood.*

Having then full assurance that the power of the existing Euphratean desolator is drying up, we might with propriety inquire,

when will the process be complete? In answer to this question it may be said that the day and hour of his expulsion from the Holy Land, if fixed in the counsels of God, are not revealed. He is to *alienate the land for a price* or pecuniary consideration to a power from beyond the Euphrates and Tigris capable of protecting, or shadowing it with its wings, while it is growing into "a land of unvalled villages," rich in cattle and goods. When this alienation is accomplished, the Ottoman power in Palestine will be gone; and this will be the precursor to its overthrow in Europe and Constantinople. It falls there to make way for the Russo-Greek, which is the last dynasty of the Little Horn of the Goat that will be permitted to reign there; and it is dried up in Palestine, for the preadventual amelioration of the country under as potent a maritime and enlightened Gentile power, as a preparation for the crisis introductory to the Kingdom of God. The present war is *preparing these results*; but the hour, day, month, or year, of their manifestation, I do not find noted in the scriptures of truth. The time of the overthrow of the Russo-Greek post-Ottomanian dynasty is not so indefinite. About a dozen years will terminate the ambition of this power, which will come to its end subsequently to the resurrection of the dead saints. The career of Turkey, however, will be accomplished some years short of this; but how soon can be determined only by the event.

Now, from what I have adduced in this article it must be evident to all not judicially blinded that Jehovah's decrees are against the integrity and independence of the Ottoman empire; and that consequently the cause in which the Anglo-Napoleon power is embarked is not only not a righteous one, but hostile to God, and subversive of his purpose. Hence the scriptural and logical conclusion is, that the enterprise of the Western Powers to confirm and perpetuate entire the Sultan's dominion must of necessity signally fail. They may, or may not take Sevastopol; expel the Russians from the Crimea; raze Odessa to the ground; and colonize the peninsula with a million of Turks: their efforts will be in vain, and their policy become foolishness. The Ottoman power must vanish; and all the world cannot prevent it.

However severely beaten in battles and sieges, the failure of the Western powers in preserving Turkey is Russia's triumph. They have found among "the powers that be" one that may be compared to a man of snow in a melting condition, whom they have undertaken to defend with fire and sword. They have kindled an enormous conflagration in his behalf, burning and slaying right valiantly those who seek his destruction.

Still he continues thawing and evaporating under the intensity of the occasion; and before they have finished their work he will have thawed out of being, leaving two rivals, who have pledged themselves not to annex foreign territory to their dominions, in possession of his estates. Will they, as dogs in the manger, prosecute eternal war to exclude Russia and Austria from a country they refuse to occupy themselves? This would exhaust both their power and their wealth, and they would have to give in at last; and when they retired Russia and its allies would walk in, of course. Fail they will, from the inherent perishability of the power they have undertaken to preserve; death-stricken of God, it must pass away, and all their sacrifices will be lost. This inevitable consummation Lord John Russell terms "a misfortune;" and predicts that, if Russia should triumph by whatever means, that triumph over their Ottoman enterprise would be followed by a war far more dire than the present one, and as the result of it, "Europe would be brought under Cossack dominion," or as I have expressed it in the title of ANATOLIA, "*Europe*" would be "*chained*."

The chaining of Europe to the imperial car of Russia is "the lofty mission" of the Emperor, who styles it "consolidating European conservatism." He says, he is "the strong rock and defender of Europe;" by which he means, not of the liberty of the peoples, but of the dynasties that destroy them. His avowed purpose is the consolidation of these dynasties by throwing over them the ægis of his protection against the revolutionary element that pervades all their dominions. The dynasties understand this; and hence the want of success experienced by the Anglo-Napoleonists in their endeavours to persuade a single government to join them in their Quixotic enterprise of crippling Russia and consolidating the Turk. The thrones look to Russia as the strong rock and defender of Absolutism, against which the roaring waters of revolution may dash with impotent recoil. The campaign of 1854 has strengthened their confidence in the Czar; for, after all the boasted successes of the allies, we find Austria, Prussia, and Germany, resolving upon a policy that shall give no offence to Nicholas. On the other hand, they despise the Turk, distrust the French, and hate the English; and with their friend, the Czar, regard the trio as an incarnation of avarice, communism, and paganism. There is not one of them, perhaps, but would heartily subscribe to the following sentiments of the Autocrat's *Court Journal*, which says,—

"The existence of the Ottoman rule is an

anomaly, a thing deprived of vitality. England was in her heart convinced of the rights and justice of the Emperor, but concealed her own grasping intentions in order to convert them at the proper moment to her own special advantage. Did not England fear the power and unbending character of the Emperor, the world would never have witnessed a union between France and England. England looked about for an ally which after the object was attained might be more easily thrown overboard than Russia. Russia's mission is certainly great. She is called upon to set limits to the materialism of England. *France holds a secondary position*. She is a mere bubbling political whirlpool; not a durable and generally destructive inundation. We must fight England, because she alone, and not France, is the focus and support of all revolutionary principles. No matter how the causes of the war may be regarded, that between Russia and Turkey is founded on religious grounds. Through the policy of the Western Powers the war has, however, assumed the character of a struggle between Conservatism and Communist Revolution. Only one path is opened to the Emperor—that of right and honor. He will adhere to his word not to make conquests, but at the same time it is his mission to restore Russian preponderance on the Bosphorus, because that is absolutely requisite for the development of Russia and the re-establishment of order."

Lord John Russell and the Czar are agreed in this, that the Russian consolidation of Europe will be the result of a dire and obstinate war, and that the principals in that war will be, as I have proved from the scriptures many years ago, the Russian Gog and the British Lion of Tarshish. "We must fight England," says the Czar's Journal, "because she alone, and not France, is the focus and support of all revolutionary principles. And to attain the consolidation of European Conservatism Russia must carry on an obstinate war, which will break down England's avarice, and unconditionally terminate Turkish misrule." This Lord John styles bringing Europe under Cossack dominion. And doubtless it is; and God speed the day, for come it must! The bubbling political whirlpool must be assuaged; Turkish misrule unconditionally terminated; Communism extinguished for ever; and Europe consolidated under the banners of Gog, preparatory to the last Gentile conflict on the plains of Palestine, and the solution of the great Eastern Question in the scattering and destruction of all the powers who burden themselves with Jerusalem and the Holy Land.

December 1st, 1854.

EDITOR.

VISIT TO VIRGINIA.

No. III.

On arriving at my friend's, Bro. J. B. Edwards, the question was soon put to me, "Have you heard the news?" "What news?" said I. "Why that a friend of yours has died and left all his property to you." "Well, that is news; but I suspect, too propitious to one whom 'fortune' has but little favored in this world of trial and help-himself-who-can. Pray, upon what foundation do you credit the report?" "G. E.—— heard Senator D—— tell a number of gentlemen that such was the fact." This was certainly very interesting, but at the same time very indefinite news. That my friend is dead is true; but that his good intentions towards me ever assumed a legal form, I have yet to learn. Down to the time of my leaving Virginia his will had not been found; and, as it is a principle with me to regard the goods of this life as nothing—as a mere bird in the bush—until actually in hand, the only disappointment in the case I shall experience will be to find the report a reality. But, if I am myself skeptical, others appear to be quite credulous of the "windfall"—for from the wind or clouds a fall it certainly must be considered; for who ever heard, or could calculate upon the rich of such a generation of professors as this, devising means in their "last will and testaments" to one, whom his contemporaries regard as a pestilent fellow, to enable him to enlarge his operations, and to carry on his contention for the faith once delivered to the saints, more effectively! Their practice is generally to give tithe of mint and cummin to the Lord in life and death, while they devise their thousands to unthankful kin, the enemies of the Lord and his truth, who glory in their shame, spending their substance upon their lusts, and scattering it in riotous living every day. But, as I said, others appear quite credulous of the report; for on my return to New-York I found it had preceded me, and my friends had very freely discussed, and pretty well settled to their own satisfaction, what disposition I ought to make of the property! This was really very thoughtful, very considerate and kind indeed! But it will be quite time enough for this discussion when I obtain the legacy, and when I seek counsel in the case. At present I have it not, and most likely never shall. I only mention it here as an incident by the way; and to disabuse the minds of my friends of the supposition that I am rich, when I am not, which is oftentimes inconvenient, and highly prejudicial to them that are poor.

The affairs of the gospel of the kingdom are not brilliant in King William; yet are

they not worse than they were a year ago, but if any thing, they are perhaps a little in advance. Its affairs are brilliant nowhere, nor do its friends expect them to be till their Lord appears "in power and great glory." The progress of the truth is like the moving of a house; it makes many dead halts, and when it moves it is with much straining, and tediously slow. The obstacle to the gospel in this county is the worldly prosperity of the people. If they could only have health and deathlessness, they would be satisfied with King William as their heaven for ever. There is there plenty of marl to enrich their lands, fish and sora are abundant, fish-fries and barbecues not few, good cheer at home and gayeties abroad; what more could heaven give, and what more there to be desired by—*an animal man*? Yes, that's the turning point—"the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." This is the difficulty wherever "the gospel of the kingdom" is introduced. It is comprehensive of "the things of the Spirit" which are foolishness to our contemporaries. "What!" they exclaim, "God going to set up a kingdom in that old rocky Palestine, and immortals to sit upon its thrones with Christ, reigning over Israel and the nations!" The thing is so contrary to all their conceptions and mode of thought, that they cannot receive it. How can they while they not only do not *study*, but scarcely read the prophets even as a duty to be performed. Not knowing these Scriptures, they have no spiritual discernment; and therefore they cannot understand the things set forth of the Spirit in the gospel of the kingdom. This is the great obstacle to our progress everywhere. The people hear us prove all we affirm, still they remain faithless; for they have no true faith in the Bible: and therefore, as the Lord said to his hearers, "If ye believe not Moses and the prophets, how can ye believe my words!"

Campbellism is in a dying state, and from present appearances there, not likely to hold out till the Lord come. The fashionable prosperity of the Baptists seems to overshadow it; and as there is so little theological and practical difference between them, and the crowd and fashion are with the populars, "reformers" find themselves more comfortable with them, and so one after another fall into the ranks of those they used contemptuously to style "Old Baptists." The believers of the gospel of the kingdom, however, are firm and bold for the truth amid the general corruption. They study the word and seem to delight in it. They are therefore the salt of the county and not to

be moved from their steadfastness in Christ by the foolishness and folly on every side. Yet they are regarded as heretics. They are the most intelligent people in the Scriptures there; yet they are considered as altogether out of the way. Thus ignorance sits in judgment upon knowledge, and condemns it upon the old principle of hating the light, because its deeds, which are evil, and only evil, and that continually, are reprov'd thereby. The consequence is that it is but comparatively few of the King Williamers that will come to hear Moses and the prophets expounded and harmonized with the doctrine of Jesus and his apostles. The Campbellites, whose motto used to be, "prove all things and hold fast that which is good," are of all sectarians the most unwilling to hear. They will crowd to a political gathering and to popular religion-gettings, and be quite at home; but for the testimony of God in demonstration of the gospel of the kingdom they have no ear! The result is that leanness has consumed their souls, and reduced them to walking spectres among the people. "This Reformation" has become a proverb; and, on account of its high pretensions as compared with its existing Ichabod condition, an affair of no repute in popular esteem.

I spoke five times at Acquinton church, the old colonial temple of the Anglo-Hibernian Lady. Those who have obeyed the gospel of the kingdom, and who were all, with an exception or two, formerly Baptists and afterwards Campbellites, meet in this house twice a month; and at a school-house a few miles off on two other Lord's days. The latter place, however, they intend to forsake when they shall have completed the meeting-house they are erecting near the Court-house. It was not quite finished when I was there; so that our meetings were restricted to the Georgian fane. Our audiences were not multitudinous, but "good." The multitude had divided off to numerous sectarian gatherings where they would hear nothing to disturb their self-esteem; and where Mrs. Potiphar would display her Parisian novelties in dry goods and millinery to the enviousness of Mrs. Virginia Cræsus; and "fast" Mr. Timothy Shallow-brains would exhibit his exquisite and dear person to the admiration of all the belles in Vanity Fair. These fashionable reunions are a wholesome diversion from us. They turn the gallinippers and butterflies of society to their own more congenial haunts, separating them from the assemblies of candid and thoughtful inquirers after truth, whose sobriety is too often disturbed by their restlessness and folly. Our meetings were well purified of these; and I had the pleasure of

expounding and testifying the things of the kingdom to people who seemed to be attentive and interested in what they heard. The brethren were strengthened in the faith, to which a friend from Essex, Mr. W. S. Croxton, became obedient; and (how shall I record the fact!) Major F—, the worthy pastor of the Sharon Baptist Church, who heard me on the first day, admitted, that I had delivered myself of a discourse in which there was no heresy at all! If this be so, either I must be verging upon "orthodoxy," or he must be becoming "heretical." The truth is, Major F— is more enlightened than the generality of preachers; and, having been trained for the law, is better able to appreciate an argument and evidence than they. If he will only study the Word and preach it boldly, he will not long occupy his present position. "Go thou and preach the kingdom of God." Can he give any good reason, why he should not obey these words of Christ?

My visit to King William having arrived at its terminus, I was forwarded to Richmond in a crank and ancient bi-rotal car, the only one like it in the county, I suspect, and retained, one might suppose, as a sort of Barnum-representative of Virginia antiquity. The wind not proving high, and the roads not very "sideling," though often, as the eccentric Randolph used to say of Virginia highways, "more gullies than roads," we journeyed the twenty-five miles without being capsized. Next morning at half past six, I was on the way to Louisa Court-house by the Virginia Central. Elymas was in the same train, but not in the same car, on his way to Gilboa in Louisa, to "preach the funeral" of a Campbellite evangelist, recently deceased in King William. An admirer informed me the day after that "he preached a very pretty sermon from the text, 'I have kept the faith, &c.' " I inquired if he defined "the faith" Paul said he had "kept," and proved its identity with the deceased's? But on this point I could learn nothing. If he did not, it was a very capital omission in preaching a preacher's funeral from such a text! How a preacher of Campbellism could have fought the good fight and kept the faith Paul preached, would "puzzle a Philadelphia lawyer" to explain, much more Elymas, whose ingenuity is none of the smartest. But sound can do wonders in the absence of sense; and a holy tone converts nonsense into the prettiest speech. Elymas, I am told, is a perfect Mawworm at this, whom few can excel in twang and sermonical falsette! He had much conversation with a friend of mine before he left the train, in justification of his persecution of my character. The principal reason that occurs to me now was the mag-

nitude of my errors and the harm I had done, he, of course, being the judge! But, let it pass. The reason is the old-fashioned justification of inquisitorial and papal cruelty in all past ages practised upon the partizans of truth. The judges of "the errors" and "the harm" have always been self-constituted, and the enemies of the truth. They forget that the truth is one; and that mankind in relation to it are but as plaintiffs and defendants, not judges to execute vengeance upon their opponents. Elymas persecutes our character because *he* judges our views to be heretical and damnable!! And by what rule are they so determined? By the shallowness of his own beclouded intellect! *He* considers that C. D. preaches a false gospel; therefore *he* adjudges him worthy of cursing, and being condemned after this orthodox fashion, he sinks the judge and becomes the executioner, slandering and calumniating in a holy tone! This is his custom. *He* publishes the most mendacious twaddle, tricked off with the bravery of lack-a-daisical piety, as though holiness and verity had been imbibed with his mother's milk! Let him reason and testify, and make plain to all the world, if he can, that the gospel of the kingdom we believe and preach, is a false gospel. We complain of no man for this. But "let him refrain his tongue from evil, and his lips from speaking guile;" if it be possible, let him act the part of an honorable opponent, and leave all judicial vengeance and execution till the appearing of the Lord, when he will learn whether he will be accounted worthy of executing judgment, the honor of all the saints; or of exile from his presence and the glory of his power, the fate of those who obey not the gospel of the kingdom of God.

We arrived at Louisa Court-house about 10 A. M., and found two friends waiting to receive us. It was court day, and therefore none were to be expected at our meeting from hence. Breakfast being disposed of, we set out for Corinth, a free house on the confines of Louisa and Goochland, about ten miles from this station. We arrived here about 12.30, and found "quite a gathering." They were getting doubtful of my arrival, still had not become impatient. It was not amiss to travel seventy miles to an appointment by half past twelve; and in those parts some ten years ago [a time belonging to antiquity] would have been regarded not only a phenomenon, but impossible. The people having become hungry concluded to refresh themselves before the meeting was formed. They therefore spread out their provisions with a welcome to all. The stomach being at length quieted, the brain of the multitude was prepared for the conflicting influences

about to operate upon it. These were the influence of the flesh, and the influence of the word: the former, as the result of digestion which often evinces itself in drowsiness, if not in profound sleep; and the latter, as the effect of "the deep things of God" exhibited from the Scriptures. I believe I can truly testify that upon this occasion the influence of the word was stronger than the flesh. I did not see any asleep; but all seemed to be wide awake, if not to conviction, at least to the hearing, of the New Doctrine—*new* to this generation, though old as the promises of God made to the fathers thousands of years ago.

After talking to them between two and three hours about the Age to Come, or "acceptable year of the Lord," I accepted the hospitality of Col. Bowles, who resides in Fluvanna County, about six or eight miles from the place of meeting. His residence is a very pleasant one, in view of Commodore Stockton's gold mine, which some years ago belonged to the colonel. Sitting in his porch, we could hear the crushing mill at work in the opposite woods. There are other mines about here, but the Stockton mine is the most important, having *absorbed* more gold than the rest; but whether the yield has been in excess of the expenditure, I believe is known only to the proprietor, whose hobby it is, and who spares no expense in aiming to make it profitable. An English company is also at work in this vicinity, *crushing the earth for gold*; an occupation pretty general throughout the world. Gold is good; but the love of it in the lust of it, is bad, and the root of all evil. Its abundance is one of the good things promised in the world to come—"For brass I will bring gold, and for iron I will bring silver." Hence, that world will be a perfect mine of wealth, to the richness of which the Stocktons, English companies, Californian and Australian diggers, are largely contributing; for "the wealth of the sinner is laid up for the just." This Age-to-Come gold mine is worthy of a lavish expenditure of time and means to obtain an interest in: but this generation's faith in it is so weak, so infinitesimally small, that I fear but few of it will be able to show to the Master of the mint more than a single talent, carefully concealed in a napkin, which is worse than the possession of none at all. Men in the present state will sacrifice life and character for honor, glory, power, and gold; but they will jeopardize neither for these things in the Age to Come. The world is offered them on condition of believing and doing the words of God; but on such terms they reject it. They would seize upon the offer, if they might have it on their own terms—of self gratification. But this cannot

be. No man can inherit the world that now is, and that which is to come. Purple and fine linen will have to give place to rags and tatters; for "It is the poor in this world rich in faith whom God hath chosen to be the heirs of the kingdom he hath promised to them that love him."

After meeting on the following day we adjourned to the hospitable abode of Dr. Gillespie, who, I believe, is the real proprietor of the meeting-house, which is sure to be a free one so long as he controls it. If the neighborhood knew what was best for it, it would purchase the house, fit it up comfortably for winter, and make it free for all preachers, without exception, until the resurrection. They need not trouble themselves about what will become of it after that. The resurrected will attend to that matter; for all places of public assembly in all countries will be theirs, and they will make a righteous use of them, and for the best interests of the people; which the pulpit and denominational pietists of these days are incompetent to do. Let the people meet there every Sunday, and choose one from among themselves who can read best, and let him take the stand and read the Scriptures to them, beginning at Genesis. Let every man who goes take a Bible with him, and follow the reader in his reading. When several chapters have been read, let the reading be discussed as freely as men discuss the weather, and crops, and the state of the markets, or the political questions of the day. No doubt, many foolish things will be said; but be not deterred from seeking to understand the Scriptures for fear of that; no greater nonsense can be spoken at such a meeting by laymen, than falls weekly from the lips of the clergy. After such a course as this, the people cannot fail of becoming more knowing in the word; and this is the first step to escaping from the errors which destroy them; and will be more highly beneficial than all the preaching they are accustomed to hear. The preachers will doubtless discourage such a course, being apprehensive that the intelligence of the people will outstrip their own. But never mind that. Let them preach; but let the people also study the Scriptures, for these only can make wise to everlasting life in the kingdom of God.

Next morning a son of Col. Bowles, and a worthy brother in the faith, conveyed me to the Louisa Court-house station, where I was to take the cars for Charlottesville. On our way we overtook Brother Allan B. Magruder, who had been professionally engaged in some law case, and who was also about to return home by the same train. It was not long in coming up, and we were soon on wing westward. In about three hours after,

we arrived at Charlottesville, which, I suppose, every one knows is the locality of the University of Virginia. Hitherto no impression has been made upon the population of this place by the gospel of the kingdom. The Pride of Life has a little kingdom here of its own, whose pious luminaries have no taste for a gospel designed for and originally preached to the poor, and by the poorest of mankind. The most popular religious chat-tels are gilt-edged, silver-mounted, and velvet-bound "Common Prayers." Purple and Fine Linen tripping it to church on the light fantastic toe, with one of these in hand, may be regarded as Charlottesville Christianity in her silver slippers. The influence of this lady is supreme; and although her fellow citizens do not all burn sweet odors upon the same altar, yet being the most tender and delicate, the most patrician and refined, the most fashionable of the sons and daughters of pride, her *prestige* becomes an infection from which but few in that community can claim exemption. We did not therefore think it worth while to expend money, time, and labor at the present conjuncture in pressing the gospel for the poor and meek again upon their attention. This has been so often done without effect, the people by their indifference judging themselves unworthy of it, that we concluded to pass them by, and direct our attention once more to the Piedmontese of Albemarle.

This being our conclusion, Bro. Magruder inserted an advertisement in one of the town's papers, stating that we should address the public at Free Union, on the following Lord's day. That house had been used by our friends twice a month for about twelve years without question or interruption, and the ensuing Sunday was their day in course.

During the current week, however, a plot was being matured to expel them, and to deprive them of the use of the house altogether. The Baptist people, with a Methodist at their head, whom I heard styled, "*King Thompson*," because of his arbitrary tendencies, were at fever heat, having been violently exercised for many days in bringing down the Holy Ghost to convert precious souls. They were aware that they had no right to the use of the house on Sunday, nevertheless they announced the continuation of their religion-getting gymnastics there on that day. Information was sent to us of this intention; but of course no heed was paid to it: for if all the fanatics in Antichristendom had assembled there, it was our duty to go, and to avail ourselves of our right to lift up our voice for the truth. Some thought we had better give way; that it would do harm: but to what it would do injury to vindicate the right we did not learn.

On Sunday morning we went, and after a ride of twelve miles arrived at the rocky knoll where we found the house occupied, and many people constantly arriving. His local majesty was on the ground—the Methodist champion of all of Baptistism except immersion and close communion. He and Mr. Magruder exchanged the civilities of the day. He began in a very pious strain to recount to Bro. M. in the presence of the Baptist preacher, what a wonderful meeting they had had, and how that on the previous Wednesday the house had been literally full of the glory of the Lord! This sort of a preface was to enlist Mr. M. in favor of the meeting, that he might forego his own appointment, and allow it to proceed: for, could he think of quenching the spirit by putting a stop to operations, in which there had been such a glorious manifestation! But Mr. M. had no faith in a "Ghost" that could coöperate with a Baptist and anti-Baptist, who not only had no love for one another, but were bitter enemies of the gospel preached by Jesus and his apostles; and whose converts were as ignorant of God's teaching after they had "got religion," as they were before their brains were excited to fever heat! In answer, therefore, to Mr. Thompson's question, if he intended to preach, he very firmly but politely answered in the affirmative, stating that it was his day, and that he had advertised that I should fill his place. Upon this all pious sing-song about the Holy Ghost was turned into gall and bitterness. Mr. Thompson dropped the saint and appeared in the natural character which he inherits from Adam the First, and scripturally designated as "the Old Man." This old gentleman became perfectly rampant. He mounted the rostrum, deed in hand, to harangue the multitude; and to prove to them that Mr. Magruder and his friends, who had used the house twice a month for twelve years, had no right there at all, and that that day should be the last. The deed provided that the house was for the use of the Episcopalians, Presbyterians, Methodists, and Baptists, which allowed one Sunday in a month to each; and that when not used by any one or more of these, other Christian denominations might avail themselves of the unoccupied time. Mr. M.'s friends came in under this provision; but they were not a Christian denomination, and therefore had no right to come in, and should not! Having concluded his speech, Mr. Magruder explained the matter to the people, who paid but little attention; and ended by inviting them to stay and hear me explain to them the Scriptures, concerning the kingdom of God. But they were not the sort of Piedmontese to be attracted by such an invita-

tion. They had come to display their dry goods and millinery; and to witness the furor inseparable from a Gentile "religion-getting." An announcement was made that the meeting would adjourn to the Wesley meeting-house, distant about two miles. This caused a helter-skelter dispersion of the crowd. Horses and vehicles were soon in requisition, and in about a quarter of an hour the multitude were as clean gone as the Russians from the heights of Alma.

And what was the wreck of the battle? About twenty-five persons out of several hundreds, and of these the greater part brethren, alone remained to hear what the scriptures taught as "the wisdom that is from above!" And of these few, two or three were unable to keep their minds fixed on the divine testimony to the end of the discourse. It is not to be supposed, however, that all the Piedmontese are so degenerate as this. I have expounded the scriptures for three consecutive hours to considerable assemblies of the people at Free Union, who have paid good attention to the word. But this class of people was not found at that place on this occasion. It is not the more intelligent and reasoning of the people that frequent Thompsonian religion-gettings. If they are found there it is other causes than respect for the system that attract them. If they were to speak candidly they would aver their contempt for it, and their commiseration for the misguided dervishes who get them up in the name of Christianity. Our advertisement had been seen by few persons out of Charlottesville; and those who saw it knew not what to rely upon, as the methodized Baptists had proclaimed their intention to disregard our claim to the house, and continue their meeting at all events.

Having discoursed about two hours to the very few who cared not to run after the multitude to assist or countenance it in its fanatical orgies, we returned to Charlottesville, being very doubtful if our friends would be ever permitted again to make appointments at Free Union. Mr. Magruder, however, was determined that if they were deprived of the house it should be according to law, and not at the caprice of Mr. Thompson, whose zeal against us had converted him into a patron and an intemperate special pleader for illegal privileges for a people who would not break bread with him because he is unbaptized, and therefore an uncircumcised Philistine in heart and ears. But so it is, when Christ has to be crucified Herod and Pontius Pilate become sweet and pleasant friends!

Since my return from Virginia Brother Magruder has informed me of the issue of this affair. He writes, "Though turned out,

we are in Free Union again. It seems that the *widow* of the donor of the land did not unite in the Deed; and though a Baptist, she is both just and liberal, and has assigned to us her rights, which secures us one third of the time; and as the Baptist persecutors cannot get a parson to occupy more than two days in the month, and cannot do anything, good souls, without a preacher, we get one other day of necessity, and thus we have two a month, and so are in *statu quo ante bellum*: or as the militia captains say, "as you were." Having thus laid the minacious Monsieur Tonson on his beam ends, that great belligerent and magisterial personage, who, denying our Christianity, declared that we should use the house no more, Mr. Magruder inserted the following notice in the paper:—"Free Union Church.—The Disciples of Christ meeting at this Church (like their brethren of the apostolic age, 'the sect everywhere spoken against,'—Acts xxviii. 22.) having obtained the proper authority to re-open the church-doors, will resume their regular meetings there on the first Sunday in November, and thenceforth on the first and third Sundays as heretofore.—The Public are invited to attend, Bible in hand, that they may 'prove all things, and hold fast that which is good.'—Oct. 27th, 1854."

Thus, the friends of the gospel of the kingdom are in a better position than before the attempt to eject them. Before, they occupied the house by courtesy; now, they have as much a *vested* right there as any of "the four orthodox denominations" recited in the deed. The donor of the land could not give a full title to it, unless his wife had united with him so as to alienate her thirds. This, it appears, she did not do, so that, if she wished to preach there, she could claim and occupy one-third of the time, to the exclusion of "orthodoxy." She has now assigned her rights to "heresy;" so that she can no longer claim to preach, but heresy, her representative, may; and all the "orthodoxy" of the mountain-foot combined cannot expel the pestilent fellow she has so liberally and anti-baptistically patronized. What a world is this!

On the following Tuesday I returned to Richmond, accompanied by Brother Magruder, who had some professional business to attend to there. This, though the metropolis of the State, is by no means a holy city, though abounding with temples made with hands, some of which pierce the firmament with spires—sharp, tall, and spindling, as the sky-scrapers of a seventy-four. There seems to be a sort of rivalry among some of the ecclesiastical corporations in the article of spires. Which church can sport the

loftiest spire is an affair of architectural ambition with the unworldly and humble professors of skyism, who have vested capital in Persian hassocks and crimson-plush, spring-cushioned pews below! The pride of life, after the order of the Old Man, reigns High Priest of the kingdom of vanity as imperiously in this city as can be conceived of in Rome itself. Charlottesville and Richmond are but country villages, compared with other places; still, according to their means, they are not a whit behind Babylon herself in devotion to "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life." Yet there is great profession of religion here. But then it is that sort of religion that practically ignores the Bible. This might easily be demonstrated by a man taking his stand in the tribunes of St. Paul, St. James, and of the other houses dedicated to unheard-of saints and to no saints, and showing to the "refined" and fashionable, the tender and delicate occupants of the consecrated seats below, the stern and homely truths taught by Christ and his apostles to the poor. Let him announce that God dwelleth not in temples made with hands, nor is worshipped by the works of men; that he has chosen the poor to be the heirs of his kingdom; that it is easier for a camel to pass through the eye of a needle than for a rich man to enter that kingdom; that riches are deceitful; that unless they be converted and become as little children, they cannot enter there; that fornicators, adulterers, effeminate, covetous, drunkards, extortioners, &c., shall not possess that kingdom; that the obedient only shall be saved; that there is no obedience without faith in the gospel of that kingdom; and that there is no justifying faith without baptism into Christ:—let him press these great truths upon their rebel consciences, and he would either find himself whirling from a parapet of their temple; or, if still a tenant of the tribune, the piety of his audience smoking from the wet blanket he had spread over it, or fallen hysterically into fits.

It was in such a city as this a few personal friends were desirous I should address the people. From my knowledge of Richmond, I was very loth to make any such attempt. It was there that my personal enemies, Mr. Alexander Campbell's partisans, had done their utmost to make me a by-word and reproach among the people. I had been held up to popular scorn and contempt in newspaper advertisements; denounced and ridiculed from the pulpit, and so forth; until many had really concluded I was mad and had a devil. For some time before I removed from that city, I had forbore from addressing the public, confining

all my operations in Virginia to the country parts. I spoke four times in the capital, but, besides these, I do not remember that I spoke publicly in the city after my return from England. Our meetings were confined to a private house in the suburbs, and Richmond was to me only a post-office and place of publication. My repugnance, therefore, to speak here was great, and but for the earnestness of my good friends, the Suttons, Maddux, Davis, and the promptings of Messrs. Magruder and others, I should certainly have given Richmond the go-by, as we had already done to Charlottesville. I had strong doubts if a congregation could be obtained, especially in the week; but others were more sanguine, and I consented to serve. The Universalist meeting-house, which had been sanctified in popular estimation by certain orthodox meetings held there, was hired; and the proposed discourses announced in the principal papers. Mr. Sutton was indefatigable in canvassing his acquaintances, many of whom, since the breaking out of the eastern war, had expressed a desire to hear me, if I should speak there. By dint of his efforts, a very respectable and intelligent audience, as I was informed, was got together, notwithstanding many obstacles had to be surmounted. The things submitted to them seemed to interest them, and they came to discover that, if mad, there was certainly a very rational and scriptural method in my madness. In proof of this, an editor of one of the city papers, who was there on the first night, inserted the following notice in his columns on the ensuing day:—"It will be seen, by the advertisement in another column, that, by special request, Dr. Thomas will lecture again this evening at half past seven o'clock, at the Universalist Church. We had the pleasure of hearing the doctor's lecture last evening, and we can bear our humble testimony to his ability as a reasoner and theologian. We venture to assure our readers, that if they will attend the lecture this evening, they cannot fail to be interested and instructed."—*Bulletin*.

What follows appeared in the same paper, over the signature of one who has spent many dollars in advertising me for public contempt in the Richmond papers. Much of this, however, may be attributed, I suspect, more to eccentricity than to malice. But he is not the worst man in society who is at costly pains to publish his own eccentricities and defects to all the world. We prefer him to the whitened sepulchre, twanging his nasal pieties in holy tone. The following is the notice, which may be placed among the curiosities of Virginia literature:—"R. S. Coleman, or any of the Richmond clergy,

would expose their vanity, ignorance and egotism, by attempting to prove that Dr. John Thomas does not preach the gospel found in Acts viii., as Philip preached it,—whose name Coleman has changed to 'Stephen,' thereby committing a smaller mistake than when he (C.) claims to be a minister of the gospel of Christ, and no hireling, as the reader may see in the last number of his so-called '*Christian Intelligencer*.' It is, however, an anti-Christian and worthless scrawl. In Thomas's discourse at the Universalist Church last Wednesday night, there was more divine truth and sound sense than I ever heard from all the blasphemous herd who are called '*Rev.*' or '*D. D.*' I am not in fellowship with either Thomas or Coleman, but truth and justice before every other consideration."—*Bulletin*.

My second discourse at the Universalist house concluded my operations in Virginia. On the following morning, at 6 A. M., I departed for Baltimore, where I arrived about 3 P. M., and was soon after comfortably domiciled with the worthy family of a consistent, firm, and intelligently devoted adherent of the gospel of the kingdom. It has been up-hill work for this great truth in the Rome of the United States; and, but for Brother William P. Lemmon, it would have no public advocate in that city. Greatly to his honor, he has stood by it with mouth and means in its lowest estate there; and has, therefore, proved thereby, that if Christ were here again in poverty, weakness, and reproach, he would be among his self-denying and warmest friends. He has not held back, like some, to see if the gospel of the kingdom would become popular and "respectable," and might be safely embraced, without hindrance to the temporalities, or to the social position occupied. This policy has not been his. He came to see the truth, and, having seen it, heartily obeyed it; and, as a consequence, found himself alone—a solitary pillar in a howling wilderness.

The city of Baltimore is a growing and prosperous community, having a civilization somewhat peculiar to itself. It combines the industry and general intelligence of the North with the urbanity and hospitality of the South; and is, perhaps, a more agreeable residence than either of them. But, like all the cities of the world in regard to the truth of God, it is perfectly Athenian. You walk the streets, and behold temples on every side dedicated to all the religious idols of the carnal mind, from the "Queen of Heaven" to the Bethanian immersion for remission of sins. But "God dwelleth not in temples made with hands." This is true, from the departure of Jehovah's glory from Israel to

the present hour. Hence, he dwells not in the temples of the Gentiles, styled by them, in their ignorance, "houses of God." He has no temples in Baltimore but the hearts of those in which Christ, or the truth concerning his kingdom and name, dwells by an enlightened and obedient faith. And, alas! amid all the thousands of that city, how few are these! But thus it hath always been everywhere, in every generation of mankind. In each generation few; from all generations, "a great multitude which no man can number," but not therefore innumerable. A spiritual wilderness is the monumental city, and few, very few, are the individual oases of its desert!

I know not how many there are, but am well pleased to know that Brother Lemmon is endeavoring, and not without success, to augment their number. Besides bringing some of his own family to the obedience of the faith, he has immersed other five into Christ. He had for some months been calling the attention of the public to the gospel of the kingdom in the Masonic Hall; but, on my recent visit, I found our friends in occupation of Western Hall, a smaller and more humble, yet sufficiently ample and convenient, place of meeting. I spoke here three times on the following Sunday, to better audiences than I expected to find from newspaper advertisements. I endeavored to impress upon their minds distinctly the nature of the kingdom of God, and how they might come to inherit it; and in the course of things, proved to them that God has once, and only once, had a kingdom upon earth; that that kingdom does not now exist, and that, consequently, he has now no kingdom here; but that, when the appointed time comes, his kingdom will again exist where it was before, and, in existing, will be "the kingdom restored again to Israel," Abrahamicly constituted, and coëval with the age to come. What was the effect of the demonstration upon their minds I know not. It was a broad-cast dispersion of the good seed—"the word of the kingdom." If a fall into honest and good hearts, the sowing will not be in vain. Paul may plant, and Apollos water, but God in his own way gives the increase. Seed does not germinate immediately it is sown; neither does the truth, especially in these days of slow-heartedness to believe all that the prophets have spoken, spring forth into enlightened action in an instant. Something must be left for God to do; for it is written, "They shall be all taught of God." I may meet them here no more; the good or evil done will appear when every man's work shall be examined in the day of God.

Thus, then, was brought to a close my

visit to the South for 1854, after an absence of six weeks. I addressed the people some twenty-five times; and when I arrived in New York, concluded my journeyings for the year, having travelled, since the first of June, a distance of five thousand five hundred miles.

EDITOR.

Nov. 23, 1854.

Review.

THE PEOPLES OF EUROPE AND WAR IN THE EAST.

By J. W. JACKSON, Esq. Edinburgh. Pp. 60. 1854.

THIS pamphlet is a republication of eight letters, originally addressed to the public through the columns of the *Edinburgh News*. The author tells us, "they were written for the purpose of illustrating the great conflict with Russian autocracy in which Britain is now engaged;" and which he thinks, "if prolonged or extended, as is possible, if not probable, cannot fail eventually to become a war of races and principles."

His first letter is introductory. In this, the author remarks that, "among the elements which complicate the political problem of the present age, not the least important is that of Race." While this was of historical importance when the Roman civilization of the West was falling beneath the strokes of the Gothic sword, it afterwards sunk during many centuries "into a mere affair of heraldry and pedigree;" for, as he truly says, "till the period of the first French revolution, political arrangements superseded all considerations of hereditary peculiarity in the masses over whom distinguished princes bore sway." The possibility of a movement of the Pan-Slavonic Race was altogether lost sight of. At the close of the eighteenth century, however, dynastic power declined in the midst of its convulsions, and popular influence necessarily and proportionately increased; and this disturbance of dynastic and popular equilibrium he attributes to "*the troublesome question of race, which had undergone a resuscitation from the death-like slumber of a whole millennium*, and in a state of increasing activity and importance has ever since continued to attract the attention of politicians, and the notice of men of science."

And here, at the very threshold of our author's talented lucubrations, the theories of his political science come into collision with the testimony of God. He is correct enough in saying that, at the close of the eighteenth century there was a *resuscitation from a death-like slumber*; but we can by no means admit that it was either a resuscitation of *the troublesome question of race*, or a resuscitation from a death-like slumber of a

whole millennium. His position is that of "thinkers on passing events;" the contrary to theirs is "a revelation which God gave to Jesus Christ, that he might show to his servants things that should come to pass." This revelation teaches God's servants that the resuscitation at the time indicated by our author, was a *political resurrection of two classes, in which is incarnated a testimony against the secular and ecclesiastical dynastic tyrannies of papal Europe, which had been previously subjected to a death-sleep of one hundred and three years, four months and seventeen days.* It was the resuscitation of an interrupted testimony throughout the papal world unconfined by racial peculiarities. The Gaul, the Italian, the German, the Spaniard, and the Pole, all raised a testimony, which, from that time to the present, has been a cause of terror to the dynasties which oppress "Europe's discontented democracy," and now operates to embarrass all their movements in the existing war. The resuscitated testimony was militarily manifested in Napoleon's hosts of all races and nations—a military democracy, of which he was chief, and which, while standing upon its feet, excited great terror in them which saw them.

In regard to the future, our author thinks that "the impending wars of Europe are obviously to be not only dynastic—not simply in the old sense of the term national, but also racial." We should have no objection to this opinion, if the word "racial" were superseded by a word expressive of the two classes unconfined to race, above referred to. We see these classes, without respect of race watching their opportunity, and preaching a submergence of race in the interests of a common liberty for all peoples. The views of these classes take no coloring from the conceits of politicians and men of science, cosily speculating in their easy-chairs and morning-gowns upon ethnology, philology, and national proclivities; which, to the masses, moved like the forest by the Spirit of God, are all moonshine. "Liberty, fraternity, and equality," sets at naught all distinction of race, and points to the United States of North America, where men of all races and every clime (even negroes in some of the States) enjoy the rights of a common citizenship and humanity. It is true, we hear of a Pan-Sclavonia; but that belongs to the outside barbarian region, and by no means traceable to the "resuscitation" of races "from the death-like slumber of a whole millennium." What exists organically of Pan-Sclavonia is a new creation, not a resurrection, and which is destined under the Russian autocracy to establish a PROTECTORATE over Italian, Iberian, Gaul, Ger-

man, Magyar, Pole, Scandinavian, Turk, Kirghese, Persian, Greek, Moor, &c.—a commingling of heterogeneous nationalities in one Sclavonic Protectorate—"even mixed with mirey clay," for a judicial manifestation of divine wrath in its Assyrian overthrow.

"The age," says our intelligent author, "of merely regal supremacy is passing;" by which, we understand him to mean that a coalition between Sclavonia within the Austrian and Turkish Empires, and Sclavonia within the Russian, will overshadow the fair valleys and cultivated plains of Europe, exercising imperial supremacy over its tottering thrones. This is, no doubt, true. The European kingdoms are weak, not because of racial incompatibilities, for these are no novelty; but because of the antagonism between their governments and peoples, whose ideas are opposed to their mal-administration and oppressive institutions. It is revealed that the dynasties shall give themselves to a superior, who shall strengthen them against their peoples. Mere regal supremacy will, therefore, pass under imperial supremacy; so that kings and emperors will for a time suppress the liberties, disappoint the hopes, and arrest "the once fondly anticipated progress of universal man."

Thus much his reasonings are tinged with Bible truth, from which, also, he has in some way derived the idea that the Saxondom of Britain, America, and Australia, "rising on the world's wide seaboard," has been providentially developed "as a counterpoise to the systematized despotisms and army-girt monarchies" of the Continent. No doubt of it; for "God, who hath made all nations of men, hath determined the bounds of their habitations," with reference to a certain purpose not admitted into the ethnology of "politicians and men of science." The Saxondom of Britain is Ezekiel's merchant-power of Tarshish, raised up of God to antagonize the Sclavonian Gog, when, not contented with the West, South, and North, he covets Judea and the farthest Ind. Mr. Jackson seems to perceive clearly that the British and Russian dominions have been providentially raised up, the one to Sclavonianize Europe, and the other to confine it to certain limits. This seems to be the leading idea of his racial speculations. So far he is sustained by the Bible; which also sustains him in the supposition that "the battle may be for western kingdoms," before the question of the east is settled. His words are, "the conflict on the Danube may at the shortest notice be transferred to the banks of the Elbe or the Rhine, and instead of eastern principalities, the battle may be for western kingdoms."

This battle will doubtless precede the fall

of Turkey. The mission of the Russian autocracy is to organize an Imperial Protectorate in these latter days, answerable to the feet of Nebuchadnezzar's image. This is the first stage of its enterprise; the next is to cause the forces of the image to march against the power then occupying Egypt and the holy land. "He shall enter into the countries and overflow and pass over." This shall he do before "he enters into the land of glory." This is the order of things noted in the Scriptures of truth, in respect to the Northern power. In overflowing or invading the countries, he will pass over them, and not be turned back. The western kingdoms will be invaded, and as the result of the conflict, the French empire will merge into a toe of the Slavonian feet, to which nine other toes will also be attached as the kingdoms of its protectorate. Thus, "the battle for western kingdoms" will make the eastern an occidental question, change the face of Europe, and postpone the fate of Turkey and the Principalities to a more convenient season.

The key to Mr. Jackson's interesting speculations on the peoples of Europe is found in his "confession of faith." "We avow our belief," says he, "in the primal, and, therefore, in the final brotherhood of humanity," not believing in an aboriginal diversity of races. No believer in Moses could come to any other conclusion than that "God made of one blood all nations of men." If he had made them of different bloods there would have been a primal or "aboriginal diversity of races." We should have had an Adam and Eve for the negro race, another Adam and Eve for the Caucasian race, and a different pair from either for the Mongolian, and so forth. No, the diversity of race is not difference of blood; but as Mr. Jackson truly observes, "races are what they have been made by the long succession of circumstances to which they have been subjected." Had we reliable records of this "long succession of circumstances" in its operation upon each racial diversity, or the cerebral organization of the descendants of Shem, Ham, and Japheth, we might be able to define what particular influences, acting for a specific time upon a succession of family brains would produce a negro in the family of Ham, a Scythian in the family of Magog, and a Frank in that of Gomer. Notwithstanding "all the scientific and historical data of modern times," Mr. Jackson thinks that the origin of the diversity is "destined to remain for a considerable period a debatable question." Left to ethnologists ignoring revelation, the question never will be settled; for their "science" does not recognize the

general condition from which "the long succession of circumstances" itself originated. Revelation alone can solve the matter. "If all these families of mankind started from the same point, whence comes it that they are now so differently situated?" This is the question which scientific ignorance propounds, and cannot answer to its own satisfaction. Revelation, however, proclaims that God created man a "very good" living creature, and "upright;" but that by transgression of the divine law, he diverged from this condition into a state of sin and death, in which he sought out for himself "many inventions" which were not upright. These evil inventions, based upon sin, or transgression of law, became the sources of the circumstances which, in process of time, grouped themselves into systems of things under which those attached or devoted to the inventions ranged themselves by a sort of attraction of aggregation. The influence of these evil systems became a law to flesh and blood, creating physical habitudes, which in process of time gave peculiar individual expression to the evil influences which originated them. Hence the evil incarnate became deeply marked in the form of the features of the head and face, producing an African expression of diabolism, a Mongolian, Caucasian, and so forth. These "forms of humanity" became high or low (and low indeed, is the highest, in comparison of what is attainable under the influence of good), in proportion to their retention of the original ideas with which God, from time to time, inspired the human race. Where in his wise arrangements, he left a section of it to its own uncontrolled animation, it assumed the lowest form, as in the case of the Now-Hollander. Hence, also, the diversities among what are called "civilized" men. Compare the cerebral and facial form and feature of a papal Celt of Erin with that of Milton or Sir Isaac Newton; the former is the physical ugliness of incarnate popery; the other, the physical beauty of high intellectual and moral cultivation. Sin, then, is at the bottom of racial diversities; so that when sin and its prevailing consequences shall be eradicated from degenerate humanity, physical racial diversities will disappear, and nationalities based upon this diversity, and mankind in its totality once more reflect the divine image and likeness of God.

God does not predicate human destiny upon human racial antecedents. We cannot, therefore, give in to Mr. Jackson's "final brotherhood of humanity" as a consequence of a primal confraternity. His words already quoted are, "we avow our belief in the primal, and therefore, in the final brotherhood of humanity." There never

will be a final brotherhood of humanity as a consequence of a primal one. Monarchy, not "brotherhood," was the original condition of the world. God made Adam king of all terrestrial living creatures. "Let man have dominion," said he, "over every living thing that moveth upon the earth." When this was spoken there were no brothers. Brothers did not appear in the world until it was constituted upon a foundation, the elements of which are found in the judgment passed upon the transgressors of the divine law. Primogeniture was then established as the hereditary line of the monarchy. This was illustrated in the case of Cain, the first-born of Adam. When hot anger possessed him and his countenance fell, because more respect was paid to his brother's offerings than to his, the Lord inquired of him, "Why art thou wroth? And why is thy countenance fallen? If thou doest well, shalt thou not have the excellency? And unto thee shall be his desire, and thou shalt rule (or be king) over him." If, by "brotherhood," our author means a socialistic republican fraternity, no such brotherhood ever existed *primally*, nor will it ever obtain in our planet, save in the brains of visionary and impracticable politicians, and as a disturbing element in the kingdom of the Beast. A monarchical brotherhood of nations, however, with a particular nation that shall have the excellency, and unto which shall be the desire of all, and which shall rule over all the rest, is a future constitution of the world plainly revealed in the Scriptures of truth. There was such a primal brotherhood of individuals in the family of Adam, which may be regarded as a type of the national brotherhood to obtain in the family of the second Adam, when he shall possess the excellency as the first-born of Jehovah. This, however, will not be a consequence resulting from the primal unity of race. The natural tendencies of mankind are to the oppression and destruction of each other, after the example of Cain; and no diffusion of science of which its professors are capable can fit mankind for a higher civilization than they have hitherto attained.

The five letters which succeed the introductory one, "present in a condensed form the more important facts which attach to racial progress in general." Their contents are thus exhibited in their captions:—Letter 2, *The Italian, Iberian, and Gaul*; Letter 3, *The German, the Magyar, and the Pole*; Letter 4, *The Muscovite*; Letter 5, *The Anglo-Saxon, and the Scandinavian*; Letter 6, *Turkey and the East*. The contents of these are presented "with an especial view to illustrate the probable results and necessary tendencies of that great conflict

of peoples and faiths, which now impends upon us, as the stern necessity of Europe's political futurity." The summation of these *probable results and necessary tendencies* are the subject-matter of the last letters, which bring out our author's purpose, which he has devised according to his good pleasure and the principles of his racial speculations. In Letter 7, he reveals to us *The Language and Lords of the Future*, and, in Letter 8, *Empire and Its Possessors*. But, after all said, his lucubrations yield only hypothetical probabilities and tendencies, which may answer very well to amuse the readers of *The Edinburgh News*, who, if they are like the generality of newspaper patrons in the two worlds, know nothing of the *demonstrable certainties* of the Scriptures. Our author will bear with us, we trust, in this plainness of speech. From the perusal of his pamphlet we have greater admiration for his ability and varied information, and scientific attainments, than for the intrinsic excellency of his "science" or system. This is mere *thinking of the flesh*, apart from the revealed purpose of the world's ruler—mere speculation, which fails to evolve even probabilities and tendencies to minds enlightened by the *thinking of the Spirit*. If Mr. Jackson's probabilities and tendencies were to ultimate in accomplished facts, God would be made a liar, and his word deceit. We do not suppose it is Mr. J.'s purpose to demonstrate this; but it is nevertheless true, that if his theory were established as "Europe's political futurity," God's purpose is circumvented and evaporated into air of the rarest tenuity. By way of illustration, hear what he says of the *Lords of the Future*:

"To Britain, then, and her world-wide Anglo-Saxon colonies, with their tremendous powers of absorption, do we look as the central stem of humanity's ulterior growth. To this land of the free, and home of the brave, with its great and noble people now rapidly engirdling the globe, must we have recourse as the probable, nay, humanly speaking, the alone possible agents of amalgamation, the sole possessors of the united prerequisites of colonial extension and mental culture. As a race, active, energetic, enterprising, and courageous, endowed in an unequalled degree with the capability of transplanting their institutions and language into every quarter of the globe, already in possession of all the great maritime outposts of the world, powerful in Europe, dominant in America, and irresistible in Asia, increasing in an unexampled ratio among themselves, and absorbing with invincible force the emigrants from almost every other civilized nation, *what people can claim to be their superiors?* In all the man-

ifold advantages of possession and prospect indeed, *whither shall we proceed to discover their equals?*"

And again :

"The Anglo-Saxon and their expanding tongue are at once an earnest and a prophecy of that glorious, but as yet imperfectly revealed time, when political and ecclesiastical usurpation being abolished, and the petty disposition of caste annihilated, *every sire shall be the prophet, priest, and king of his own household*, and earth shall know no holier or more majestic sound than the true English 'Father.'"

The author's "final brotherhood of humanity" does not appear to be very near ; but seems to be a post-imperial probability. The present order of things is to pass away, and a new imperial organization to spring up.

"Wilful blindness alone, indeed," says he, "can close its eyes to facts so patent, and thus avoid the rather startling conclusion that *we are on the verge of a new era*, that the established is decaying, and the new is already preparing for emergence. . . .

We have said that *every grand epoch has eventuated in an empire*. . . . Every great empire has been the political incarnation of the spirit of its age, and has come commissioned to carry humanity to a more advanced stage of civilization, by the concentration of its resources, moral and physical, upon a focal point. . . . This is an industrial age, . . . in which merchants and manufacturers are rapidly supplanting the men of the sword and their *effete* descendants, the territorial aristocracies of birth and title—an age in which LABOR, that Promethean giant, is destined to be liberated from his bonds, and march to his predestined throne as God's best and noblest representative in the great work of creation. . . .

The destiny of Russia is not to give birth to the new, but to gather up the fragments of an old era. She is the representative, and will be the grave of monarchy, aristocracy, priestcraft, and caste. . . .

Who, then, it may be said, is her antagonist and rival for this portentous office of the world's leadership? We answer without hesitation, BRITAIN. . . . We revert,

then, to Saxondom as the necessary seat of the next great empire; the providentially appointed site, not of a political predominance of force, but of a moral supremacy of influence and example. And to its people do we look as the temporal saviours of their race, the predestined Israel of the world's gigantic futurity. . . . The New Jerusalem will be London, the great moral centre of Saxon humanity."

An universal Anglo-Saxon empire with Labor upon the throne, and foggy London

for its capital, is the summation of our author's probabilities and tendencies!!! The stone-hearted, narrow-minded, money-power of Britain the imperial ruler of the nations! And every father of a family its prophet, priest, and king! These are the flights of our author's fervid imagination—*oratorical embellishments* suited to the self-complacency of the unequalled people who know no superiors, to whom these letters were addressed! O thou Anglo-Saxon paragon of flesh and blood! well might Paul say to thee, "*Be not wise in thine own conceit!*" Truly, with a prophetic eye, he foresaw the hallucination of the Gentiles in the era of the fulfillment of their times. Our author's speculations are elements of this; very complimentary to Anglo-Saxons, and gratifying to their vanity; but utterly at variance with the purposes of God revealed in the Scriptures of truth. There we are taught that when the bottomless pit shall have become the grave of Russian power and impiety, an universal Israelitish dominion with the Lord Jesus and his brethren upon "the throne of the house of David," and Jerusalem, now oppressed by the Ottoman, for its capital, is the *certainty* of the future, which cuts up and sweeps overboard as rotten carcasses into the sea of everlasting oblivion all the "probabilities" and "tendencies" flitting across the brains of those who have more admiration for the scientific and ethnological thinking of the flesh, than for the heart-stirring revelation of the high thoughts and purposes of God. The gospel preached to Abraham was not that, in British Saxonism with Labor upon the throne shall all the nations of the earth be blessed; but, *in thee, Abraham, and in thy seed*. With the talented and respectable author of this pamphlet we have no acquaintance; but this we can affirm with certainty, that if he had known and believed "the gospel of the kingdom" preached by Jesus, and after him by the apostles, he never could have written it; and further, that if he should ever have the happiness of coming to the understanding of it, and do himself and God the honor of obeying it from the heart, he will be diligent to gather together all unsold copies of the edition, and follow the example of the conscientious and unselfish Ephesians, who burned 50,000 pieces of silver's worth of human foolishness before all. So mightily grew the word of God and prevailed over the published thinkings of flesh, unenlightened by the truth of God. Wishing our author a happy deliverance from "*the wisdom of this world*," and a thorough indoctrination and baptism with "*the foolishness of God*," I subscribe myself his sincere well-wisher, the

EDITOR.

(From the Jewish Chronicle.)

Political Condition of Palestine.

IT was the degeneracy of the inhabitants of Palestine that first enabled the Saracens and the Turks to subdue it, and they have not improved a whit since. If they did improve, the population would increase—which is very far from being the fact. There are localities where the population and trade are increasing, and increasing rapidly too, and there is also a cause for it. I will explain this cause farther on. But when we find large districts of as good land as our Western States can boast of, "houses builded, wells digged, orchards and vineyards planted," lying waste without a single inhabitant, except only the Bedouin, who roams over this whole country precisely as the Indian roams over the prairies, and on, and all over, these wastes we find the deserted habitations of man in his more prosperous state, in all states of ruin, from those that have lain so long in their desolation that it is difficult, oftentimes, to tell the old walls of cobblestone and mortar from similar-looking formations of chalk-rock conglomerates, so common here, up to those that have been so lately deserted that they are much more habitable than the great mass of the dwellings of the common villagers; when we find things in such a state, we know that something is now and always has been wrong. It does not require Divine inspiration to teach us here what this wrong is. It is a wrong that has existed for many centuries; a wrong that is felt in some degree in all despotic countries. Despotism, with the steady and firm administration of law, and those laws recognizing the undisputed right of property (*especially real estate*) of individuals, may be borne with; but when there is no guarantee to a man for anything he may do this year for his benefit the next, when he is always obliged, if he makes a piece of land to produce double, to have *all the overplus taken from him*, and if he resist, lose his head—what encouragement has he for any thing more than just to keep body and soul together? And would any of the other classes who inhabit this land, do better if they had the management? Not in the least.

The Franks, to a man, I think, choose to have the power remain in the hands of the Turks, rather than any other of the neighboring nations or tribes, *the Russians not excepted*. The natives themselves felt this. They know full well that they would do no better than the Turks, and foreigners know that they would not do half so well, and they have no wish to try it at present. But certain it is that this country must change

rulers, either virtually and openly, or be indirectly ruled by one power in the name of some other. It is not the condition of this country merely that is to bring this about. It is as much the state and desires of the more prosperous nations as it is the weakness of this assemblage of tribes that is to accomplish it. There is a great extent of country, a large portion of which *is of the richest kind*, sparsely peopled, destitute to a great extent of the manufactured articles, that the industrious natives so much need a market for, situated where it is easy to come at; in short, it is just such a place as would be the making of any enterprising people into whose hands it might fall. No wonder, then, that the eyes of the politicians, and political economists of the world are turned towards it. I have before stated that the minds of the religious world are turned this way. And are both classes to be disappointed in their expectations? I don't see how it can be possible. For if there is no moral impediment thrown in the way, by a great religious reformation, certainly the all-grasping power of the love of power and gain will break down all the feeble barriers that this divided and superstitious and superannuated assemblage of nations can oppose. Why has the door been so long closed here against the improvements and progress of the age? Simply from the superstitious fear of innovations on *their old customs*, so long held by them to be, in a manner, of divine origin. But it is now seen that this old system of things cannot stand before the opposite spirit so fast gaining ground in the West. *Hunkerism* will stand well enough, where there is no interest to run against it. But against that it has little or no power to maintain itself. Self-interest, with the powers of this world, will not let such a chance for money-making as this country affords, go any longer unoccupied. *This war will not leave this part of the world where it found it*. No one here expects this or wishes it; all, both native and foreign, feel this to be one of the certainties, perhaps I may say the only certainty.

Every one, of course, will have their own opinions and their own prophesyings about it. For my own part, all that I can say is that the Lord will accomplish his own plans and purposes, the powers of the earth to the contrary notwithstanding. There is nothing in the constitution of things in this part of the world that can hold an empire together but *physical force*, and in this case that force is gone, and all feel it, and govern themselves accordingly. Not that they are now all rising up against the government in open rebellion. Self interest prevents this. For if they should, who, of all the various tribes

that people this region, would be the ones to have the rule? They are more jealous of each other than they are of the Turk. And well they may be. The Turk has some very good traits of character; let him alone and he will let you alone; treat him like a gentleman, and not interfere with his customs and superstitions, and he will be a gentleman. Rouse up his fanaticism and jealousy, and he is a perfect fiend. It is this, and nothing but this, that makes him so formidable to the Czar at present. The case is very different with the rest of the component parts of this Empire, especially with the Greek. He will do *mischiéf for mischiéf's sake*, and lie because he loves to. It is a common saying here, that a "Bedouin will plunder, an Arab will beat and plunder, and a Greek will beat, kill, and plunder." Let either of these nations get the ascendancy over all the rest, and I know not what would be the result. None of us here wish to see it tried. It is their decrepid and defenceless state that keeps them as peaceable as they are, rather than any fear of the government. They literally have little government to fear. All of government there is (and by this I mean what I said before, that *force* is all the government that is of any use in such an Empire as this) is on the northern frontiers. This state of things throws the way open for all so disposed to make such depredations on whoever they may fall in with, as they see fit. It is this, and nothing but this, that has put a stop to travel in this part of the country. There is no one to call the Bedouin *to account for his depredations* on foreigners that may be passing through his neighborhood.

There is no place where the protection of a consul is more needed by so large a portion of those that pass through or reside in it. There is but one consul from the American government in all Syria. What is necessary for the well-being of Americans is, a paid consulate here at Beirut, and also one at Jerusalem. As it now is, Mr. Smith, the present consul, will have to leave, a thing that we all regret from our inmost souls, even if an American could be found to take his place. Should he be removed, or obliged to leave, there would be a scattering, every man to where he thought he should be safest. Here and at Damascus they probably would most of them take English protection. But at Jerusalem it would be the last thing that they would do. They would much sooner go to the Austrians, and it would be unsafe for those that took English protection here to go there.

S. W. JONES.

Beirut, Palestine.

The Position of Austria.

THE position at present assumed by Austria seems to give no little uneasiness to the western powers, if the journals of Paris and London afford a true index of the feeling entertained by the governments of France and England. In a late number of the *London Daily News* we find the following important admissions:

"To the careful watcher, symptoms begin to be apparent that Austria is found to be in the way in the solution of the eastern question. We need not remind our readers that, in our view, Austria has been terribly in the way, from first to last, of our great enterprise, and our opinion is well known, that, to prevent Austria from being in the way, the easiest and shortest method would have been to go about our proper business in the most direct and peremptory manner, certain that she would thus, and thus only, be induced or compelled to submit herself to some distinct course of proceeding. But the dynasties wanted Austria to help them to settle the war on dynastic principles, and they secured her countenance for their proceedings. Now, however, a new feature in the case seems to be in course of disclosure. It may be gathered from various indications, that both diplomatists and generals, English and French, are becoming uneasy and disheartened at the decline of their influence and the growth of that of Austria at Constantinople. We do not see how any one can wonder at this. In a case where every body promises and no body achieves, the party which promises most will be the preferred one. If the French and English had beaten the Russians at the beginning of summer, the Sultan would not have been tempted to turn from them to listen to the wily old Metternich and the martial young Francis. Our conduct has been a direct invitation to Austria to bid for the confidence of the Porte; and we have no right to complain if the Porte closes with the offer. The immediate importance of Austria to Turkey is made obvious by the merest glance at the map; and we are not entitled to wonder at the Sultan and his ministers for any degree of stupid trust in Austria, after our own weakness of the same sort. If this be the state of affairs—if Austria be either interposing in the principalities for the benefit of the Czar or supplanting us at Constantinople for her own benefit, or that of despots in general—in either of those cases, or in any other, our duty and policy are clear to strike a blow in the Baltic."

"If ye love me, keep my commandments."

—JESUS.

"Immaculate Conception!"

It deserves to be noted, as a fact signally illustrative of the present intellectual condition of the world, that at the present moment a number of able and highly-educated men are assembled in Rome, devoting their best energies to the solution of a question which they entitle "The Immaculate Conception of the Virgin." Besides the Pope himself and the resident Roman ecclesiastics, some thirty-five prelates from different parts of Italy, and from Germany, France, England, Ireland, and America, are busy, laying their grey heads together in order to frame a final settlement of this question, which has been left undecided until now. The result will be that before the end of the present year, the one thousand millions of human beings who inhabit our planet will be furnished with definite instructions as to what they are to believe respecting the conception of the Virgin. There will no longer be that agony of suspense which has everywhere so visibly prevailed on this important subject. Strange!

THE GRECIAN AND PRIMITIVE USE OF WATER IN CHRISTIANITY.—In a late number of the *London Quarterly Review*, we find the following interesting passage in an able review of Millman's Latin Christianity:

"There can be no question that the original form of baptism—the very meaning of the word—was *complete immersion* in the deep baptismal waters, and that, for at least four centuries, any other form was either unknown or regarded as an exceptional or almost monstrous case. To this form the Greek Church still rigidly adheres; and the most illustrious and venerable portion of it—that of the Byzantine empire—absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, surrendering, as it would fairly say, the letter to the spirit, preferring mercy to sacrifice; and with the two exceptions of the Cathedral of Milan and the sect of the Baptists, a few drops of water are now the western substitutes for the threefold plunge into the rushing river or the wide baptisteries of the East."

What is the worth of that "*pity*" that expresses a fervent love for the Lord Jesus, while it neither believes the word he preached

(and which, he says, is to judge men in the last day) nor obeys what he has commanded?

If it was necessary for Cornelius, "*a devout man*," whose prayers were accepted of God, not only to believe certain words, but to be baptized in the name of Jesus, for salvation, as is evident from Acts x., what dispensation has since been proclaimed of Heaven, exempting devout people in this, or any other age, from following the same example?

"He that walks in darkness knoweth not whither he goes."—JESUS.

"Love is the fulfilling of the law."—PAUL.
It is therefore equivalent to *obedience*.

At the Request of the Deceased.

On Monday, 28th August, 1854, at Bull's Ferry, near New York, Sarah, wife of James Beadman, fell asleep in Jesus, in the fiftieth year of her age.

After a long and very careful examination of herself, together with the writings of the Prophets and Apostles, she became thoroughly convinced that the Gospel she had so long believed was not the Gospel proclaimed by Jesus and the Twelve; and, with child-like simplicity, cherishing the "disposition of the Fathers," she attained a knowledge of the Gospel of the Kingdom, and was immersed on a profession of faith in that Gospel, on the 12th of March preceding. And it was one of her dying requests, that her devout thanks be given to Brother John Thomas, by whose instrumentality she discovered the great truths that recalled her from the great wilderness of sectarianism; threw around the character of the "One God" an attractive glory; spread a new light over his boundless universe; took away the sting of death; and changed the terrors of the grave into a place of peaceful slumber for the saints, until the trumpet of the archangel wakens them to glory and immortality, in the age to come. J. B.

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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An Oracle of David.

נָאֵם דָּוִד—*Neum David.*

JEHOVAH delivered many oracles or announcements concerning the future, through David, the chief of the mighty men of Israel, whom He had exalted to the throne of His terrestrial kingdom. There was one oracle, however, in particular, styled, in Samuel, "*The Last Words of David*," inserted as an introduction to the list of David's thirty-seven heroes, who, though casting into the shade the most daring exploits of after ages, the present not excepted, did not attain the military renown of their king, whose feats of arms were celebrated in the songs of Israel, saying, "Saul hath slain his thousands, but David his ten thousands!"

David's roll of the mighty is registered in 2 Sam. xxiii. The record begins with his own named, as "*the mighty man enthroned*" — הַגִּבֹּר הַקֵּם *haggeber hukkam*. But, being himself only a patriarch of a MIGHTIER HERO, to spring from his royal line, he places on the roll an oracle concerning Him, and the fate of the enemies with whom He shall contend in battle, before he proceeds to inscribe the names and some of the mightiest deeds of the most renowned of the armies of Israel.

David uttered no more oracles after this. He had himself been a man of war; but he foresaw a mightier man always before him, even the *Messiah*, or Anointed One, whom Jehovah had promised to raise up from among the dead to sit upon his throne. His own deliverance from death he regarded as involved in this event; for Jehovah had promised that his house or family, his kingdom, and his throne should be established for the Age BEFORE HIS FACE—*l'ephānēchā*. But

if this one of his deceased posterity should not be resurrected, then was his hope in vain; for, no resurrection of Messiah, there would be no house, no kingdom, no throne for any one of David's sons in David's presence in the Age to Come. David knew this; and therefore he placed on record among the archives of his nation, his *last words* upon the subject, declaring his own prophetic character; that he had no hope of any other salvation than that to be obtained through the establishment of his Immortal Son's kingdom; and that he had no other delight in the far-off future short of the realization of what Jehovah had covenanted to him concerning it. This being all his salvation and all his joy, he registered his faith and hope on the roll of the mighty, and having laid down his prophetic pen, which had long been, upon this theme, "the pen of a ready writer," his days were ere long fulfilled; when he fell asleep and was laid with his fathers, to rest until Jehovah's trumpet should be blown to awake His warriors to the battle under the standard of His Anointed, when he shall appear to smite the sons of Belial, and to consume them as crackling thorns upon the spot.

The attention of the reader, however, is not at present invited so much to the consideration of David's faith in "*the Hope of the Gospel*," which Paul styles "*the Hope of Israel*," for which he was in chains, as to that of the rendering of David's *last words* into English by the translators of our Common Version of the Scriptures. The oracle, as it stands there, is very obscure, and but vaguely expressive of the mind of the Spirit which spoke through the prophet-king. For the convenience of comparing it with a new translation I have carefully prepared, I will transfer it to our columns. It reads thus:—

"Now these *be* the last words of David. David, the son of Jesse, said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 'The Spirit of the Lord spake by me, and his word *was* in my tongue. 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: and *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds, as the tender grass *springing* out of the earth by clear shining after rain." 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. But the sons of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands: but the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.'"

In this quotation the *italic* words are those supplied by the translators to make out what they conceive to be the sense of the original text. The rendering above makes David style himself *the Anointed of the God of Jacob*, and as such the medium through which this oracle is spoken; but the Hebrew makes the oracle spoken by David to be **עַל מְשִׁיחַ אֱלֹהַי**, *ol mēshiach ēlōhai*, "CONCERNING *an anointed of the Gods*." The *ol* is not taken any account of in the Common Version; which is one cause of the error. But if they had even translated it, is apparent that they would have been brought back to David as the anointed one, for they go on to style the *mēshiach* "the sweet psalmist of Israel," which certainly cannot apply to a future anointed one. In this, however, they err again; for the writer of the Book of Samuel did not style David "*the sweet psalmist of Israel*." In the words he used, he was still speaking of a certain anointed one, the things concerning whom were pleasant themes, and the subject-matter of Israel's praises; whereof he was about to discourse in brief in the forthcoming oracle. The words **וְנָעִים זְמִירוֹת יִשְׂרָאֵל**, *unēim zēmīrōth Yisrael*, do not signify "sweet psalmist of Israel;" but are in apposition with **נָאֻם**, *nēum*, "oracle," and signify, *even the pleasant* (theme) *of Israel's songs*. All the kings and priests of David and Aaron's families were anointed ones. David was the Lord or Jehovah's anointed; but his oracle was not concerning himself nor an Aaronic person, but concerning that ANOINTED HERO, who is the illustrious burden of Hebrew poetry, and who, in the Forty-fifth Psalm, is exhorted to gird

his sword upon his thigh with glory and majesty, that his right hand may do terrible things, whereby the people shall fall under him.

One of the most enigmatical passages of the Common Version is that about the Belialites. "But the sons of Belial shall be all of them as thorns thrust away." This is clear enough. They are the seed of the serpent, whose chief is to be bruised by the Woman's Seed; but the reason given is not so clear—"Because they cannot be taken with hands:" how, then, are they to be thrust away? A more literal rendering points us to the solution:—**כִּי-לֹא בְיָד יִקָּחֻהוּ**, *khi-lō bēyād yikkākhū*—literally, "though not with hand shall they be taken;" which is equivalent to, *they shall be taken without hand*, that is, without human aid or interference—a phrase which places us in juxtaposition with Dan. viii. 25; ii. 34, 35, which reveal that the sons of Belial, whose power in the Latter Days is symbolized by the Belial Image of Nebuchadnezzar, and the Little Horn of the Goat, "shall be broken *without hand*," by the stone "*not in hands*"—that is, by the Hero of the last words of David.

And here, again, is another obscurity. After telling us that Belial's sons shall all of them be thrust away, because they cannot be taken with hands, the translators (not David) say that a man shall touch them who shall be fenced with iron and armed with a spear! Which is as much as to say that, if a warrior be well cased in iron armor, and armed with a spear, he will be more than a match for the Belialites of the latter days, and may take them with hand; which is as absurd as it is contradictory. It is evident to all the living that the sons of Belial are still a vigorous and growing thorn-bush, obstructing every thing holy, just, and good, and filling the world with their deeds of violence and hypocrisy. They knock granite rocks about like skittles with their iron hail, and shake the earth with their deadly explosions. What chance would a man "fenced with iron and the staff of a spear" have of touching them, so as to thrust them into a fiery furnace in the place of their power? Let such an old-fashioned warrior arise and try his metal upon the Russians and Allies, and he would soon find himself in an extremity from which no iron or spear could save him! But David oracularized no such absurdity. His words are, "But the Man shall smite upon them; **יִמְלֵא בָרְזֶל וְעֵץ הַחַיִּית**, *yimlāi bārzel we-atz khānith*: *He shall be filled with iron and the shaft of a spear*; but with fire to burn up they shall be consumed while standing." This is intelligible. David declares that *the Messiah of*

the Gods of Jacob is the Man who shall destroy the Belialities; but that before he should gain the victory over them, He should himself be wounded by the thrust of a spear. The reader will readily perceive that this translation is in strict conformity with the fact. Jesus, whom we acknowledge to be the Messiah referred to in David's oracles, was "filled with iron and the shaft of a spear," when they were thrust into his side by the Roman soldier; the foregoing words are therefore correctly, when freely, rendered, *he was wounded with a spear*, by which the Jews were enabled to look upon Him whom they had pierced.

The word בְּלִיָּאֵל, *bēliyā'el*, is often given in the Old Testament as a proper name; but incorrectly. It is compounded of בְּלִי, *bēli*, *without*, and יָעַל, *yā'el*, *use, profit, or advantage*; hence, properly, *unprofitableness, worthlessness, something useless, yielding no profit, or good fruit, bad; also a destroyer*. In David's last words it evidently stands for a plurality as indicated by the word כְּלָהֶם, *khullāham*, *all of them*; hence sons of worthlessness or the wicked is the proper rendering for "the sons of Belial." "In the same place" is another phrase that imparts no definite idea of David's meaning. He says, "the wicked shall be consumed בַּשָּׂהֶת, *basshāvēth*, *in standing*;" that is, while they are in position, and are able to stand to arms. When Messiah appears he will not find the power of the wicked broken; on the contrary, he will find their Chief, styled *Gog* by Ezekiel, in possession of Jerusalem, and, in the fullness of pride and power, contending with "the young lions of Turshish" for the sovereignty of Palestine and Syria. This *Gog* is the last dynasty of that power, styled "the King of fierce countenance" who "shall stand up against the Prince of princes," or Israel's Commander-in-Chief. But when this "Commander of the people," surnamed Michael, shall stand up for Israel, "Who," says Malachi, "shall stand when he appeareth?" Here will be two standings—the standing of the fierce king, and the standing of Michael, the great prince; but whose standing shall endure? Messiah's, certainly, for "at that time Israel shall be delivered," and the armies of the Assyrian *Gog* shall fall by the sword of the Mighty Man "in standing" against Him; and "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their orbits, and their tongue shall consume away in their mouth. And a great tumult from the Lord shall be among them, and they shall slay one another." Thus shall "the wicked be consumed while standing," and their power be broken to

pieces, and come to an end without help; as David clearly foresaw, and predicted in the oracle before us.

From the whole, then, it is clearly apparent that a new translation of the Last Words of David is necessary to the comprehension of them by the English reader. Not finding one faithful to the original text, I concluded to attempt its improvement, and to furnish my readers with the result. Without further comment, then, I proceed to submit it for their scrutiny, doctrinally, philologically, or in any other way they may please. Here it is:—

NEW TRANSLATION OF DAVID'S ORACLE.

"Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned concerning an anointed one of the gods of Jacob, and the pleasant theme of Israel's songs.

"The Spirit of Jehovah spake through me, and His word was upon my tongue; gods of Israel spake to me, and the Rock of Israel discoursed, saying,

"There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as brightness of morning He shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

"Though my house is not perfect with THE MIGHTY ONE, yet he hath ordained for me the covenant of the Age, ordered in every thing, and sure: truly this is all my salvation and all my delight, though he cause it not to spring forth.

"But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken: nevertheless a man shall smite upon them; He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing they shall be consumed."

In this brief but rich and comprehensive oracle, as presented in the Common Version, the word "God" occurs four times, and "Lord" once. But this does not fairly represent the original. There the writer employs three distinct words which are used in five different phrases, such as,

1. An Anointed of the *Elohim* of Jacob, מְשִׁיחַ אֱלֹהֵי יַעֲקֹב.

2 Spirit of Jehovah spake, רוּחַ יְהוָה *ruakh Yehowah*.

3. *Elohim* of Israel spake, אֱלֹהֵי יִשְׂרָאֵל *Elohai Yisrael*.

4. Fear of *Elohim*, or in righteousness, יִרְאַת אֱלֹהִים *yirath Elohim*.

5. With the *Mighty One* עֶזְרָא, im-
Ail.

Besides these, in a sixth phrase, Jehovah is styled the "*Rock of Israel*," צוּר יִשְׂרָאֵל *tzur Yisrael*. Now, it cannot be supposed that the Spirit, which expresses Jehovah's mind so precisely as to refuse to speak in the words which man's wisdom teacheth, should, in so important an oracle as David's last words speak, so laxly as by six different phrases to signify only one thing, represented by *God* or *Lord*, in the Gentile sense thereof. Grammarians and lexicographers see the difficulty of translating Hebrew phrases expressive of divine relations to things human into English; but they have been unable to solve it. They do not perceive that THE NAME of Israel's Rock is incommunicable by the rules of grammar; that is, that the attributes, character, unity, relations, and nature, one or all of them, are not definable or demonstrable upon the principle of a verb agreeing with its nominative in gender, number, and person, with or without exception.

Seeing, then, they cannot doctrinally account for the ONE GOD being designated in Hebrew by a word, or noun, signifying *Gods*, which is often found in concord with a verb in the singular number, and in apposition with a singular noun, they have invented a rule to cut the knot they are unable to untie. Hence we are told that *Elohim* is the *pluralis majestaticus vel excellentia* for the single individual, "who dwells in light, whom no man hath seen, nor can see," commonly styled *God*; and that this plural of majesty or excellency is in syntactical agreement with a singular verb, as אָמַר אֱלֹהִים, *amār ēlōhim*, literally *gods he spoke*, for *God spake*. So that by this rule, the Deity is represented as speaking editorially, saying *we*, when nothing more than *I* is intended; or majestically, as, *we the king*.

They have, however, apparently ground for this device in the well-known formula, שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ *shēmā Yisra'ail Yēhōwāh Elōhainu Yēhōwāh ēkhād, Hear, O Israel, Jehovah our Gods (is) one Jehovah!* This is the literal rendering, from which it is inferred that, as the Jehovah is one, *Gods*, though in the plural, can only be one person also.

But, when the import of the JEHOVAH, the Memorial Name by which the INVISIBLE ONE is revealed to Israel, is understood, this grammatical apparition soon disappears. Unevangelized Jews and Gentiles, be they ever so learned in philology, cannot penetrate the mystery. Hence they dispose of the doctrinal difficulty by declaring the Name of the Invisible incommunicable. But this is incorrect. The Creator has communicat-

ed His plural name to Israel, first by Moses, and afterwards by Christ. The Creator is singular, but His Name is plural; and by that nominal plurality He has revealed himself from the foundation of the world.

Jehovah is a name expressive of divine personal manifestations to Israel. The name Jehovah covers a plurality of persons, who are one in purpose, testimony, and manifestation. "Jehovah our Gods" is not to be sunk into a kingly or editorial *we*; it is a literal expression of a great doctrinal truth; and imports the two Jehovahs, Father and Son, as the supreme Gods of the people Israel. In considering this matter, we must remember that before Moses recorded the formula before us, the Angel of the Bush had revealed to him the Almighty's memorial, as I have explained in a former number. On that occasion, he told Moses that HE whose messenger he was, was pleased to announce Himself as the *I shall be whom I shall be*; so that the name Jehovah, compounded of that phrase, designated Him who sent the angel, and Him through whom HE should at a future time manifest himself to Israel. These two, the Him who sent to Moses, and the Him who came to Judah in the days of Cæsar, are both named Jehovah, are both Gods of Israel, yet but "*one Jehovah*" in manifestation by Spirit. The anointing established the Jehovah-oneness between the Man Jesus and the Eternal Creator of all things. "The burden of the Assyrian, O Israel, shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." There is "*One Spirit*" by which oneness is established between the Gods of Israel; and of that one Spirit is the "*Holy Oil*" with which the Invisible Creator anoints, and by which anointing he establishes the unity of his name. In the absence of this anointing Spirit, Jesus and the Creator would be separate and distinct Jehovahs, the god Jesus and the God Creator; but the anointing of the former with the Spirit of the latter in a preëminent degree, brought them into unity; so that "Jehovah our Gods is one Jehovah," or "*God manifest in the flesh*" by his Spirit: The formula of Moses, then, proclaimed to Israel, is, "Hear, O Israel, the *I was* who appeared to Abraham, the *I am* who feeds us in this wilderness, and the *I shall be*, who shall deliver you from the Assyrian in the latter days, *our Gods*, are the one I shall be!" This doctrine of Moses is precisely that of the New Testament. "*I and the Father are one*," that is, in manifestation and name; and the Jews charged Jesus with blasphemy because, being a man, and saying this, he made himself a God. But Jesus vindicated

himself by showing them that they were themselves styled *gods* in Psal. lxxxii. 6, or, as it is there explained in the parallel, *sons of the Highest*; "I said, Ye are *Elohim*, and all of you sons of the Most High." If he called them gods to whom the word of God came, say ye of him whom the Father hath sanctified, and sent into the world, Then blasphemest; because I said I am the Son of God?"

"The words that I speak unto you, I speak not of myself." They do not emanate from me as the Son of Mary unanointed, or unsealed by the Spirit of the Father; "it is He that dwelleth in me"—who took up his abode in me, and overshadows me: who descended upon me in the form of a dove, filling me with his wisdom, knowledge, and power: it is "He doeth the miracles;" and "the word which ye hear is not mine, but the Father's who sent me," and to whom I shall return; "for my Father is greater than I."

The verity contained in the phrase "*Jehovah our Gods is one Jehovah*," obtained in the days of Israel's sojourn in the wilderness, as is most evident from the following testimony. The Almighty Creator said to Moses:

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the country which I have prepared. Beware of Him, and obey his voice; provoke him not, for He will not pardon your transgressions: FOR MY NAME IS IN HIM. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and afflict them that afflict thee. For mine Angel shall go before thee, and bring thee in unto the Amorites, &c.; and I will cut them off."

Here, then, was an Angel, styled in the psalms a *God*, deputed as the Name-Bearer and Substitute of the Almighty Increate in relation to the Twelve Tribes of Israel. They were to obey his voice as if he were the Almighty One himself; for he would receive His instructions from Him what to speak; so that his voice would be the voice of Him who sent him—"obey his voice, and do all that I shall speak." Israel was warned not to provoke him; for, the Almighty's Name being in him, he would not pardon, or clear the defiant. He occupied the position of Captain of the Almighty's host, in its transition from the Wilderness of Egypt to the Holy Land. He was probably Michael, the Angel-Prince of Israel, spoken of in Dan. x. 13, 21, the Lieutenant of the Almighty in Jewish affairs, until his superior, Michael the Great Commander," Dan. xii. 1, even Jesus of Nazareth, shall appear in power to gather the tribes from their disper-

sion, and to replant them in the land of their inheritance.

"My Name is in him" established the oneness between the Almighty and the Angel-Prince of Israel, who spake as Jehovah to the people. These were aware of this arrangement; and hence, as they had so strong a propensity to worship other gods than the God of Abraham, Moses continually reminded them, that, though there were Gods superintending their affairs in the Name of Jehovah, there was but one whom only they might serve. This Angel-Prince was not of the human race. His jurisdiction was, therefore, only temporary. But of the Son of man it is said, "The Father hath given him authority to execute judgment, because he is a Son of man." Hence, it is not an alien to our nature that is to rule the human family; but one who is of their flesh, and can therefore sympathize with their infirmities and sorrows, seeing that he has felt the same. Unbegotten of the wil of man, though born of sinful flesh, and begotten of the Father by his Spirit from among the dead, He hath given him exaltation above the angel-gods, and equality with Himself. When he comes again, he comes not merely as Israel's King, but as "*the God of the whole earth*." His name is Jehovah, and the Name of the Father is in him, so that of the Father and the Son, those who have become citizens of Israel's Commonwealth through Christ, can say with Moses, "*Jehovah our Gods is one Jehovah*."

THE GODS OF JACOB.

Now, it will assist us in understanding the Oracle of David to know something about "*the gods of Jacob*" in the Scripture sense of that phrase. I have already quoted from the Psalms the saying, "I said, Ye are gods; and all of you the children of the Most High." These gods, Jesus says, are they to whom the word of Jehovah came; that is, to whom the law of Moses was delivered for its administration and obedience. Hence, in Exod. xxii. 8, 9, "*the judges*," which occurs three times there in the Common Version, is *hâēlōhim*, "the gods," and not *shophaitim*, magistrates. The Hebrew root from which the word comes which in English is rendered *god*, signifies to be first, foremost, chief. Hence, a nation constituted by the Creator, the First-Born of the nations, is a nation of gods; and the individuals of that nation divinely constituted its princes and rulers, these are the gods of the nation, in the sense of the passage referred to. Concerning these Jehovah said to Israel, in verse 28, "Thou shalt not revile the gods, nor curse the Ruler of thy people." In this text, the

Hebrew word rendered "gods" is the same as those rendered "*judges*" in verses 8, 9, and ought to have been translated uniformly in both places. In 1 Sam. ii. 25, it is written in the original, "If man sin against *the gods* shall judge him; but if a man sin against I SHALL BE (יְהוָה, Yēhōwah, or Jehovah) who shall intreat for him?"

But the *godship* of men is not dependent on any immortality they may be supposed to possess. A god may be either mortal or immortal. They to whom the word of Jehovah came under the law, were *mortal gods*, both princes and people. This is certain from Psalm lxxxii. 6, 7. "I have said, Ye are gods, * * * nevertheless ye shall *die like men*, and fall like one of the princes." Here is the same distinction made between gods and men under a law of death, as obtained, before the Flood. See Gen. vi. 2, And the *sons of the gods* (בְּנֵי-הָאֱלֹהִים, bēnai-hā'ēlōhim) saw the daughters of *men* that they were fair; and they took them wives of all they chose." Here the gods and their sons were the children of Seth, in contradistinction to the children of Cain—all men, and mortal; but the one, children of the Most High by faith and obedience; the other class, the servants of sin.

We have seen from John's testimony that Jesus, while in the days of his flesh, claimed to be a God on the ground that he was the Son of the *Most High*. He was mortal; for he died. But, as I have said, some gods are immortal by creation: *ONE* only in the starry universe is undervidedly and *essentially* so. Above the immortal gods stands the Lord Jesus the Anointed, concerning whom it is declared—with reference to his reappearance in the world, when he shall come in power and great glory—"Worship him all ye *gods*!" which Paul quotes in his letter to the Hebrews in these words, saying, "Let all the *angels* of God worship him." He and they have now a corporeality, to which gods under the necessity of "dying like men," have not attained; and He, a rank and dignity next to Him, "whom no man hath seen nor can see," and whose nature from the beginning alone is deathless.

Here, then, is brought to light by the Scriptures, in relation to this mundane system, a *society of gods*; some of them immortal, and some of them not: the Anointed One being over all, the Chief, blessed for the ages. This society is invisible to men; but discernible to the eye of faith. When it shall have become visible to the world, then will have come to pass "*the manifestation of the sons of God*;" "which is but another phrase for the *saints reigning on earth with Christ a thousand years*, or THE KINGDOM OF

God, of which the gospel treats: *Rev. v. 9, 10*; *xx. 4, 6*.

The kingdom of God, established in the land covenanted to the fathers, is this society in manifestation—Jesus and His brethren—He and they, "the Elohims of Jacob," reigning over Israel in the flesh, reconciled to Jehovah for evermore—Jesus and His brethren in the kingdom of God, as He had promised—"Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God;" with many from the east, west, north, and south. These are the Elohims or gods of Jacob, of whom David foretold, that He of whom he wrote, and whom the enemy should "*fill with iron and the shaft of a spear*," should be "THE ANOINTED"—"*an Anointed One of the gods of Jacob*," as I have rendered it in his last words. All the former gods of Jacob, under the law, have died like men, and fallen like the princes; but some of them will awake to everlasting life, according to the summons of the psalm quoted, "Arise, O gods, and judge the earth; for Thou (the Mighty One, their Chief) shalt take possession of all the nations."

I have said that some gods are immortal by creation. I use the phrase "by creation," to express that their immortality had a beginning; which cannot be affirmed of the Creator of the Universe. "HE ONLY HATH IMMORTALITY," saith Paul: not that He is the only one in the universe that shall never die henceforth—for the Scriptures affirm that of Jesus, the angels, and the resurrected saints—but that He is the *only Being extant*, in whose nature the death-principle never existed. This testimony being admitted, it therefore follows that all who are now immortal gods once possessed a nature in which the death-principle reigned unto dissolution or decease, unless, as in the case of Enoch and Elijah, it was neutralized in the twinkling of an eye; and that they have been created immortal, as was Jesus, by the Spirit of Jehovah, in raising them from the dead.

In my translation of David's last words, I have rendered *meshiakh*, not *the*, but "*AN anointed one of the gods of Jacob*." The circumstances pertaining to those gods require this, as well as the fact that there is no definite article expressed in the Hebrew. If Jesus had been the only anointed one of Jacob's gods, then it would have been proper to render it, "concerning the Anointed One;" but He was not. The Apostles, who are some of Jacob's gods to whom the word of Jehovah came, who *believed* it and *obeyed* it, and are hereafter to sit upon the thrones of the house of David, were anointed likewise; and were, *therefore*, all of them Christs, or Christians, that is, *Anointed*

Ones. Jesus, however, as Chief of all the gods of Jacob, was THE *Christ*, or Anointed One, *κατ' ἐξοχην*, or by eminence.

The oneness of Jesus and the resurrected Saints, the immortal gods of this terrestrial system, with each other and the ever-incorruptible Creator, results from the attraction of aggregation, or cohesive influence of the Spirit. Jehovah, Jesus, and his brethren, by the Spirit are a grand and glorious *Unity*—A UNITY OF THE SPIRIT. This Divine Unity is symbolized in the Scriptures. Let the reader turn to Ezek. i., and read from the fourth verse to the end; and the tenth chapter also. In this reading he has a fire and brightness around it; four four-faced living ones of a human appearance, moving with the velocity of lightning, and four wheels, all full of eyes; a crystal canopy above them, with a throne above it, and a man upon it of surpassing brightness, bearing the glory of Jehovah. These symbols are representative of “the gods of Jacob,” the noise of whose goings is “like the noise of great waters, as the voice of the Almighty; the voice of speech, as the noise of an host.” The host is multitudinous; but the combining and moving, directing and operating, principle, or agent, is one; and that unit is the Spirit of Jehovah; for it is written, “Whithersoever the Spirit was to go, thither they went.” And here is the reason of the plural noun “gods” being after the apparent nominative to a verb in the singular; because *all they do or say is by the Spirit*, which is the real nominative, not expressed, indeed, but understood, to the verb. Hence the Spirit of Jehovah is also styled the Spirit of Elohim or Gods; so that the phrase, “*the Spirit of Jehovah spake*,” is synonymous with “*Elohim of Israel*,” or gods of Israel, “*spake*,” both of which occur in the last words of David.

The “*fear of God*”—*yirath elohim*—is another phrase employed by the Spirit in David's last words, concerning Him who shall rule mankind. The Common Version renders it, “*the fear of God*,” as, “*ruling in the fear of God*.” This, however, in the Gentile, or theological, acceptation of the words, does not express the mind of the Spirit. The word *yirath* not only signifies “*terror, fear, reverence*,” but metonymically, *the precepts of righteousness*: “*ruling in the righteous precepts of the gods*,” to whom the Millennial government of the nations is committed by *℣℞, AIL, THE MIGHTY ONE*, who dwells in unapproachable light. I have, therefore, rendered *yirath elohim*, by the words “*righteous precepts of the Gods*,” which is the same idea as that expressed by Paul, in delivering his testimony in the Areopagus, when he said to the Athenians

there, “*God will judge the Habitable in righteousness BY A MAN, whom He hath appointed and raised from among the dead*.” So that, as the twelve tribes of Israel “*received the law in precepts of gods*”—*εἰς διαταγὰς ἀγγέλων, eis diatagās aggelōn*, Acts vii. 53; Heb. ii. 2—so will the same nation, and after it all other nations, have to receive the law that is to go forth from Zion, and the word from Jerusalem, in righteous precepts, not of the Angel-gods of Sinai, but of the resurrected “*gods of Jacob*,” of whom the Lord Jesus is the Anointed Chief—the Rock of Israel discoursed to David by the angel-gods of Israel through his Spirit. They foresaw the end of their terrestrial mission, and by the Spirit of Jehovah declared it to David. The present world, for nearly six thousand years, has been subjected to them as “*ministering spirits*,” whose service has been the preparing of such a situation of human affairs as would afford scope for the enterprise of those who are to inherit salvation—even of Jesus and his companion Gods, into whose hands they shall surrender all authority and power over Israel and the nations, constituting “*the world to come*,” which is subjected to them, *because they are the sons of man*. The world will be then governed, not by the precepts of the Angel-gods of Israel, but by the righteous mandates of Jacob's Gods—the righteousness of the Age to Come—Gods, who have descended from his loins, and walked in the steps of the faith of Abraham; with others, also chosen in the Anointed, through the *obedience of faith*, from all the nations of the habitable.

In conclusion, the perusal of this article will, I think, convince the reader of the propriety of a literal rendering of the Bible words and phrases used by the Spirit in revealing the high thoughts of God to men, especially divine ideas concerning Deity. Gentile tastes and notions may sometimes receive a shock; but that matters not: we want a translation of the Bible that will come as near as possible to the original, and with as few *italic* words as possible. In the last words of David, the common version supplies twenty-five of these; while in mine there are only eleven. I know not how it may be with others, but for myself I can say, that a literal rendering of the phrases used by David in reference to Deity, has opened up to my mind a view of great interest and magnificence—one which is delightful to contemplate, and calculated, like all the ideas of God, when duly comprehended, to ennoble and elevate the mind, and to fortify it against the enticements and oppositions of the Serpent's seed, who may persecute, and even bruise us in the heel, but, after

that, have no more that they can do : a little more patience, and they shall be bruised in their HEAD, who, being hurled from his Dragon-throne by THE ANOINTED, shall be bound for 1000 years, and his dominion under the whole heaven transferred by the Conqueror to his companion gods "for ever, even for ever and ever."—Amen!

Dec. 20, 1854.

EDITOR.

The Gospel of the Kingdom, and the Baptists Two Hundred Years Ago.

THE following is an extract from "*Dialogues on Prophecy*," a work published in England in 1828, and forwarded to me recently by the kindness of a beloved friend in Halifax, Nova Scotia. It appears to be written by a clerical student of prophecy, belonging to the Established Church of that country, which sufficiently accounts for many unscriptural traditions found scattered over its pages ; nevertheless, it contains many good things, and of these not few in strict accordance with interpretations which the readers of *ELPIS ISRAEL*, *Anatolia*, and the *Herald*, must be by this time tolerably familiar. The work was sent to me for examination, because of the striking similarity between much of the "*Dialogues*" and the things set forth in the writings aforesaid. But this is not surprising when it is remembered that the author and myself are both independent students of the Spirit's testimony for Christ through Moses and the Prophets. The teaching of God is *Amen*—the same in all ages and countries, working the same convictions at the north, as at the antarctic poles. But to the extract :

"*Philaethes*. Have you any positive proof that Dissenting Churches have ever held scriptural views respecting the Second Coming of Christ, and his reign upon earth ?

"*Anastasius*.—Yes : they all held them in their best times. The following extract of the Confession of Faith of the English Baptists, extracted from Crosby, may suffice for them all.

"We believe that there will be an order in the Resurrection. Christ is the First-fruits, and then, next or after, they that are Christ's at his coming : then, or afterwards, cometh the end.

"Concerning the Kingdom and Reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory ; and that at, or after, his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his

Kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be the alone visible supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will also be an everlasting kingdom that shall have no end, nor cannot be shaken ; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls ; where the Lord is, they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he shall dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situated, as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was."

Thus far the "*Dialogues*." The following additional is also from Crosby, Vol. ii. Appendix p. 85.

"We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs, Acts i. 3, who was taken from his disciples and carried up into heaven, Luke xxiv. 57, shall so come in like manner as he was seen go into heaven. Acts i. 9-11. "And when Christ who is our life shall appear, we also shall appear with him in glory—Col. iii. 4. For then shall he be King of kings, and Lord of lords—Rev. xix. 15. For the kingdom is his, and He is the governor among the nations—Psal. xxii. 28 ; and King over all the earth—Zech. xiv. 9 ; and we shall reign with him upon the earth—Rev. v. 10. The kingdoms of this world, which men so mightily strive after how to enjoy, shall become the kingdoms of our Lord and his Christ—Rev. xi. 15. For all is yours, ye that overcome this world, for ye are Christ's, and Christ is God's—1 Cor. iii. 22, 23. For unto the saints shall be given the kingdoms, and the greatness of the kingdom under the whole heaven—Dan. vii. 27. Though, alas ! many men be scarce content that the saints should have so much as a being among them ; but when Christ shall appear THEN shall be their day ; THEN shall be given them power over the nations to rule them with a rod of iron—Rev. ii. 26. 27. THEN shall they receive a crown of life which no man shall take from them, nor they by any means turned, or overturned, from it ; for the oppressor shall be broken in pieces—Psal. lxxii. 4 ; and their vain rejoicings turned into mourning and bitter lap-

sentations, as it is written—*Job. xx. 5-7.* "For which" (confession), say they, "we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

This Baptist declaration presented to Charles H., March, 1660, was "subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others, unto whom they belong in London, and in several countries of this nation, who are of the same faith with us." Then follow forty-one names, after which is written, "owned and approved by more than 20,000."

Such was "the Gospel of the Kingdom" believed by the Baptists in Britain 200 years ago; in addition to which they believed also, the "things concerning the Name of Jesus the Anointed." If the 20,000, whose faith is here confessed, were to arise and stand upon their feet in 1855, and to visit the "Regular Baptists" and all other churches calling themselves Baptists, would they be able to find a trace of that gospel from which they declared, 200 years ago, they would suffer death "rather than decline from the same?" Nay: the glory of the Baptist Denomination, which *was* THE TRUTH, has departed, and taken refuge among a despised and persecuted people, who find few pulpits open to them for the proclamation of it. Protestantism and Campbellism have completed the apostasy of the Baptists from the faith of the crucified King; and immersed them into the philosophy and vain deceit of Geneva, Wittenburgh, and Rome. The act of immersion constitutes the only difference that prevents their formal and complete amalgamation with the ecclesiastical progeny of the Western Babylon. Suppress this, and they will pass current among the most popular faction of Antichrist's domain.

If any one asks what the Editor of the *Herald* believes, and contends for as the faith once for all delivered to the saints by Jesus and the apostles, I reply that he believes all that is contained in the above quotations from the Baptist Confession of Faith. He believes it is all the plain, unvarnished truth, and worthy of all reception by those who would be saved in the Kingdom of God—the great ark of safety for all his house.

The Baptists of Charles H.'s reign looked to that kingdom as the place where they should receive "the end of their faith, even the salvation of their souls." But the end of modern credulity (for it is out of the question to talk of "faith" as characteristic of modern professors; theirs is presumption and credulity) is somewhere, they know not where, "beyond the skies." The immersed believers of Charles' reign would have scorned such folly as subversive of the truth.

The land promised to Abraham and the kingdom belonging to it, governed by Jesus and his brethren under a heavenly constitution, was heaven enough for them for a thousand years. They were willing to die for this; and gave the king of England to understand, that all his power could not turn them from their full assurance of faith and hope concerning it.

You see, then, reader, that the doctrine taught in these pages is neither so heretical nor novel as some suppose. The heresy and novelty is with Modern Baptism, Methodism, Presbyterianism; in short, with all the *Isms* from Romanism to Campbellism, Millerism, and Mormonism, the most recent editions of the wisdom from beneath, as substitutes for the gospel of the kingdom of God. The *Herald* contends for the original faith, which has been so completely corrupted by sectarian traditions, that the Baptists, who formerly professed it, are unable to recognize their own! If this be the case with them, after less than two centuries, is it surprising that, after eighteen, professors should not be able to recognize the doctrine of Jesus and his apostles, and in the plenitude of their ignorance should reject it as heretical and vain? It is not surprising; the wonder is, that with so many conflicting sorts of Christianity in the world, any true faith and practice should be found. The truth, however, would long ago have become extinct, but for such "pestilent publications" as the *Herald*; whose "mission" is to agitate the waters, that stagnation may not ensue. They are like the great teacher, in that they "come not to bring peace, but a sword." As soon as they cry "peace," their mission is at an end. They preach peace to the righteous; but for the wicked, who make void the word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness, and severity! It is the outcry of the wicked in torments. They behold their idols demolished by the battle-axe of eternal truth, and their most cherished imaginations levelled with the dust; so that, naturally enough, they wail and gnash their teeth with imprecations and reproaches upon the destroyer. But, shall the defender of the oppressed therefore stay his hand? Shall the truth lie weltering in her gore, gasping in the article of death, and her friends tamely sheathe their two-edged sword, because of the cries of her wounded foes? No, no: "Cry aloud, and spare not; lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins! I never heard a man yet, thoroughly imbued with the truth and a

love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you find them full of "charity," and sensitively fearful of the truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the word. They don't want their feelings hurt, lest it should do harm! The fact is, they don't want the truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. There is always some screw loose in these mealy-mouthed and syren apologists of truth. The spirit of the flesh (which they mistake for the Holy Spirit) works in them a fellow-feeling with the children of disobedience; not that they really sympathize with them—they are too selfish for that: but in uttering this hard doctrine of their iniquity, thou condemnest us also. This is the secret of their whining about "bitterness and severity," they are themselves convicted of treachery to the truth.

It is, then, to the "pestilent fellows" and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about "charity" and a "Christian spirit," that the world is providentially indebted for the preservation of the gospel from entire oblivion. The charitable and pious orthodoxy of "the Four Denominations" fill the pulpits of the land. Baptist, Methodist, Presbyterian, and Episcopalian clergy all recognize one another as ambassadors of Christ, and their sects as so many divisions of the true church. But what have they done with the gospel confessed by the Baptists 200 years ago? Crucified and buried it; hence the recognition of the Baptist Denomination as one of the orthodox four! They laid it in a sepulchre and walled it up, and have set to their seal of reprobation. But God has raised it from the dead; and put it into the hearts of certain whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation, of scribes, pharisees, hypocrites, or of any other of this generation of vipers new revived. This is our work, and by God's grace we will do it heartily until the hour of his judgment comes, and the Lord Jesus appears to vindicate his own.

Jan. 1855.

EDITOR.

"Without faith it is impossible to please God."—Paul.

Annalecta Epistolaria.

NO. 1.

LETTER FROM THE ANTIPODES.

DEAR BROTHER:—Of the numbers of the Herald for 1853, only three have as yet reached me. There are other two in the Melbourne office which I expect to receive, but the rest are, I fear, entirely lost. I much regret this, particularly at the present time, when the Sin-power is so rapidly approaching the crisis of its fate. To no one, I should imagine, can the events now transpiring on the Continent, and in the East, be more deeply interesting than to yourself, who have done so much to render the signs of the times intelligible.

In a letter I wrote you in December, 1852, I asked you for an explanation of some passages in the testimony of John, which seemed rather obscure. If they have not been already noticed in *The Herald*, you will much oblige by answering them at your earliest convenience.

You will be pleased to hear that, even in this remote corner of the earth, your *Elpis Israel* is known and appreciated by a few. I brought some copies of that invaluable work out with me from England, but found, on arrival, that it was here before me. All who read, however, and *profess* to believe, unfortunately, do not *obey*. I have, as yet, only met with two believers in "the Gospel of the Kingdom" since I arrived here; both are at present unbaptized, but they only wait an opportunity. I hope to have the pleasure of immersing them shortly. Though Mr. ——— is an uneducated man, he is considerably skilled in the word of righteousness, and has suffered much persecution through his contention for the faith. He has read *Elpis Israel*, and is quite delighted with it. I think I could find sale for a dozen copies if I had them here. Perhaps you would allow Mr. Robertson to send me out that number, if you can spare them, and I will be answerable for them. Should you issue a reprint of your pamphlet entitled "*The Wisdom of the Clergy proved to be Folly*," I would take 100 copies. I had an idea of republishing it here; but found, on inquiry, that the cost would be not less than £10 per 100. Printing, like every thing else, is expensive in this part of the world.

In a letter recently received from England, I see that you think I had no business on this side the earth, and that you wish I was in New York. I can assure you that I did not cross the broad ocean from choice, having previously had more than enough of blue water. I was in hopes that, by emigrating

to this colony, I should not be altogether dependent on the practice of physic, which I would willingly "throw to the dogs," if I could. But what could I do in New York? I should very much like to be near you, especially for the Gospel's sake you have done so much to make plain. I shall always feel much indebted to you. I am endeavoring to do what I can here for the truth. A periodical, published twice a month, and called the "*Christian Advocate*," has recently made its appearance here, to which I have contributed some articles. My last, however, was declined; and, I believe, I may consider myself kicked out as "a pestilent fellow." I got into a controversy with the editor, and some one signing himself "H," on the subject of Charity and Unity in the Christian Church. I endeavored to show the absurdity of the dogmas put forth, for which I was stigmatized as "a modern Hildebrand." In the course of his philippic against me the editor made the following extraordinary statement:—"Even in Heaven," said he, "we have the burning ones as distinguished from the loving ones, and so on to an indefinite extent without doubt." I have thrice sought for an explanation of this, but in vain. The editor has proved himself a dumb dog that cannot bark. He and "H," I understand, are both Presbyterian "Divines." I want chapter and verse for this statement. Did you ever read of such a distinction obtaining in the kingdom of God? I have been very uncourtously treated in the affair, and am left without the opportunity of defence in the pages of this so-called "*Christian Advocate*."

I have distributed a few of "*The Wisdom of the Clergy proved to be Folly*," and would circulate more if I had them. Our Wesleyans here are very wroth with them, and will not read Elpis Israel, though I sent them out a copy long before I arrived here myself, with a particular request so to do. Wesleyans are the most determined opponents of the truth I have yet met with; they seem to be little better than Papists in disguise.

I wish you would be kind enough to explain more particularly what you mean by saying that the 144,000 is the *representative* number of the saved. This does not appear clear to me. Does this number include Gentiles as well as Jews? And does the "great multitude," in Rev. vii. 9, belong to the first or second resurrection? "*After this*," says John; but, how long after? Is there an interval of a thousand years here?

In a conversation I had lately with a Wesleyan minister, I was asked, "Is matter eternal? Is mind eternal?" Questions which, I confess, rather puzzled me to answer. This gentleman says that the Deity

is "an infinite mind." I cannot conceive of mind apart from matter. I asked him to define what he meant by "infinite mind;" but could get nothing satisfactory in reply. I am aware that the Uncreated One has not been pleased to reveal the mode of His existence; yet one can hardly help forming some opinion upon the subject.

In your admirable articles on "*Odology*" there is a statement which struck me as remarkable. Speaking of the Almighty, you say, "every atom is, as it were, condensed lightning." What is condensed lightning? Will you have the kindness to explain this also?

In case of the death of a believer, what do you consider the proper way of consigning the body to the grave with decency? Do you think that any thing should be said, or read, at the grave, or at the house of the deceased previously, and what? I do not recollect that any thing is said on the subject in the New Testament.

I often wish it were in my power to render you efficient assistance in the good cause in which you are embarked; but alas! it is not. I do not think the gospel, in its entirety, has ever been preached in this part of the world. I should esteem it a great honor to be able to supply such a deficiency; but at present, certainly, I do not feel sufficiently strong, nor sufficiently clear on all points, to venture to appear in public. Should "a mouth and wisdom" ever be accorded me, I trust I should not shrink from the enterprise.

Yours in the One Hope,

SAMUEL GEORGE HAYES.

Port Wellington, New Zealand,
Australasia, May 20, 1854.

The "rather obscure" passages to which our beloved antipodean refers are, Jno. iii. 13; xvi. 27 (last clause), 28; also, Matt. xii. 43, 45; Luke xi. 24, 26.

1. ONE ONLY HAS ASCENDED TO THE HEAVEN.

The first text in the *Common Version* reads thus;—"No man hath ascended up to Heaven but he that came down from Heaven, even the Son of Man, which is in Heaven." This affirms the ascent and descent of the Son of Man, who is now in heaven; not the descent of the word to become flesh, and the subsequent ascent of that flesh, when resurrected. The following literal translation appears to me more plain than the above:—"No one hath ascended into the heaven, except he having descended from the heaven, the Son of Man, he being in the heaven." The heaven indicated here is called elsewhere "the right hand of the throne of the Majesty in the heaven." The scriptures declare that

Enoch, Elijah, and Moses ascended to heaven; but these words of Jesus, show that they did not ascend to "the heaven" where he is.

Again, "he having descended," the translation of *ὁ καταβας* *ho katabas*, is the second aorist participle, which affirms the action as passed at some time or other. If it had been the perfect, it would have affirmed the descent as passed at the time Jesus spoke; but being aorist, or indefinite, it affirms a *past action*, but without fixing the time.

But Jesus gave his hearers a datum by which they might know that it was to be a future past action. This datum is expressed in the phrase "*He being in the heaven.*" When he spoke these words he was in Palestine—not in heaven. They would, therefore, understand him to mean, that he was first to ascend to the heaven, and being there, where no man had been before him, he was to descend to earth again; so that his descent would be a past action at some time future to his "being in heaven."

2. THE PROCESSION OF THE SON.

The next passage reads, "Ye have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

The former text treats of the ascent and future descent of the Son of Man; the latter, of the procession of that which spake and worked through the Son of Man. "I am," said he, "in the Father, and the Father in me. The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." This mutual indwelling, dated from "THE ANOINTING," and was suspended "about the ninth hour" of the crucifixion, when the Father forsook the Son of Man. He continued, however, to live after the Father had forsaken him; for after he proclaimed his abandonment, he said, "*I thirst.*" Vinegar was then given to him, which he received. He then cried again, with a loud voice, "*It is finished.*" And after this he cried, "Father, into thy hands I deliver my life; and, having said thus, he bowed his head, and yielded up the life." "I have power," said he, to lay down my life, and power to take it up again;" and after this manner he delivered it.

From this testimony it is evident, that when the Son spoke of his procession from the Father, he was not alluding to his natural birth, but to his anointing with the Spirit of the Father, and to his mission. Peter says, that "God sent word to the of Israel by Jesus the anointed;" and having come into the world—the Jewish

world, into which only he was sent—he declared that he was anointed to preach the Gospel of the Kingdom. He "*came out from God*" to do this by that which "*came forth from the Father*"—by the Spirit with which the Father had sealed him, and which was bestowed upon him without measure.

When men heard the doctrine and saw the miracles, they perceived the Father; but when they saw Jesus between the ninth hour of the crucifixion and the bowing of his head, they did not see the Father, but Jesus, forsaken of the Spirit.

3. "AN UNCLEAN SPIRIT."

Matt. xii. 43-45, is a parable illustrative of the moral condition of the generation of Judah contemporary with Jesus and the apostles. The wickedness of the generation is personified, even as Paul personifies "sin" in Rom. vii. 13, as *κατ' υπερβολην αμαρτωλος* *kath hyperbolēn hamartolos*, "an exceedingly great sinner." Wickedness is "an unclean spirit;" and "seven other spirits more wicked than itself," is the superlative of wickedness. "The man" and "my house" are expressive of the generation. By the preaching of John, Jesus, and the apostles, before the crucifixion, wickedness in the positive degree was greatly restrained in Judah; for "Jerusalem, and all Judea, and all the region round about Jordan, were baptized of John in Jordan, confessing their sins;" and "great multitudes of the people followed Jesus;" but, after seven years from the beginning of John's preaching, reaction set in, and the generation became superlatively wicked, filling up the measure of their fathers in killing Jesus, persecuting his disciples, and rejecting the Gospel of the Kingdom in his name.

4. THE 144,000 SEALED.

In regard to the 144,000, I would submit the following, in explanation of the difficulties in the way:—

The 144,000 is the representative number of the symbolical Israel. The symbolical, or apocalyptic Israel, is representative of all, both Jews and Gentiles, sealed of God in their foreheads between the closing of the Sixth Seal and the sounding of the First Trumpet. If it were a sealing from the literal tribes exclusively, the tribe of *Dan* would not have been omitted. The "angel ascending from the East, having the seal of the living God" represents a *class of persons* engaged in the sealing; for he cried with a loud voice to the wind-trumpet angels, "*Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*"

The closing of the Sixth Seal brought

peace to the Roman Empire, which continued comparatively tranquil till the hail and fire, mingled with blood, were cast upon the earth; and the third part of the trees was burned up" under the First Trumpet, which summoned Alaric, A.D. 395, to the invasion of Greece. During this period of seventy years, the Gospel of the Kingdom was very efficiently proclaimed, not only to the sealing of the servants of God, but to the destruction of the Pagan religion, its prohibition, and what Gibbon styles "the conversion of Rome," which was effected by the paganizing of Christianity by its worldly professors.

"After this" sealing was accomplished, the trumpets began their devastations of the west. The "great multitude" John beheld, "which no man could number," is representative of those who are sealed from among the generations of the nations during the sounding of the Seven Trumpets; that is, from A.D. 395 to the setting up of the throne at the appearing of Christ. This is the period of "the great tribulation," during which the Gentile powers make war upon them, and prevail against them; and as "the Holy City" of the Apocalypse, ch. xi. 2, "tread them under foot for forty and two months," or 1260 years, which terminated at the Resurrection of the First-Fruits, of which they are part; for they have "palms in their hands," in token of victory over all their enemies.

5. GOD IS SPIRIT.

I pretend not to define the primitive essence of God's nature, for he has not revealed it, but his character only. I used the phrase "condensed lightning" illustratively. *Lightning*, which we also style *electricity*, I take to be the Spirit of God in physical manifestation. It is omnipotent, light, and a consuming fire, which are qualities predicable absolutely of God alone, and applied to him in the Scriptures. The atoms of all bodies, from the sun to a grain of sand, and from the highest intelligence in the universe to the minutest insect, are electrical in some sense; therefore God, by his Spirit, pervades every thing. Now *God is Spirit*," and from him this omnipotent principle proceeds. It may be said to irradiate from his substance as light from his sun. He is "a consuming fire, dwelling in unapproachable light." This is Paul's statement. Hence, the most tangible idea I can form of his physical constitution is, that it is the *focal condensation of Spirit*, which, having length, breadth, and thickness, impenetrability, &c., we call matter, or *substance*, as distinct from *radiant matter*, or "free spirit." This is what I mean by

"every atom, as it were, being condensed lightning."

6. BURIAL OF THE DEAD.

As to the burial of dead bodies, a few words only are necessary. The Bible makes but little account of them or their burial; superstition, much of both. With this, the burial of the dead is a religious institution; and in proportion as the mind is spoiled by it so will it ceremonialize their obsequies.

The Lord Jesus Christ never officiated in burial services, or "funerals," as they are called, and discouraged the practice in his disciples. When he visited dead bodies, it was to raise them, and on those occasions he very unceremoniously put out the performers of funeral decencies. "Follow me!" said he to one of his disciples. "But he said, 'Lord, suffer me first to go and bury my father.'" To a stickler for "the decencies of society" this would be regarded as a very reasonable request, and the teacher of religion that would refuse to allow it would be considered, by "the pious" of this "enlightened generation," as an unfeeling and unchristian character. But there is no accord between the thinking of the flesh and the thinking of the spirit. What pietists approve, Jesus refused to allow. "*Let the dead bury their dead*," said he; "but go thou and preach the kingdom of God."

This reply, however, does not meet Brother Hayes' inquiry. It only commands a disciple of Christ to leave the burying of those who have died in their sins to the attention of the living, who are "dead in trespasses and sins." A Christian of the Bible order is not to concern himself with the burial of sinners—let sinners bury their own dead. But who shall bury the saints? The saints and their friends. And with what ceremonies? Consider the burial of the King of Saints. Who buried him? and with what formalities? Joseph and Nicodemus, men waiting for the kingdom of God, obtained the body, and wound it in linen, with spices, and laid it in a cave. There was no verbal ceremony, but a quiet and affectionate putting out of sight of the body in the usual way. I should prefer to bury my own, and be buried after this simple and unobtrusive example. EDITOR.

Dec. 4, 1854.

QUERIES AND REPLIES.

1. ARE NOT MIRACLES NECESSARY TO THE HEATHEN NOW?

If miracles were necessary to convince the heathen in the days of the Apostles, of the truth of *their* statements, why are they

not necessary now, when the Gospel is preached to the heathen? Are they not likely to believe the truths taught them on the testimony of the New Testament scriptures than the Gentiles in St. Paul's day were to believe that Jesus was the Saviour and Judge of the world, on the testimony of the Old Testament writings?

ANSWER.

The confirmation of the word by signs following is quite as necessary for the conviction of the modern as the ancient idolaters. Reason, without miracles, will convince man of the falsehood of idolatry, and of the unity of God; but it requires *testimony divinely attested* to convince them that God intends to establish a King on Mount Zion, who shall rule all nations in the fear of Jehovah; that that King has appeared in Judea; was crucified, and raised from the dead by the Spirit; has been 1800 years in heaven, and will descend from thence to subdue all nations to himself, to enlighten the world, and to cause the will of God to be obeyed as it is in heaven; and, that whosoever believes and is immersed into his name shall receive the remission of all past sins, and by such remission be constituted *an heir* of God's terrestrial dominion, with eternal life and glory, inheritable at their resurrection from among the dead. Mohammedan theists and Chinese, and Hindoo, and Burmese polytheists, know nothing of the Bible as a religious instructor and authority. It has never been "confirmed" to them. Its confirmation was to the Roman system of idolatrous nations; and this confirmation by miracles was so strong that its influence has not yet entirely faded from the mind of "Christendom." Therefore it is that the Bible holds a more commanding position here, that is, in Protestantism, than among the pagans of the East.

If one visit a community in which the Bible is unknown, he can only bring them to an understanding and acknowledgment of the truth by one of two ways: either by introducing the Bible, and establishing its claims to be an infallible and all-sufficient teacher, and then leaving it to teach them, as God's instrumentality; or, in default of this, by establishing his own personal claims to teach and guide them into all the truth. To accomplish either of these desiderata requires the intervention of God himself. The apostles went to the idolaters as teachers sent of God, and being such in truth, he went forth with them, confirming their word; so that what they said was as if spoken direct from his throne. But now he sends no preachers to the heathen; therefore they cannot hear. God's preachers are yet to go forth. In the

mean time, the ground is partially occupied by preachers sent by Protestant Societies, which have no power to confirm their word. Each society sends out its agents to preach its own particular creed-gospel, which is in direct opposition to the Bible they announce as the Word of God. The Bible and the missionary work against each other in the heathen mind, so that they either remain pagan, or become infidel of every creed. The case of the heathen is hopeless, unless God take them in hand, as by the apostles in days of yore.

2. SIGNS FOLLOWING BELIEF.

It is said in Mark xvi. "these signs shall follow them that believe." When are we told they will be discontinued; and why should we not expect them now to follow them that believe?

ANSWER.

The above declaration was made to the Apostles. "Go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved; but he that believeth not (the gospel) shall be damned. And these signs shall follow them that believe (the gospel). In my name shall they cast out demons, &c. And they (the apostles) went forth, and preached everywhere, the Lord co-working and confirming the word through the signs following."

The reader will observe that the signs were to be worked by the Lord through those who believed the gospel preached by the apostles. Hence, as long as the apostles preached, signs would follow; for the Lord Jesus, though unseen, was influentially present with them to the end of their career, as he had promised, saying, "Behold I am with you all the days until the end of the age." Aided by his coöperation, they fulfilled their mission to every creature, as he had commanded. Paul testifies this in writing to the Colossians, about thirty years after the ascension. "The hope of the gospel, which ye have heard," says he, "has been preached to every creature which is under the heaven." The command to preach, recorded in Mark, was therefore obeyed and perfected by the apostles; Jesus co-worked with them as he had promised, and the manifestations through the believers ensued as he had declared. He did not promise to confirm the preaching of any who might claim to be their "successors," nor to confirm by signs any other sort of preaching than the apostles'.

The reader will also please to observe what "*gospel*?" the Lord Jesus commanded them to preach for salvation, and which alone he undertook to confirm. Matthew

tells us that he began to preach "*the gospel of the kingdom*" in Galilee, and as a sower to sow it as good seed in the hearts of the people. In performing this work, he predicted the dissolution of the Commonwealth of Judah, as constituted by the Mosaic law, and that the event might not take them unawares he gave his disciples signs by which they might discern its approach. Among these was one couched in the following terms: "And *THIS Gospel of the Kingdom* shall be preached in the whole habitable for a testimony to all the nations; and afterwards shall come the end." *Matt. xxiv. 14.* These words were uttered before the crucifixion of Jesus. The pronoun "*this*," consequently, is demonstrative of the particular gospel he was himself anointed to preach. Hence the conclusion is inevitable, that when he commanded the apostles to go and preach the gospel to every creature, he enjoined upon them to go, and preach the Gospel of the Kingdom to all the nations of the Roman habitable, for a testimony to them of what Jehovah purposed to accomplish by "*His Servant*" within the bounds of their habitation. Hence the heaven-attested proclamation is, "*HE THAT BELIEVES THE GOSPEL OF THE KINGDOM, AND IS BAPTIZED SHALL BE SAVED; and he that believes it not shall be condemned.*"

The signs were to follow those who believed the Gospel; and if the promise had extended beyond the Mosaic age, and personal ministry of the apostles, the signs would only be wrought through them who believe the gospel of the kingdom. This is the only faith the Lord ever promised to confirm; and as he confirmed it sufficiently for his purposes through the apostles and their converts, he ceased to work when the former had fulfilled their mission.

But the world has outgrown the confirmation, and a system of nations exists on the Roman habitable to which the gospel of the kingdom has never been preached for a testimony. The modern world is a stranger to it; and the "gospel" it sanctions, a miserable fiction of the carnal mind, deduced from Gentile philosophy and Jewish deceit. The gospel of the kingdom, confirmed by miracles, was a testimony to the ancient world then verging towards its fall. That world has long since ceased to exist. It was a world of pagan nations, which began to pass away when the gospel of the kingdom began to prevail in its habitable; and finally vanished with the fall of the Roman empire. During its decline the gospel of the kingdom was preached to it, and confirmed by signs; and in *nine months of years* from the day of Pentecost it had so leavened society as to effect a change in the political constitution

of the empire. In a hundred years after this, the sacrificial worship of the gods was abandoned, and their temples deserted. This result, however, does not imply the conversion of the empire to Christ. The worship of the gods was exchanged for an idolatrous worship of the ghosts of the Virgin Mary, and a cloud of imaginary saints and martyrs: so that the exchange, when consummated, was quickly followed by the judgments of God, which resulted in the fall of Rome, and the foundation of the Modern World, which, like its predecessor, is declining to its fall.

During seventy of the hundred years above indicated, a successful effort was made to strengthen and increase the genuine confessions of the truth, that they might be its pillar and support in the heart of a wide-spread apostacy, and in the tribulation coming upon the empire. These became the foundation of that testimony which has been continued to this day, with an interruption of about a century, and which, like the flickering of an expiring taper, is still glimmering in the lamps of those who profess to believe the Gospel of the Kingdom of God.

But God is long-suffering and abundant in mercy. His purpose is to abolish the modern as He did the ancient world. He announced His purpose to this by the apostles; and He has revealed that it is His intention also to proclaim to this our world His determination to supersede it by judgments, and to establish a new and better condition of things upon the earth. He will do this by apostles, whose mission He will make credible by unexceptionable attestations. They will blow "*the great trumpet*" among the Gentiles, and declare the Lord's fame and glory to the nations that have neither heard nor seen them. Like the Apostles to the ancient Roman nations, these that are to go and preach the gospel of the kingdom to the nations of the modern Romania will be Jews of that third part which shall escape, to whom a new heart will have been given, and a new spirit infused. The period of their mission is styled "*the Hour of God's Judgment*," then, as dry heat impending lightning, as a cloud of dew in heat of harvest—ready to explode and to convulse the heavens and the earth.

But Rome and her kindred nations will be deaf. The signs confirming the proclamation will but harden the hearts of the wicked, whose will has long been their law. Like Pharaoh, being vessels fitted for capture and destruction, their impiety and presumption will be their ruin; and in their fall the world will be gloriously redeemed from all the lying miracles and signs, and all the deceivableness of unrighteousness, and all the oppression and cruelty which

characterize the superstitions and politics of the nineteenth century—an age in which “darkness covers the earth, and gross darkness the people.”

3. LEAVEN.

Is leaven generally used to specify bad doctrine only, or both bad and good? Since good leaven produces fermentation and bad scarcely any, but leaves substances into which it is introduced sad and heavy, it appears to me that good doctrine should have the effect of fermentation. I do not see this subject at all clearly.

ANSWER.

The law of Moses commanded that “no leaven nor any honey should be burned in any offering of Jehovah made by fire.” Unleavened cakes mingled with oil, and unleavened wafers anointed with oil, of fine flour, and fried, were offered with the thanksgiving sacrifices; and besides the cakes, *unleavened* bread. These were to be offered in Jerusalem; therefore Amos ironically exhorts the ten tribes, saying, “Come to Bethel and transgress, and offer a sacrifice of thanksgiving *with leaven*.”

On the day of Pentecost the law prescribed the offering of a new meat-offering, consisting of two loaves of fine flour baked *with leaven*, which were to be brought out of their habitations, and delivered to the priest as the bread of the first-fruits, which, with a kid for a sin-offering, and two lambs for peace-offerings, he was to wave before the Lord.

Leaven in itself is distasteful, though its effect upon fine flour, if the leaven be new and duly apportioned, is to render it light and palatable. The blood of Jehovah's sacrifice was not to be offered with leaven, because this would be to introduce a *principle of levity and impurity* into the sin-offerings; for, however good it might be in itself, yet in fine flour, not being flour, it is an impurity; and all sin-offerings were to be pure, or without spot or blemish.

But the *absence* of leaven was not only representative of purity—the sinlessness of the Anointed Sinner, the great antitypical sacrifice for sins not his own—it was also *memorial* of the thrusting out of the twelve tribes of Israel from Egypt with such haste, that they had no time to prepare leavened bread as *in times of peace and quietness*. Hence, the absence of leaven was indicative of tribulation and affliction; and its *presence* in an offering of peace and ground for thanksgiving: so that the Mosaic law inculcated that “Besides the cakes, the worshipper shall offer for his offering leavened

bread, with the sacrifice of *thanksgiving* of his *peace-offerings*.”

In the New Testament, the *effect* of leaven upon meal is presented, in parable, as an illustration of the relation of the kingdom of the heavens to the three parts into which the Roman empire was constitutionally divided, when it should be in the midst of them. It shall ferment, or produce a fermentation, among them, until the whole empire is fermented and brought into peacefulness with God; or, in the words of Daniel, “the stone,” which he interprets to signify the kingdom which the God of heaven shall set up, “shall grind to powder, and bring to an end all these kingdoms” of the Image-world; “and itself become a great mountain, and fill the whole earth.” Then will the whole be leavened.

Again, the doctrine and hypocrisy of the Pharisees and Herodian-Sadducees is compared to leaven, in relation to the doctrine and purity taught by Jesus. His was the fine flour; theirs an ingredient which, if blended with it, would so change its nature as to make it unfit for use; “for they made of none effect the Word of God by their traditions.” The Pharisees were very “pious” people, both in tone, in phraseology, in the making of long and many prayers, in going to church, in dress, in building monuments to the prophets, in saying many true things about them and the law; all this they did and, like their sectarian antitypes of our day, passed current among the people for great saints, and the very elect of God. But they *believed not* the preaching of Jesus, and *obeyed not* the commandments of the Lord. Their piety and doctrine were therefore styled leaven, because being spurious and hypocritical, it would so change the character of the One Faith and Hope as to make them ineffectual to the justification of the believer. Therefore, as the Lord Jesus said to his contemporaries, so we say to ours, “Beware of the leaven of ‘those’ who cant piously, but *do not the truth*, but their own gospel, nullifying traditions.”

Sin, in whatever way it manifests itself, is the leaven of human nature. Hence Paul styles crime festering in the body, “*the old leaven*;” and reproves the Corinthian association for glorying while this is the case. So long as the incestuous person was recognized as in good standing with them, they were regarded as in a leavened condition, upon the principle of the law, that “a little leaven leaveneth the whole lump.” He therefore exhorts them to “purge out the old leaven;” or, as he explains it in a subsequent verse, “Put away from among yourselves that wicked person”—“that ye may be a new lump when ye are unleaven

ed." He then continues, "For the Anointed also, our paschal lamb, is slain for us," no leaven being found with him; "therefore let us celebrate the festival, not with old leaven"—the fruit of the flesh evinced through tolerated evil doers—"the leaven of malice and wickedness, but with the unleavened things of purity and truth." From the evidence, then, before us in these columns, I conclude that leaven is nowhere used in Scripture to represent good doctrine, but rather the contrary.

4. CAN THE CHURCH REMIT SINS?

If the power of binding and loosing were committed to the Apostles only, and not to their successors, has the Church of Christ now no commission to remit sins?

ANSWER.

The power of binding and loosing men was at no time committed to one or to many, apart from the immediate presence of the Holy Spirit. "*Son,*" said Jesus, "*thy sins be forgiven thee.*" Let it be remembered that this was said by one to whom God had given the Spirit without measure. But those who appeared to men to be righteous, when they heard it, said: "Why doth he thus speak blasphemies? *Who can forgive sins but God only?*" Now, mark the proof adduced by Jesus to show that others might forgive sins without being guilty of blasphemy. "That ye may know," said he, "that the Son of Man hath power on the earth to forgive sins, I say with effect unto this man, Arise, and take up thy bed, and go thy way to thine house." And he did so forthwith; and when the multitude saw it, they were amazed, and glorified God, "who had given such power unto men."

Here, extraordinary physical power was demonstrative of divine, moral, or spiritual authority. Hence, whenever, or wherever, one or many claim authority to forgive sins, they must be able to adduce the same kind of proof; but where the claim exists, and the proof is wanting, there the claimant is guilty of blasphemy against God. By this rule, it is not difficult to ascertain who on earth is commissioned to forgive sins.

In the absence of Jesus, but always in the presence of the Holy Spirit, Peter first, and then the other apostles, and the Church, were authorized to remit sins. On Peter, who believed the Gospel of the kingdom which Jesus preached, confessing that he was the Anointed, the Son of the living God, Jesus said to him: "I will give unto thee the keys of the kingdom of the heavens, and whosoever thou shalt bind on earth shall be bound in the heavens; and whosoever thou

shalt loose on the earth shall be loosed in the heavens." This was a promise of sin-remitting authority; but it was not conferred till the Holy Spirit was breathed into Peter and the rest of the apostles.

As to the authorization of the Church, to which the apostles, prophets, evangelists, shepherds, and teachers, belonged, to forgive sins, it is written: "If an offending brother neglect to hear the Church, let him be as a Gentile (*ὁ ἔθνικος*) and a publican. Verily, I say unto you, Whosoever ye shall bind on earth shall be bound in the heaven; and whosoever ye shall loose on the earth, shall be loosed in the heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Now, this was an authorization to the Church when the seven-branched golden lampstand stood in her midst, well supplied with the holy oil of Jehovah, with which he anointed Jesus, the apostles, and them who obeyed the truth. A Church thus illuminated, so long as it walked in the light of God, was capable of discerning the true merits of all cases, of awarding to offenders according to their demerits, and of forgiving their offences, on repentance, infallibly. Such an one was the Church in Jerusalem. It was filled with the Holy Spirit on Pentecost, which guided it into all truth, and impressed all with fear of trespassing against it.

The connection between the bestowal of the Holy Spirit and power to forgive sins, is seen in the *action* and *words* of Jesus to the apostles after his resurrection. "Peace be unto you," said he; "as my Father hath sent me, even so send I you. And when he had said this, *he breathed on them*, and saith unto 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." From that time they were competent to act for God in forgiving sins upon the earth.

Such was the nature of things Christian in the last days of the Mosaic dispensation. Such a sin-remitting authority, however, has now no existence upon the earth; for the apostles had no official successors, and there is no church with the Holy Spirit burning in its midst for the profit of all. The only real successors of the apostles are those who believe and obey the Gospel they preached, and walk after their example. Nor are there any churches that can be scripturally regarded as a succession to those in which the lamps of the Spirit burned. Christ walked in the midst of these by the Spirit, seen, felt, and heard, and dwelt in the hearts of their members by faith in the things of his kingdom and name. But now, if Christ is to be found

among men, it is not in churches by the Spirit, but in the hearts of a scattered few by the truth revealed, and evinced by the obedience they have yielded thereto, according to the prescription of the Word. Hence, the Spirit being wanting, there is no church upon the earth commissioned to remit sins.

But, though this is the fact, the world called "Christendom" is full of pretenders to the authority. The clergy claim to be successors to the apostles, to have the Spirit, and to remit and retain sins. But this is pure blasphemy. They do remit sins, indeed; but their remissions will not be ratified in the heavens. That they have no divine authority to do this, is proved by the total absence of miraculous power. They can do nothing that other men cannot do; so that they have no authority over or beyond them. It is all pretence and pure hypocrisy, or the presumption of ignorance, indoctrinated into them by the "Mother of All the Abominations of the Earth," which they recognize as a true, but erring, church! Successors of the apostles, indeed! Men who, with the Bible in their hands, could not, to save their lives, tell what the apostles "made known to all nations for the obedience of faith." God does not give of his Spirit to infidels, however pious the world may esteem them; but in the seasons of the early and the latter rains, to them who believe and *obey* the truth.

In the absence of any divinely-appointed human authority to remit sin, there is a positive institution for the purpose, whose power for forgiveness resides in the truth believed. *To him who believes the Gospel of the kingdom and the name of Jesus, and on such a faith shall be baptized into the name of the Father, Son, and Holy Spirit, shall be granted repentance and remission of sins that are past.* This is the decree of heaven; and all the priests, all the clergy, all the churches, and all the pious, of all the ages and generations that have gone to the shades of death until this present, cannot modify, reverse, or abolish. "The gospel is the power of God to the salvation of every one that believes; for in it God's justification by faith is revealed for faith; as it is written, The justified shall live by faith." Being justified, then, by faith, we have peace with God, which church nor world can neither give nor take away. This peace being established, the past is blotted out; so that all that remains to do is to guard the future. Having washed our robe white in the blood of the Lamb, which they only can do who believe and obey the Gospel of the kingdom Jesus and the apostles preached, we have to keep it unspotted from the world. And then who shall lay any thing to the charge of such?

Will God, who justifieth? Who will condemn them? Will Christ, who makes intercession for them? By no means.

But, if those who are justified from all their past sins should be overtaken with a fault, or error, or do iniquity, what then? If the offence be not worthy of death, there is forgiveness with God, on condition of repentance, and asking for it through Jesus, who will undertake the case as the intercessor of his household. When he returns with the names of the accepted graven on his heart, he will give judgment according to the truth. By such an arrangement as this, impartial justice is secured. When the Church became unfaithful, her candlestick was removed, and her authority to pardon in the name of Jesus withdrawn, and resumed by himself for judicial exercise in the day of his power.

EDITOR.

Dec. 10, 1854.

NO. 2.

LETTER FROM NOVA SCOTIA.

MY DEAR FRIEND AND BROTHER:—Your welcome messenger "the Herald" reminds us that another year is about closing; and an eventful one it has been for the nations of "the whole habitable." The "proud man" "who enlargeth his desire as the grave" has entered upon his mission of "gathering unto him all nations." (Is the first part of the 5th verse of the second chapter of Habakkuk correctly translated in our English version, "because he *transgresseth by wine*?"—rumor does not accuse the present Czar of that vice I believe.) Your article "*The War of the East*" is opportune, and is quite a common-sense view of the present political state of the continent; although the men of this generation are quite unwilling to believe it true, and yet they fear it is. Is it not strange that, for more than eighteen hundred years, men have been saying "thy Kingdom Come!"—and yet when told that "the Kingdom of the Heavens" is really at hand, they begin to deny the very existence of a promise of its coming! A Baptist preacher in this neighborhood treated his audience, last Sunday, to an essay on the subject of the war in the East, as a sign of the times; wherein he was pleased to say (in opposition to the word of the Lord), that the Almighty had nothing to do with the present war, seeing he commanded peace! I asked a member of his "*church*" to request him to preach a sermon from this text, "Think not that I am come to send *peace* on earth; I came not to send *peace*, but a *sword*;"—but of course, being ignorant of the gospel, he can make nothing of it, believing, as he does, that the

kingdom is already set up, and affirming that its conquests are bloodless! Albeit they were *not always* so, or else history has sadly misrepresented some of the rulers of their so-called spiritual kingdom. But then *their* kingdom cannot last *for ever*, Jesus himself being their judge; for he said, a kingdom divided against itself could not stand; and their kingdom is divided into so many sections, warring against one another, striving to recruit their own ranks from among the soldiers of the same king, as if it could make any difference in what division of the same army they served; for in their misnamed charity they profess to belong to one kingdom, to be soldiers of the Cross; and yet Wesleyans are as anxious to recruit from among Baptists and other sects, as from the world at large, or the heathen. But I fear that they all have "another king;" one Wesley, or one Campbell, or one Calvin, or one Knox; and this recruiting applies equally to all sects; it is as great a triumph to secure a recruit from an opposition sect as to "convert a sinner," to use their own term; a repentance that needs to be repented of, is it not?

I wrote to Brother L—— the other day, and inclosed four dollars to be forwarded to you, as I have no way of remitting it direct. You may do, as you please, about sending the second copy; it is useful to lend, but I consider the \$4 quite little enough for the one copy; and should be willing to double it rather than be without it; so eagerly do we look for it that in August, when some mistake about the mailing occurred, and it came by steamer taxed full letter-postage, I paid the tax rather than wait for another number to be sent by the cheaper and usual route. Although I occasionally find a reader for particular articles in the Herald, nothing has been done here yet. I am alone; and as the accounts are adverse to, or favorable for, the allies, so my readings of the Prophets rise or fall in this market. Your Anatolia and Elpis Israel have rendered the main features of the gospel familiar to many of my neighbors; but until they "seek *first* the Kingdom of God," the Eastern question will prove a Gordian knot to them.

And this leads me, my dear Friend, to feel the obligation I am under to you; not that I intend repeating the offence of the Corinthians, and ascribe to you the power of the *Word*; but still, you it was who furnished me with the implements, and shewed me *where* to dig for truth—the pearl of great price; had it not been for your toil and research, I might have travelled over the ground again and again, ignorant of the treasure beneath. O, may we never barter

away the rich inheritance, but hold out unto the end!

I have one or two difficulties I should very much like to have your assistance to overcome, when you can afford the time, which indeed seems already taxed to the full. Who was the "satan" that came among the sons of God to present himself before the Lord, and smote Job with sore boils? If "the adversary is only a personal enemy of Job, yet he seems to have had supernatural power to afflict him. The second difficulty is this: Did Christ eat the passover the same year in which he was crucified? To fulfil the law ought he not to have been sacrificed on the 14th day of the 1st month? Paul says, "Christ our passover is sacrificed;" yet John and Mark seem quite at variance. Mark says, "they made ready the passover," and in the evening he cometh with the twelve, and as they sat and did eat, &c.; and John says, "now *before* the feast of the passover, and supper being ended," &c.; after which they went out, and he was betrayed. According to John's account, it is very plain he was put to death on the preparation-day; and therefore could not have eaten the passover; and yet, according to Mark, it would appear as if *he did eat*. And yet, if the law was fulfilled, *he could not*. Please devote an article to this as soon as you can. But I must not intrude too long; I dare say your correspondents are very numerous, and as I am not likely to write any thing that will be very interesting to you, I shall desist.

Esteem me, your *grateful*
and very affectionate Brother

CHARLES CREED.

Pugwash, N. S., Dec. 4, 1854.

WE shall be careful not to forget the doctor's difficulties. They shall be attended to on some future occasion, when we have worked through some other matters, which have preceded them.—EDITOR.

NO. 3.

LETTER FROM CANADA WEST.

DEAR BROTHER THOMAS:—The interest of the Herald increases, the nearer we approach the coming of the Son of Man—and the more deeply we are involved in troubles which are overtaking the nations. It is a pity so little is done in the way of sustaining it; but people generally prefer a religion less tangible—one that will not interfere with the business of life. But the prevailing unbelief will not for a moment delay the mighty revolution which is so soon to introduce the 'blessed era.' Indeed, were the truths concerning the kingdom of

God generally received, we should be inclined to suspect that the time were yet distant, for the Saviour appears to expect but little faith in the earth on his return.

During the past summer, the cholera, which has been so virulent in many places has been no stranger in Canada, having raged in nearly all the principal towns. In August last, our brother Walter Wilson, his wife and youngest child, were its victims; all dying within four days of each other. Both Mr. and Mrs. W. were firm believers in the Gospel of the kingdom of God, and longed earnestly for the happy time when the saints, raised to glory, honor and immortality, will rejoice in the realization of all their bright hopes. Ascribing his knowledge of the things of the kingdom, in a great measure, to the light thrown upon the subject by your able elucidation of the writings of Moses and the prophets, he requested me particularly to intimate his gratitude to you for the benefits he had derived from your labors; and, although entering the dark valley of the shadow of death, he feared no evil, knowing that "when he who is our life shall appear, he also will appear with him in glory."

Three hundred of the inclosed on "The Kingdom of God," were circulated at the yearly meeting of "Disciples" last June. So far as I have come in contact with that body in Canada, they are much more set against any innovation upon Bethany theology than the same denomination in Britain. Your name is held by them in the utmost abhorrence; and is sufficient to condemn anything that may be mentioned in connection with it.

Recent letters from Dundee, Scotland, inform me that some of them I know there continue to "wait for the consolation of Israel;" but I am afraid that others have drawn back.

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

Paris, Canada West, Dec. 25, 1854.

NO. 4.

LETTERS FROM ILLINOIS AND ELSEWHERE.

DEAR BROTHER THOMAS:—I am yet in pursuit of knowledge, in which pursuit I find more enjoyment and peace of mind than in all the pleasures and traditions of the world.

I, and my companion have recently been baptized into the "*one hope*" for which Paul declared he was bound with chains, and are striving to cultivate that disposition which so much abounded in Abraham. Although the spirit is willing, yet we are burdened

with "sinful flesh," which is naturally weak and rebellious, besides the outward influence of the world, which requires us to be "wise as serpents and harmless as the doves." We have forsaken the world, in all its forms, as much as possible, according to the knowledge we have received; but its frowns and persecutions we cannot leave behind: knowing, however, that the truth will eventually prevail, we thank God and take courage, hoping that he will give us the victory through our Lord Jesus Christ.

The truth, in this place, appears to be on the increase; but generally the non-professors appear to be the most accessible; such as have no parties to build up; but some who know the truth are slow to obey it, rather following politics and worldly pursuits, than giving up all for Jesus.

I send you \$10 to appropriate to the truth as you think best. I wish the Herald continued, for it is accomplishing a good work; though slow, it is sure.

I should like to ask you a number of questions; but as you are so much plied with them, I shall only ask one, which, if you see fit, you will please answer.

Christ said to his disciples, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father who seeth in secret, and He shall reward thee openly. This language, so strong and positive, appears to me to forbid public praying; but I cannot fairly reconcile the matter, seeing that some of the ancient worthies made public prayers.

Yours, in the bonds of love and pursuit of the truth,

ENOS JACOBS.

Ogle Illinois, Dec. 4, 1854.

REMARK.

The language referred to, prescribed an opposite course to that of "*the pious*," who, in our Lord's time, as in this, made much ostentatious prayer, that they might get a reputation for piety with men, though regardless of the obedience required by the law. The prayers of the disobedient are worth nothing; and such are the prayers paraded before the world. The matter and manner of them are both unscriptural, and not to be imitated by the taught of God.

Public prayer, however, as well as private, was the practice of the original Christians, as appears from Acts xvi. 13, 16. "On the Sabbath day," says Luke, "we went out of Philippi to a river side, where prayer was wont to be made." There he and Paul met with Lydia and others, and spoke to their conviction, and baptized them. They then accompanied her to her house, where they abode. Afterwards, he says, "And it came to

pass as *we went to prayer, &c.*" Public was made at the Oratory, and they went to join in it; thereby sanctioning it as proper to be done.

EDITOR.

No. 5.

DEAR BROTHER:—I have not received the August number of Vol. IV., which was a great disappointment from the fact, that of all periodicals, I consider the *Herald* the most valuable; and from which, I can truly say, I have received a great deal of benefit, for which I tender you my warmest thanks (as I cannot do more at present), and that the Lord may grant you an abundant entrance into his everlasting Kingdom is the prayer of

Yours respectfully,

C. H. COFFIN.

Adrian, Mich., Dec. 24, 1854.

No. 6.

DR. THOMAS:—You will doubtless recollect receiving a letter from me in July last, for the purpose of eliciting truth concerning "the faith once delivered to the Saints;" and that you referred me to No. 2, Vol. II. of the *Herald*, where you said you had written at length on the subject: but as I had never seen it, I could not avail myself of the benefit of your exposition. However, I studied the *Heralds* we had, which convinced me that I was not justified before God; and comparing them with the word, I found they agreed with it; and therefore, without conferring with flesh and blood, I was immersed "into the name of the Father, and of the Son, and of the Holy Spirit," in reference to the things covenanted to our fathers Abraham, Isaac, and Jacob: and, if I continue in well-doing unto the end, I have assurance of hope that I shall realize the promises with them, and all the faithful, at His appearing, "whose right it is to reign." And that you may be preserved blameless unto his coming, is the hope of one who will ever feel under obligations to you for the understanding of the gospel preached to Abraham.

Yours in tribulation,

E. L. COFFIN.

Adrian, Mich., Dec. 21, 1854.

No. 7.

DEAR SIR:—Very much of the matter contained in your paper I am highly pleased

with; especially your interpretations of the prophets, and your views of the Millennium, or Age to Come. There are a few points on which I am obliged to disagree with you; but I am much interested and benefited by reading your paper, and want you to continue to send it.

Very respectfully yours,

ISAAC BELL.

Weedsport, N. Y., Jan. 2, 1855.

No. 8.

BROTHER THOMAS:—I think you gave a very fair account of what transpired at Fine Creek. Mr. Coleman has passed through our neighborhood since, and said, "you called him a liar several times that day." Though present, *I did not hear it.* He says also, that you are a very weak man, and he wished he had nothing else to do but to follow you up in your preachings to put you down, which he could do very easily. He says, that he understands the prophecies as well as you; and then said again, that no one could understand them till they were fulfilled; and that he intended to come over, and "preach to us the good old Jerusalem gospel;" but he has not yet appeared. If all your opponents were like him on that day, their blind onsets would afford you good opportunities for creating an interest in the truth you advocate.

Yours in the Hope,

R. K. BOWLES.

Louisa, Va., Jan., 5, 1855.

In regard to our weakness, we would remind Mr. Coleman of Paul's words, who says, that "God hath chosen the *weak* things of the world to *confound* them that are mighty; that no flesh should glory in His presence." If he understand the prophets so well, it is a great pity he has so long hid his light under a bushel; if he would just uncover it, and let it shine forth, his contemporaries might learn something of sky-kingdomism that has not yet been dreamed of in their philosophy!

We congratulate brother Harris in being so well and speedily rid of his neighbor; for we understand he has decamped from Powhattan and pitched his tent in Albemarle. "The wicked flee when no man pursueth; but the righteous is bold as a lion."

No. 9.

MY DEAR FRIEND:—We have, doubtless, now arrived at the beginning of the *Time of*

the End; but to behold with Christian firmness the dread scenery that must rapidly roll down the current of the present eventful era, or to be prepared to stand with confidence before the Son of Man at his glorious "appearing and kingdom," is, alas! a lesson which myriads of professing Christians, have, if possible, yet to learn.

I have abundance of correspondence testifying that your onerous labors in the cause of our Divine Master are properly valued and approved by many humble-minded "hidden ones" belonging to the true "Israel of God;" and who, doubtless, will add to the lustre of that "crown of life" which you will receive from His righteous hands in that "great day." Let this, therefore, encourage you, my Christian brother, to persevere in the holy enterprise which you have been called to engage in; seeing likewise that the morning redness now appears on the tops of the mountains in the East, which ere long will become radiant by the glorious presence of our Redeemer, King, and Creator.

Yours very faithfully,

"Waiting for the Kingdom of God,"

RICHARD ROBERTSON.

59 Grange Road, Bermondsey, England,
Dec. 20, 1854.

"You Cannot Serve Two Masters."

Under the above caption, the wealthy President of Bethany College, Virginia, inserts a communication from one of his brethren in Gentilism residing at Triana, Ala., with approbation; and expresses his regret, that the very "*graphic delineation*" had remained so long upon his files before it saw the light in his "*Millennial Harbinger*."

The writer was a professional student at Cambridge, Mass.; and having been seized with a morbid affection, which has victimized the pocket and reputation of many so possessed, technically styled *cacoëthes scribendi*—and which, in vulgar English, may be termed *an itch for scribbling*—he has sought notoriety in assailing me and others in that periodical, where men are condemned and executed without trial, jury or defence. Of the others with whom my name is associated, I cannot speak, not knowing the alleged demerits of their several cases; but I perceive they are cited as instances of very flagrant delinquency when judged at a Campbellite tribunal; and of course, as a most appropriate allocation with myself, for the purpose of heightening the scarlet, or deepening the black of my character, in the estimation of the 10,000 at \$2 a head, with whom Mr. Campbell seeks to fill his amphi-

theatre before he begins his rehearsal, preliminary to his "last night's benefit," in the Five Act Play of "Our Mission; or, the World's Evils cured by Bethany Divinity; and concluding with the broad farce of "*The Kingdom in the Milky Way!*"

In the Cambridge Alabamian's lucubrations upon Shakspearian, Horacian, and Hudibrastic lore, in which he seems infinitely better versed than in "the things of the Spirit," he gets among the cardinals, and evokes, as a spirit from the vasty deep, "*Poor Wolsey!*"—a cardinal of Rome, and panderer to the vices of Henry VIII., adulterer and murderer, and whose extravagance rivalled royalty itself in all its recklessness and display. To this respectable character he likens me and others, whom he styles, "small stereotyped editions of the great Wolsey!" He continues in the same strain, saying, "Small Woleseys, indeed, they are, but Woleseys for all that. They are actuated by his spirit, and possessed of purposes and aims akin to his—that is, self-aggrandizement, by ministering to the wishes of their king. 'Tis true, they have no Henry VIII., to whom they submissively bow the knee; but they have a king equally imperative, notwithstanding, and will, I dare say, prove in the end equally fickle, and lacking in gratitude. *Their king is the flesh-loving mob*—the world, the great Mammon of unrighteousness. *They truckle to its whims and caprices as fawningly as ever did priest or layman to the nod and beck of the Viceroy of St. Peter.* How it sickens the heart of an honest man, to see men laying aside their allegiance to the Father Eternal, to take upon their necks the burden of slaves—the bondage of the flesh and the world! Verily did the Apostle speak well when he said, "The dog is returned to his own vomit, and the washed hog to his wallowing in the mire." Having penned this, he treats the reader to a sketch of a Nashville orator, who has lately exchanged Bethany speculations for something more congenial to his own organization, and quotes from his apostle or prophet Hudibras, who sings:

For saints may do the same things by
The Spirit, in sincerity;
Which other men are tempted to,
And at the Devil's instance do;
And yet the actions be contrary,
Just as the saints and wicked vary.

"This may be said," he continues, "of all those who more admire to have the applause of men than the praise of God; or who, seeking to please the one, neglect the mandates of the other. Such men, so long as they hulk between God and Mammon, can never have that "peace above all earthly dignities—a still and quiet conscience." 'Tis

vain for them to seek for happiness whilst they are warring against the source of all happiness—integrity. Such men generally discard the Bible, because it reminds them of their iniquity. They cry, Away with it! away with it! for they know that, if they hear its teachings, they will be forced to say:

Thou turnest mine eyes into my very soul;
And there I see such black and grained spots
As will not leave their tinct.

Now, the reader would suppose that the writer of these strictures was well acquainted with me in word, in doctrine, and in deed. But no such thing! He knows nothing about me but what he may have picked up by the way side in the scatterings of the enemy. I pardon the poor man's calumnies on the ground of his ignorance; though he ought to be sure he is right before he handles character not his own. Mr. Campbell, however, is not so excusable; *he knows that what this person writes of me is false*; and all his partisans who know any truth of me know it also; and all my readers, hearers, and acquaintances, know that there is not one word of truth in this Alabamian's "graphic delineations," fit only for such a periodical as it appears in, and endorsed by its proprietor. The conviction of those acquainted with me is, that, if there be a man in this generation who neither truckles to the whims and caprices, nor fawns upon the world for its applause and good things, it is myself. "*By their fruits ye shall know them.*" Compare my antecedents and consequences with those of my traducers, and it will not be difficult to acquit me of flattering the world for the sake of what it has to bestow, upon their accusation. I neither court its friendship, riches, nor honors; and, as a necessary consequence, it has bestowed neither upon me. But is this the case with those who calumniate me? The very reverse! Their purses and their garners are well filled; they milk the goats in large sums for their money-making speculations; they are constantly bringing out some scheme on divers pretences for raising the wind; they flatter the rich, and neglect the poor; and, to gain the favor of the world, they pervert, suppress, and exclude the truth, that it may not appear so uncompromising and unpalatable to its mind as it really and necessarily is. All this iniquity they do, and much more; and doubtless will continue to do, until their cup runs over, and the Lord comes to repay them according to their deserts. Talk of my truckling to the world and fawning upon it—how supremely ridiculous! A man that withstands it, almost alone, and testifies against it as "the enemy

of God," with all that love it; and that none of its citizens can be saved who believe not the gospel of his kingdom in the name of Jesus, and, as a consequence, subject themselves to "the obedience of faith" in that name! O, what but the vilest malice and hypocrisy can publish such self-evidently false accusations under pretence of zeal for God! But, Satan reigns, and his curse rests upon the advocates of that truth which, when realized shall bruise him under foot, and sweep into the bottomless pit for a thousand years all his refuges of lies. God will bruise Satan under our feet soon. This is a great consolation; and with a full assurance of it, we may patiently endure till the day of triumph come.

But why does this president of a worldly institution admit such bald malevolence and falsehood into his miscellany? Because, having been put to silence by scripture testimony and reason, and not having the magnanimity to do fair battle in his pages, or to confess defeat, he has recourse to petty revenges for the gratification of his spleen! He is openly charged with palming off upon the public traditions for gospel which are not the gospel; and the charge has been amply sustained: yet he dare not give page for page and line for line in a fair field and no favor, to prove or defend his position, or to overturn that of his opponent. It is not because he has neither time nor space. He hath both, if a man's character is to be attacked, and the attack endorsed. Nor is it because the subject is not important. There is no other question equal to it; for a man's salvation depends upon believing and obeying the right gospel. This gospel he does not teach; nor is it allowed currency on his pages. He is, therefore, a deceiver of the people; and so long as he evades a fair, open, and honorable inquiry, he is a wilful deceiver. He fears the light because of the rottenness of his cause, and of the terrible confusion it would create in the dark places of his benighted sect. He therefore shelters himself in an affected sovereign contempt for those he fears, and who, he strives to persuade his readers, by misrepresentation and miserable pasquinades, are too reprobate and accursed for the spiritual attention of his piety and theological lore! But if the Creator of all things deemed the "*chief of sinners*" an object of his solicitude, surely there is no Wolsey too small for Mr. Campbell's!

EDITOR.

Dec. 23, 1854.

Traditions.

A Baptist defender of Bethany Divinity, in the organ of that interest, says, "Mr.

Campbell teaches that a believer is begotten by the Word, and quickened by the Holy Spirit, and then must be immersed, or, in other words, born of water, to enter that kingdom that Daniel spoke of, that John preached, and that Christ set up!

"It is admitted by all Baptists, that immersion is the door by which we enter Christ's kingdom. Mr. Campbell believes that all such baptized believers should commune together—even those that have been immersed by Pedobaptists. All such are in a justified state before God, and all the promises in the Bible are addressed to them.

"He says, in certain cases, it is possible that some may be saved without Baptism. But with him, the Gospel plan to save sinners is by faith, repentance, and baptism."

Home Thrusts.

1. If Christ set up the kingdom Daniel treats of, and the apostles were on its thrones, why are they not there now, seeing that it was "*not to be left to other people?*"

2. If Christ set up the kingdom, where were the kingdoms represented by the Ten Toes of the Image on the day of Pentecost? for Daniel says, *it should be set up in their day.*

3. The Ten Toe-kingdoms did not begin to exist till the fifth century; but they do now exist. If, then, the Kingdom of Christ have a being on earth, where is it, and by what means extant is it to destroy them?

4. If the Campbell theory of begettall and quickening by the Spirit and the Word, be granted, can they claim to be begotten or quickened by either, who are ignorant, or disbelieve, or ridicule, the things testified by the Spirit in the Word, concerning the throne of David, the Holy Land, and the reign of Christ and his Saints there over Israel and the nations?

5. Does the Spirit-Word beget people to the belief of nonsense? When it begets and quickens, does it leave them in *disobedience*? Does it beget people to any thing else than the belief of "*the things concerning the Kingdom of God and the name of Jesus Christ?*" If professors are begotten to aught else than "*The Gospel of the Kingdom,*" and the obedience it commands, is it not the spirit of their own flesh—a lying spirit—not the Holy Spirit, that has bewitched them?

6. Are not the sheepfold and Kingdom of Christ identical? If this be granted, have not all Baptists mistaken the hinge of the door for the door itself? Christ says, "*I am the door*"; by me if any man enter in, he shall be saved." Hence, as there is but one

way of salvation, is not this equivalent to saying, "*He that believes the Gospel of the Kingdom, AND is baptized, shall be saved,*" or enter in? How, then, can immersion, without this belief, which few have, be the door?

7. Are any immersed people "in a justified state before God, who are ignorant, or faithless, of the promises made to Abraham and his seed: that is, of the Gospel preached by Jesus and his apostles?"

8. If God be no respecter of persons, how can he save some without baptism, when he prescribes a specific obedience to all in the commission; and His Son has declared, that *the Scripture cannot be broken?*"

EDITOR.

A Saying of Napoleon I.

"WHEN I am dead and gone, my memory will be esteemed, and I shall be revered in consequence of having foreseen, and endeavored to put a stop to, that which will yet take place. It will be revered when the barbarians of the North shall possess Europe, which would not have happened, had it not been for you, *Signor Inglese!*"—*Napoleon in Exile.*

Unanswerable Proof.

The *N. Y. Observer's* correspondent, illustrating the religious revival in Italy, gives the following, which shows that an ignorant woman, led by the word of God, can vanquish the wily priests of Rome:—

A worthy woman of Turin, a fruit-seller, had received the word of God, and read it with joy. Seated at the entrance of a bridge, in her modest shop, she improved every leisure moment in studying the holy book. A Romish priest passed by the spot.

"What book are you reading there?" he asked.

"It is the Word of God, sir."

"The Word of God? But who told you so?"

"God himself."

"Himself? What folly! Has God spoken to you? What proofs can you give me of it?"

"Sir," replied the good woman, "prove to me that the sun is there above our heads."

Why should I prove it? The best proof that the sun is there, is that it lights and warms us."

"Ah! that is what I wish to say to you," cried the woman triumphantly; "the best proof that this book is the Word of God, is that it lights and warms my soul."

The priest went away in anger.

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, MARCH, 1855.

[Vol. V. No. 3.

AARON AND CHRIST.

"Thus it becometh us to fulfil all righteousness." —
Jesus.

JEHOVAH (that is, *I shall be* אֶהְיֶה *ehyeh* —Exod. iii. 15) said to Moses, "See that thou make what thou wast caused to see after their pattern shewed thee in the mount" —Exod. xxv. 40: which things, Paul says, are only "the image and shadow of heavenly things," as God said to Moses: and elsewhere he says that "the Jews have the model of the knowledge and of the truth in the law." From which, and other passages that can be adduced, it is evident that the following proposition is true, namely,

That the *Mosaic System of Righteousness* is symbolical of the *Righteousness of God in Jesus Christ*.

Definition. — By "Mosaic System of Righteousness" is meant, *All that was necessary to sanctify to the purifying of the FLESH*, but which could not free the conscience from sin. To impart this carnal purification to the worshipper a High Priest and his Household, distinct from the other classes of the Jewish nation, legally inaugurated and sanctified, were necessary; also a tabernacle, sacrifices, washings, &c., &c.

Definition. — By the "*Righteousness of God*" is meant, *A justification from all past sins devised and enjoined by God*—a purification of the heart, or conscience, without the necessity of obeying the law of Moses (which since the Destruction of Jerusalem cannot be kept) but attested by that law and the prophets—a justification through Jesus Christ's faith *διὰ πίστεως Ἰησοῦ Χριστοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ* that is, through belief of what He and his apostles preached concerning the Kingdom of God and his

Name (Acts viii. 12): in other words, *through belief of the Gospel to ALL THAT SHALL PUT ON CHRIST*—Gal. iii. 27.—The "Righteousness of God" is the "*Gospel of the Kingdom*," sometimes called "*the gospel of Christ*," and often simply "*the gospel*," which Paul says, "is the power of God for salvation of every one that believeth, to the Jew first, and then to the Greek," or Gentile.

Nothing can save Jew or Gentile but "the power of God." The power for that special purpose is the gospel only; so that *saving power* and *the gospel* are but different phrases for the same thing.

Look into these sayings narrowly—"Jesus became the author of eternal salvation to all them that OBEY him."—Heb. v. 9. "If ye love me keep my commandments." "If a man love me he will keep my words." "Ye are my friends if ye do whatsoever I command you." "He that rejecteth me, and keepeth not my words * * * the word that I have spoken, the same shall judge him in the last day." "LOVE IS THE FULFILLING OF THE LAW." Hence, *love and obedience* in scripture language are but two words for the same idea, or thing: so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like obedience to "*whatsoever*" he commands. Where obedience is not, there love does not exist; and where there is no scriptural love there is no obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ," is wanting. "Love suffers long and is kind; it envieth not; it boasts not itself (not full of wordy professions); is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked;

thinketh no evil; rejoiceth not in iniquity, but *rejoiceth in the truth*; beareth all things, *believeth all things*, HOPETH ALL THINGS, endureth all things."

To persons in whom such a disposition has been created, the precepts of Jesus are, *He who believeth the Gospel of the Kingdom, and is baptized, shall be saved; and he that believeth it not shall be condemned.* Here the gospel is that proposed for *faith*; and baptism, the thing prescribed for *obedience*, that the believer may show or prove whether that faith hath worked in him a true and genuine love to its author. Baptism is only for such believers; for baptism is "*the obedience of faith*;" so that where belief of "*THE truth*" does not exist, there can be no true obedience.

When Jesus came to John he demanded to be buried in water that he might come out of it an immersed man. With a view to this he said, "*Thus outw, outo, (in this way) it is proper for us to fulfil all righteousness*;" and the apostle adds, "When he was baptized, he went *up* straightway *from* the water;" clearly evincing that he must first have gone *down* into it. And now, mark this well—*After he had done this*, God acknowledged him as His son, and declared himself well pleased with him.—Mat. iii. 13-17. Jesus had been God's most excellent Son for thirty years, but He withheld His acknowledgment of him till he commenced a course of obedience in being baptized.

Jesus was a Jew under the law of Moses. When, therefore, he spoke of the "all righteousness" to be "fulfilled," he spoke of the necessity of *doing what was signified* by the propheto-symbolic institutions of the Mosaic Law.

Jesus being the Anointed Seed long promised of God, was therefore the High Priest who was to arise after the similitude, likeness, or order of Melchizedec, and to sit upon his throne as a priest upon his throne, and to bear the glory (Zech. vi.). This being so, he would have at some future time to occupy the place formerly held by Aaron; and as the Aaronic Inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same example or type, that in so doing he might antitypically fulfil the representation of the law.

Aaron was forbidden to enter into the Most Holy Place of the Tabernacle without being adorned and glorified with garments of splendor and holiness, and therefore styled, "*Holy Garments*." Nor was he permitted to enter even when habited with these, *unless he had been previously baptized*, upon pain of death. The law said, "*He shall wash his flesh in water, and so put them*

on." He was not permitted to officiate as high priest in his ordinary attire. He must "*put off*" this, and "*put on*" the Holy Linen Robe; and had he put this on without bathing his flesh in water, and proceeded to officiate, this unbaptized High Priest of Israel would have been struck with death. When legally invested and arrayed the Aaronic High Priests were "*Holiness to Jehovah*," and the representatives of the Holy and Just One in his character and priestly office; though oftentimes, as in the case of Caiaphas, by practice unjust and wicked men. The symbolism relative to the high priest was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life" as High Priest first over the Household of God, and afterwards over the Twelve Tribes of Israel.

John the baptizer, a greater prophet than Moses (Luke vii. 28), but not so great as Jesus, preached and administered "*the baptism of repentance for the remission of sins*." Jesus came to him to be baptized of this baptism; for as Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren. But some may object that Jesus had no sins to be remitted, and had no need of repentance, and was therefore not a fit subject for such a baptism. It is admitted without reserve, that he had no sins of his own, having never transgressed the law: nevertheless, as the SIN-BEARER of the Abrahamic Covenant through whom it was confirmed (Rom. xv. 8), Jehovah made the iniquity of all "the children of that covenant" to meet upon him, that by his bruize they might be healed.—Isa. liii. 5, 6. He was not the Sin-Bearer of every son of Adam that ever lived; but of the true believers from Abel to the Day of Pentecost, and of the obedient believers of the truth constituting his Household, separated by "the obedience of faith," from Pentecost in the year of the crucifixion to his future appearing in Jerusalem; and of the living Twelve Tribes when their transgressions shall be blotted out as a thick cloud at their ingrafting into their own Olive Tree; and of that family of nations of which Abraham is the constituted father when they are made righteous; so that the sins of the whole of that world, which shall dwell upon the earth in the postmillennial eternal ages, and which will all of it have been separated from Adam's race by "*the obedience of faith*"—will have met upon Him, and been borne away into everlasting oblivion. This is the world so beloved of God, "that he gave his only begotten son, * * * that through him it might be saved."

But to return. Jesus, with the sin of the

world thus defined ranking in *his flesh*, where it was to be condemned to death when suspended on the cross (Rom. viii. 3), came to John as the "*Ram of Consecration*," that his *inwards* and his *body* might be washed according to the law.—Exod. xxix. 17, 22. But these representations of the law and the prophets could not have found their antitype in Jesus, if, in the days of his flesh, he had possessed a holier or purer nature than those for whom he was bruised in the heel. His character was spotless; but as being the Seed of the Woman, of whom no clean flesh can be born, (Job xxv. 4,) and Seed of Abraham, which is not immaculate, be it Virgin or Nazarite, His nature was flesh and blood (Heb. ii. 14), which Paul styles "fleshly," or flesh full of sin, a physical quality or principle which makes the flesh mortal; and called "*sin*," because this property of flesh became its law as the consequence of transgression. "God made Jesus sin for us who knew no sin; that we might be made THE RIGHTEOUSNESS OF GOD in him."—2 Cor. v. 21.

In this view of the matter, the Sin-Bearer of the world indicated, was a fit and proper subject of John's baptism of repentance for remission of sins. The holy and undefiled disposition of Mary's Son was granted to him for repentance in fulfilling the symbolical righteousness of the law when he descended into the Jordan to enter into the antitypical robe of righteousness with which he must of necessity be invested before he could enter into the Most Holy as High Priest after the order of Melchizedec. In being baptized he commenced the development of a character distinguished by perfect faith and obedience. This character was his *holy raiment*, and was without spot, or wrinkle, or any such thing. This was the "*fine linen, clean and white*" with which he arrayed himself; or "*the righteousness of the (king of) saints*."—Rev. xix. 8. It was the antitype in part of Aaron's holy garments; and he had to put it on in the same way that Aaron did, "by washing his flesh in water, and so putting it on." He was baptized of John into a holiness of his own, which began with obedience in the Jordan, and ended with obedience in death on the cross. "He was obedient unto death, even the death of the cross; wherefore God hath highly exalted him, and given him a name which is above every name: that every tongue should confess that he is Lord to the glory of God the Father." Had Jesus yielded to John (supposing the thing to have been possible), he would have stood before his nation as the High Priest of Israel, claiming to officiate in the Most Holy Place without baptism, a

spectacle it had never seen before, nor ever will while the world stands.

But the symbolic righteousness of the Mosaic law not only required the High Priest to put on the Holy Vestments by having his body baptized, but it also commanded his Household to be baptized into theirs also. The law reads thus: "This is the thing Jehovah commanded to be done: and Moses brought Aaron and his sons and washed them with water. And he put upon Aaron the coat, &c.; and he put coats upon his sons, and girded them with girdles, and put turbans upon them, as Jehovah commanded."—Lev. viii. 5, 6, 13; xvi. 4. Here, as I have said, Moses performed the part of John the baptizer to Aaron and his sons, who were to be rulers and priests in Israel. Aaron and his family were their nation's priestly household; and it was the office of the High, or Chief, Priest to make atonement, or reconciliation, first for himself, then for his household, and lastly, for all the congregation of Israel; but admission into the Holy and Most Holy places, was only permitted to the baptized; they must bathe their flesh in water and so put on the holy garments. Hence, all Israel's priests were immersed persons; and so also all that shall be their priests and kings in the Age to Come, and have power over the Gentiles, must be immersed likewise.

Jesus, the Melchizedec High Priest of Israel, has a Household as well as Aaron had. A proof of this is found in the words of Paul. In writing to certain Hebrews who had believed the gospel of the kingdom and name of Jesus, and had obeyed it in having their "bodies washed with pure water," he says, "Christ is a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of THE HOPE (Acts xxviii. 20; xxvi. 6, 7) firm unto the end."—Heb. iii. 6, 14. Now, Jesus speaking for himself and others, said, "Thus it becomes us to fulfil all righteousness." It is therefore necessary for all "*his house*" to do as he did, but with this modification of the significance of the deed, namely,—He was baptized as the initiative of his own holiness, sacrificial and priestly; they must be baptized into His and into a development of their own conformable to his; and with this induction for a beginning, thenceforth "continue patiently in well doing" that they may be holy as he was holy in the days of his flesh; as it is written, "Be ye holy because I am holy."

Jesus and his Household are the future kings and priests prepared of God to rule Israel and the Nations for Him. The law and the prophets which attest the righteous-

ness of God require them all to put on that righteousness by bathing. Jesus commands the same thing, and says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled.*" Therefore he said to his apostles, "Go and preach the Gospel to every creature;" and "teach them who receive your proclamation to observe whatsoever I command you." By virtue of this saying the apostles became the depositaries of his commands; so that in the words of Jesus, "He that heareth them, heareth him; and he that despiseth them, despiseth him; and he that despiseth Him that sent him." Now, Peter, who was one of these plenipotentiaries of Christ, commanded Cornelius, "*a devout man, and one that feared God with all his house; and gave much alms to the people (Israel), and prayed to God daily,—Peter, I say, 'commanded'*" this company of pious Gentiles, who believed the word Jesus began to preach in Galilee, "to be baptized in the name of the Lord." The apostolic style of address was, "Children of the stock of Abraham, and *whosoever among you feareth God*, to you is the word of this salvation sent." A man's supposed piety did not exempt him from the necessity of believing and obeying the gospel of the kingdom, or, as Paul styles it, "the word of this salvation." Peter went to Casarea to tell pious, god-fearing men, "*words whereby they should be saved.*" But, however pious they may be who are ignorant of these *saving words*, they are alienated from the life of God through that ignorance (Eph. iv. 18). Piety in general has so little to do with an understanding of the word of the kingdom and the obedience it enjoins, that it has passed into a proverb, that "ignorance is the mother of devotion." In a certain sense this is true. *The most ignorant are for the most part the most pious, and the most intolerant of the truth and its obedience.* This is *Pharisaism*, whether it flourish in the first, or in the nineteenth century; and in reference to which Jesus has said, "Except your righteousness exceed that of the Scribes and Pharisees ye shall in no case enter into the kingdom of the heavens." Phariseists "appear to men to be righteous;" but men un instructed in the gospel of the kingdom are incompetent to distinguish the counterfeit from the true. A man in this century will have no more ability to enter the kingdom of the heavens, if his righteousness exceed not that of contemporary churchmen of the strictest sect, than would those addressed by Jesus whose righteousness might be on a par with the pietists of his age. Shall it be said that it was necessary for the Melchizedec High Priest, who was innocent of trans-

gression, and who for thirty years had enjoyed the favor of God and man, to be immersed in a baptism of repentance for remission of sins; but that it is not necessary for the pious who would compose his household, who are sinners by nature and practice? Nay, if it were indispensable for Jesus to be buried in water that he might begin a career of holiness to Jehovah in coming up out of it, it is infinitely more so that all should tread in his steps of perfect faith and obedience, who would be invested with "robes washed white in the blood of the Lamb," having their loins girt around with the girdle of truth, and having on the breastplate of righteousness; and their feet shod with the preparation of the Gospel of peace; and on their heads the helmet of salvation. An immersed High Priest requires an immersed household. There is one law for both, as there was one baptism for Jesus and his apostles; on whom as upon all others of the household, the necessity is imperative to fulfil all the righteousness foreshadowed in Aaron and his sons. There is no discharge from this necessity for Jew or Gentile; "for *thus it behoveth us to fulfil all righteousness.*"

APPENDIX.

As there is a certain degree of interest connected with the circumstances which originated the foregoing exposition of the words of Jesus in reply to John, it may not be unedifying to state them here.

In our meetings at Knickerbocker Hall, since my return from Baltimore, I had been expounding and testifying the kingdom of God, both out of the law and the prophets, by the light of the New Testament, to audiences in which there were evidently several deeply interested in the word preached. They came and went, but no decision was manifested. In order, therefore, to afford them an opportunity of declaring themselves, our congregation determined to have a *soirée* on the last Sunday evening of the year, to which they would invite all who were disposed to come. Invitation was accordingly given to every one that thirsted for the water of life, to take tea with the brethren in their hall; that they might with freedom, sociality, and friendship, state what difficulties disturbed their minds, and ask for any information they desired, which would be cheerfully given, as far as our ability supplied.

The evening party convened at 6 P. M. and continued till about twenty minutes to 11 P. M. The singing of a hymn by the brethren, and thanksgiving by the chairman, opened the meeting; and after tea was disposed of, general conversation gave place to

the consideration of an important subject mooted by a brother. This was on the necessity of faith *and* obedience to salvation in the kingdom of God. The remarks which accompanied this were quite suggestive; and caused me to insert a postscript in the same direction. In the course of what I said, I submitted the substance of the exposition now before the reader; with the additional observation, that to determine the *act* of obedience in connection with water, it was quite unnecessary to have recourse to Hebrew, Greek, or Latin, as the terms used in connection with baptism were quite sufficient to indicate it. These were a being "*born of water*," "*buried*," "*planted*," "*body washed*," &c., which would not admit of the ideas expressed by *sprinkling*, and *pouring*, at all. To be born of earth, flesh, or water, is for the subject to emerge from a previous concealment therein. To be buried or planted is to be put out of sight, or covered up, in whatever medium may be employed; and to wash the body is to bathe it, as is evident from the law, wash and bathe being there interchangeably used. After this several difficulties were presented and considered, and satisfactory explanations elicited, at least to some. Some stated their convictions, and determination to be baptized, upon an intelligent and hearty belief of the gospel of the kingdom and Name of Jesus. Of these some had been immersed among the Baptists; others, not at all; while others concurred in the truth of the gospel as they had heard it taught in our meetings, but did not yet see it necessary to repeat immersion, though they admitted that before their baptism they knew nothing of the kingdom of God. How, then, could they have believed the gospel, seeing that the glad tidings are about that kingdom? If the kingdom be not doctrinally in a man's heart, the gospel preached by Christ and his apostles is not there; and this being absent, he is destitute of "*the substance of things hoped for, and the conviction of things unseen*," in other words, he is without the faith that is necessary to be possessed for justification *in passing* through the water "*into the Name of the Father, and the Son, and the Holy Spirit*."

In fine, the meeting progressed and concluded with so much good feeling and gratification at the interesting matter brought out from the word by the questions asked, that our worthy chairman was pleased to say, that such meetings were "better than half a dozen sermons." And this I have no doubt is true; and were it not for the trouble and expense inseparable from such meetings, I doubt not but a weekly *soirée* in New York city, conducted as this was, would conduce to a greater progress of the truth in a shorter

time, than in the ordinary course of things. Not having the gift of discerning spirits, a teacher of the word cannot now say, "Why say ye in your hearts?" If he could, he might speak his words so seasonably as to result in the conviction of many whose scepticism is never reached. In social meetings, however, the restraint felt at public meetings is removed; and out of the fulness of the heart the mouth feels at liberty to speak. Thus the teacher gets at the workings of the inner man; and oftentimes with few words converts the difficulties of months into the fading shadows of dissolving views.

At the *soirée* we were favored with the company of two sons of Abraham according to the flesh; one from Hungary (a first lieutenant in Kossuth's forces), from which he had been expelled by the tyrant of Vienna; the other from Amsterdam, where and in Germany he had been laboring for five years as a missionary among the Jews. They are both believers in Jesus as their long-expected Messiah; and understand well the things of his kingdom and name. But with respect to baptism, they shared in the darkness which everywhere pervades the sectarian world. They are both learned in Hebrew lore, and well able to cope with both the rabbis and clergy of all "the Synagogues of Satan" in this large and corrupt community; and I sincerely hope that a career is opening to them in which they will be able to bring many of their brethren, according to the flesh, to the obedience of the faith foreshadowed in the law, and unqualifiedly enjoined by their King upon all who seek his favor in the Age to Come.

About two days after the *soirée* I was much gratified at receiving a visit, in company with one of our members, from these two sons of Israel. They spent the afternoon and evening with me at my residence. They came to declare their entire conviction, that as Jesus descended into the water and came up out of it, so it was the duty and privilege of all who believed the gospel of the kingdom to do, in obedience to the Word of God. I was agreeably surprised at this intelligent and candid avowal, having, at a previous interview with one of them, in company with another Israelite, heard them allude to immersion in a manner which led me to conclude that they had no very high opinion of the views that would lead a man into "much water." I inquired what led them to their present conclusion. They said that their consideration of the subject was not a new thing. One said that he had attended lectures on the subject of baptism in London; but that they had failed to convince him of the necessity of immersion. They looked to the intention, not to the quantity of water.

The other from Holland, who had been convinced of the Messiahship of Jesus by M. Da Costa, a Jewish missionary in Germany, had been poured upon; but on hearing my remarks on baptism as a burial, a planting, a being born, &c., and on the necessity of fulfilling all righteousness as foreshadowed in the law, they praised the Lord that the matter was now plain to them, and they were determined to become obedient to the faith. A word spoken in season how good it is! It is like apples of gold in pictures of silver. After this shall our little flock despair of doing something with the Jews in this city? There are said to be 300 here who have avowed their belief in Jesus; though but few, it is probable, have obeyed the gospel he preached. A worthy Israelite, employed by the Presbyterian Church as a missionary among the Jews, used to be a very regular attendant on my expositions of Moses and the Prophets, when we met at Convention Hall; and I hear that since he left the city he also has been immersed. He understood the Gospel to some extent, although in the Presbyterian service at that time; but he did not see that his more scriptural faith necessitated his separation, though he felt much the inconvenience of the connection. "These Doctors of Divinity," he used to say, "don't like to hear of judgment coming upon the Gentiles, and the restoration of Israel. They like smooth things, and cry, Peace, peace. What I want to know is just what is possible, that I may not spend my strength for nought. If Israel cannot be individually converted till the Lord come, I would know it, and turn to the Gentiles; and if these are impervious to the truth, I would try to save myself and turn to some other employ." Soon after this he told me he was about to leave New York, and go to some part that was more of a Galilee, and there preach to both Jews and Gentiles. "Where," said I, "will you find it with the light shining therein?" He thought he might find it in the region around Rochester. He went, and has since returned, finding, it is probable, that the light was as incomprehensible to the Yankee Galileans as to their predecessors in Israel's land.

I learned from my Jewish visitors what I hoped may come to pass, namely, that a convention of the Jews who believe in Jesus, residing in New York and its environs, will be convened in the spring. I shall be informed of it, and shall certainly, all things concurring, attend. As the Virginia Elymas truly says, "the Gospel preached by Dr. Thomas is just the gospel for the Jews." I doubt not if I could get it before them, many of the devout minds among them would embrace it, and become its earnest and zealous

advocates. The Protestant gospels only perpetuate their blindness. The clergy may sometimes convince them that Jesus is the Messiah of Israel; but this is all they can do. They cannot show them the Gospel of salvation; if any of them attain to it, it is in spite of clerical perversions. My friends are emancipated from these, having lost their faith in Lutheran and Calvinistic divines. One of them, who is now a member of our body,* called upon a Lutheran shepherd in Williamsburgh, with whom he conversed on the coming of Christ to Jerusalem. The pastor asked if there would be a Lutheran church there when he came, and whether he would come to that church; to which he answered, "no;" "then," said the divine, "I don't want to go there." Why? Because he loves his church, by which he receives his consolation, better than the Lord!

But, reader, I have narrated to you more details of Jewish affairs than I intended. I hope, however, I have not wearied you; but the fact is, the things pertaining to Israel are to me most interesting matters. I summoned our Jewish friends before you to account for the appearance of the exposition of our Lord's words in these columns, but have not yet done it. In brief, then, one of them requested that I would commit the substance of what he heard from me at the *soirée* to paper, that he might transmit a translation of it to his friends in Germany. Having done so, as I cannot afford time for writing much that is not available for these pages, I copied it with amplifications, which have swelled it from two to four pages, exclusive of this appendix, and now present it to you, believing that what is good for Jews in the German fatherland, is good also for Gentiles in Anglo-Saxondom. That the same results may ensue from its perusal in your case, that have already manifested themselves in theirs, if thou art still in unbelief or disobedience, is the earnest desire of your friend and well-wisher, the

EDITOR.

January 10th, 1855.

The Gospel in New York.

It may not be uninteresting to our friends to know that "the Gospel of the Kingdom" is making some progress in this stronghold of Mammon and iniquity. Since the precipitation into their appropriate sediment of certain elements incompatible with the tranquillity and progress of a society desirous of shining as a light in the surrounding darkness, holding forth the word of truth, our

* The other, also, since this was written

association, which commenced about fifteen months ago with seven *bona fide* members, has increased to over forty. These all have made application for baptism as the result of their earnest conviction that the things laid before them are the truth of God; for like the Bereans of old time, they have searched the scriptures, and upon their authority are sure that they are true. The saying of Jesus verifies itself in our experience here, that "the poor have the gospel preached to them," judging not by those who attend our meetings, but by those who obey it. This is a feature of our enterprise in this city which identifies the doctrine taught with that of the poor and needy Nazarene. It is remarkable that so glorious a destiny should take mainly with the poor. Reasoning from analogy, one would expect that the rich, who are for the most part covetous, would be the very people to seize upon an invitation to power, riches and felicity eternal. And so they would, if the conditions were not esteemed so hard. In their ignorance they are apparently the most religious people in the world. But their piety is based upon extreme covetousness. They have all that this world can give them, but not content with that, they covet all of that to come! The two worlds, however, they cannot have. The scriptures teach this plainly; yet they impose upon themselves the illusion that they can. They build stone and marble temples, decorate them with great costliness, instal theatrical choirs in their lofty places, and downy doctors in their sacred thrones. It is the religious element of rich society that builds these edifices for God to dwell in; though He has told them that "he dwelleth not in temples made with hands, nor is worshipped by men's hands." But what of that? It ministers to their pride of life. They are arenas of concourse for those who are "clothed with purple and fine linen, and fare sumptuously every day." The doctrine that descends upon them is the balmiest of gentle zephyrs, breathing upon their consciences with the most unrumfling and soothing effect. No rude uncharitable voice to perturb the refinement of ears polite, and reverb their gothic fanes with the uncourteous utterances of Mount Olivet and Galilee. Who can for a moment suppose that the gospel is preached there?—a gospel that proclaims to the rich, that it is easier for a camel to pass through a needle's eye than for them to enter the kingdom of God?—a gospel that teaches men to deny themselves of "worldly lusts"?—a gospel that says, "be not high minded, nor trust in uncertain riches; do good, be rich in good works, ready to distribute, willing to communicate; laying up in store a good foundation for the future, that

ye may lay hold of the life of the age?" Yes, it is to-day as in the olden time, that the poor have the gospel preached to them by the poor.

It is a joyous thought to these, that the world in the coming age is for the righteous poor. "Hearken, my beloved brethren," says James, "God hath chosen the poor of this world, *rich in faith*, and heirs of the kingdom which he hath promised to them who love him. And while he makes choice of these, He scatters the proud in the imagination of their hearts. He puts down the mighty from their thrones, and exalteth them of low degree. He fills the hungry with good things; and the rich he sends empty away. He helps his servant Israel in remembrance of his mercy; as he spake to their fathers, to Abraham and his seed for ever."

Alas, then, for these rich temple worshippers who prefer temporary to eternal riches! They have the Bible, which they say is their religion, yet its precepts they do not receive. If it were supposable that they knew the gospel it reveals, why do they not embrace it with the poor? The answer is, that its conditions are too severe. To give up the present world for the sake of the next requires a faith that few rich men can command. The world that now is, to the poor is of little worth; so that its repudiation is no obstacle. Fine temples with their "dim religious light" and downy doctors, have no charms for them who lack the purple and fine linen, which entitles to a pious siesta under the drowsy droppings of the sanctuary. These find no attraction in these elegant bazars of spiritual merchandise. Their unsophisticated minds instinctively repel the breathings of the "sacred desks," which fill with sentimental rapture the bejewelled maiden and dowager saintesses of the crimson or purple pews. Hence, the strong minded and vigorous poor in this city stand aloof from its flimsy Christianity, having too much natural good sense to admit its pretensions to an identity with the religion of the New Testament. They therefore either reject Christianity altogether, or seek instruction in humble places into which a rich saint of the steeple system would scarcely enter. Of this honest sort of people our congregations are principally composed. They come to seek instruction which they cannot obtain elsewhere. Their attention is good and orderly; and I suppose, that while hearing there is more reference made by them to the scriptures than in any other Lord's day assembly in New York. This is the secret of our increase. They come to "*understand the Word of the Kingdom*," and, as a consequence, eleven made spontaneous

application for baptism shortly after the *soirée*.

Jan. 1855.

EDITOR.

Letter from the Church in Aberdeen.

BROTHER THOMAS,—In name of the congregation of disciples assembling for worship in this city, we take this opportunity of sending you this letter with our brother William Leask, who, by the providence of God, has removed from this country to spend the remaining portion of his days in Albany, State of New York, America. You will remember baptizing him along with Peter Innes, of Illinois, and James Mowat of this city, one evening after lecturing, in August, 1849; and we would request you to give him all information regarding the disciples in, or near the locality that he is to settle in, as we do, with the utmost confidence, recommend him to the fellowship of you and those brethren that he may have an opportunity of associating with. Along with him we send you twenty shillings to assist in publishing that truth which we so much prize, and by which we have been made free. We are very much interested and profited by the monthly appearance of the "*Herald of the Kingdom and Age to Come*." We do our utmost in this city to promote its interest, and circulate the important truths it so ably and clearly sets forth. You remember when you were with us in 1850, that we associated in fellowship with the friends of A. Campbell; but, holding forth the Word of Life, and showing from the prophets and apostles the truth concerning the kingdom of God, was too much for some of our friends; and, after a few months had elapsed, and we presenting the truth as fully and clearly as we could, those whom the truth did not overcome left the meeting along with one person who was appointed an elder in John Bowes' Association, and who still retained the same office, after that body, some years before, embraced the ideas of Alexander Campbell, through the means of an evangelist of the name of Thomson, who came to this city. When our friends left us, we were represented by them as not holding religious sentiments to be encouraged. We were represented as denying a heaven and a hell, a devil and the immortality of the soul. It was, however, to us a great deliverance, when our friends left us, as we were determined that we should not leave, neither should we put them out. We knew that the truth would work its own way, that the honest-hearted would receive it, and that it would be too hot a bed for those who would not trouble themselves

to investigate. Since then, we have been very happy together, contending for the coming of the Lord Jesus, to establish the kingdom of God, showing forth the faith once delivered to the saints, and we have had a good few additions, some from several of "the Baptist bodies," as they are called, who have all been immersed again, and nearly all those who met with us in the Campbell body (but who did not leave with the secession) have, by their own request, been re-immersed. But how could it be otherwise if people will be faithful to their own convictions of truth, seeing they were ignorant of "the gospel of the kingdom of God," and "eternal life through the name of Jesus" when they were first immersed, knowing that without faith, it is impossible to please God, and that "whatsoever is not of faith is sin!" We have a good deal to contend with from the popular theologists of the day, and the more "religious" and "pious" the people profess to be, the more we, and the things we believe, are ridiculed and evilly treated. But what of that? "No cross, no crown." It is those who suffer with the Christ, who shall reign with him. We consider that they are two very excellent articles in the December "*Herald*," the one "*Restoration of Sacrifices in the Age to Come*," the other, the "*War in the East*," of which we believe you have taken a proper view. Do you think that the army of Russia, evacuating the Principalities, is the being turned back into their own territory, as predicted of in Ezekiel 38th—"And I will turn thee back, and put hooks into thy jaws?" These words imply that there had been a going forward. Then the prophet says, "and I will bring thee forth and all thine army," &c. It appears very like that when in the driven-back circumstances God will prepare him with an army fully equipped to do that work of slaughter and destruction which He has destined him to do, until he comes against God's people Israel, and he and his army fall for ever.

We may here state that the truth, to some extent, is disseminating throughout Scotland. It has found way into the largest congregation of A. Campbell's friends in Scotland, namely, Cupar, Fife-shire. There, the congregation is rent asunder. Archd. Dowie and Jas. Mill, and almost all the teachers of the congregation, now heartily believe in the kingdom of God, and are preaching the gospel of the kingdom in all the locality around. They continued in the congregation until a vote was asked by some of their opposers from the congregation whether A. Dowie and J. Mill should be allowed to teach the kingdom of God among them as a matter of faith, when the opposers were out-voted by

a good majority; but that did not satisfy them. They got up a paper for signatures, and went with it, getting as many names attached to it as possible; and after doing so, they came and declared that they were the Church, and, of course, the others would have to leave the association; stating that the property was theirs—that they would not give it up unless compelled by law. Several years ago the congregation was a good deal over one hundred in number. A Baptist chapel was on sale. They bought it, took down the galleries and removed the pulpit, &c., and fitted it up in a very comfortable and compact manner, every member assisting to his utmost in paying for it. However, James Mill and others said, “better suffer loss than go to law.” They have therefore rented a place in which to meet together. Archd. Dowie was first reimmersed, and, we believe, by this time they are all “obedient to the faith.” There will be over fifty of them contending for the gospel of the kingdom of God, and we expect that by the blessing of God, great good may result therefrom. There are some of these brethren who have superior qualifications as proclaimers of the truth, such as A. Dowie and J. Mill, and who are very faithful and zealous in promoting the present and eternal well-being of their fellow creatures. These brethren have, on several occasions, been out acting as evangelists for the Campbellite body. We have had them in Aberdeen and Banff, and the northern districts. So we believe they will be equally willing to publish those truths they have now become acquainted with, and obedient unto. It is for us, brother, to be individually faithful to the trust given us, knowing that the time is short; and may the eyes of our understanding be more illuminated by the prophetic and apostolic word, that we be fully acquainted with the “signs of the times” we live in, knowing that our redemption draweth nigh. We expect soon to hear of Louis Napoleon and Pope Pius IX. at blows together, and Italy and all Germany in a blaze; that that stately structure revealed to Nebuchadnezzar of old may be completely formed; that the stone cut out of the mountain without hands, may strike it on the feet; that it may be dashed to pieces; that the stone power may become a great mountain and fill the whole earth; that Jerusalem may become the throne of the Lord; and that all the nations may seek unto it to the name of the Lord, that they may no more walk after the imaginations of their evil hearts, as they hitherto have done. We remain yours, brethren in the truth, JAMES MOWAT,

A. D. BLACK.

Aberdeen, Scotland, Dec. 14th, 1851.

Thoughts Suggested by the Above.

THE things contained in the letter from the brethren in Aberdeen are quite encouraging to the friends of the gospel in this country. They will perceive from it that the truth confessed before Pontius Pilate, and afterwards preached by the apostles in the name of Jesus, still finds some honest and good hearts to hear and obey it. “*Every one that is of the truth heareth my voice,*” said Jesus; and they only will hear it, do what we may to make it seemly to the pietists of the Apostasy by varnishing over its expression with what they call “love” and “charity.” The experience of the brethren there has taught them that with all the compassion they have used, and with all their endeavors to draw their opponents with the cords of love as with the bands of a man, they have failed to disenchant them of their illusions, and to make them honest men. They persisted in misrepresenting them to an extent which has caused them to declare that it was “a great deliverance when their friends left them,” or in plain and martial English, “when their enemies sounded a retreat.”

Some may think me “bitter” and “severe” in such an interpretation of their words. Such, however, I trust, will bear with my “uncharitableness,” seeing that it is a habit I have acquired of calling things by names expressive of their real nature. All not included in the “measure” of “*the temple of God, the altar, and them that worship therein*”—“*THE HOLY CITY*”—are Gentiles of the unmeasured court; who, not obeying the truth, but either actively opposing it, or, giving forth their influence in word or deed against it, are trampers of it under foot, and styled in scripture “*their enemies*.” These are generally very “pious,” and of a speech of such oily smoothness that to judge of them by their words, one might almost conclude that they partook of the “immaculate conception” of the Queen of the Roman Heaven herself! If it were not so, they could not act out their true nature of “seducing spirits” who *profess* to know God, but in works deny him. If we style such spirits *friends*, it is with the irony of the apostle Paul, who, in speaking of those whom he had just styled “the ministers of Satan,” banteringly inquired, or, to use his own words, “Speaking as a fool,” asked, “Are they ministers of Christ? I, more!” In this sense, I presume, our brethren in Aberdeen style the truth’s enemies who left them, “their friends.” We have many such friends here, a hair of whose heads we would not injure; much as they hate and seek our destruction, we would treat them

in like circumstances as the Samaritan treated the man who fell among thieves. But let such beware how they attack, or try to hinder, us in our earnest contention for what we believe to be the faith once for all delivered to the saints. Pious or impious, they will receive no better handling from us than their fathers did from John the Baptist, Jesus, and the apostles. If Jesus, provoked at the hardness of the hearts of the Sabbatarians, "looked on them with anger" when they watched him to find cause of accusation against him, and told them plainly that they were "fools," "hypocrites," and "blind"—a Christian man may do well to be angry at the serpent-subtlety of their opponents, and to define and denounce "*every high thing that exalteth itself against the knowledge of God,*" when he perceives it is done to make that knowledge ineffectual against the systems and traditions of his day. In doing this, he does not sin through anger. If Paul see a man perverting the right ways of the Lord, and trying to turn away another from the faith he preached, *did well* to apostrophize that person as "full of all subtilty and all mischief, a child of the devil, and enemy of all righteousness"—a Christian advocate of that same faith in this century *does well also*, when he sees others with whom he has to do offending in the same way, to treat them after the same example, and to show that the language of the apostle is equally applicable to them; for he says, "*Be ye imitators of me as I am of Jesus Christ.*" The pietists of the apostasy may stigmatize this as unchristian! Be it so, we can afford to be unchristianized in company with Jesus and Paul; for if we have not the right spirit *for doing what they did*, neither had they. For myself, I either understand the truth or I do not. If I do not, those who have sought my destruction for years, *may* be right in their theory; but if I do, they are certainly wrong. They are not content to argue the matter upon its own merits. This they will not do; but resort to calumny and misrepresentation to turn the people from what they cannot confute. Their ungodly efforts (and if such efforts were subtilty, mischief, devilish, and unrighteous, in Paul's day, they are so now) have succeeded in sealing up the eyes and ears of multitudes who might otherwise have been enlightened. If the doctrine we teach be the truth, what are the men of Rome, Wittemberg, Geneva, Oxford, and Bethany, but perverters of the right ways of the Lord? They either are such, or they are not; for there are no neutrals in "the good fight of faith." If they are not perverters, then let us cease all opposition and turn sectarians; and call Pius, Luther, Calvin,

Knox, Wesley, and Campbell, our brethren, or fathers in God; but if they be corruptors of "the simplicity which is in Jesus Christ," then let us repudiate them, and warn the people against them, not sparing their traditions and evident hypocrisy; but dealing out such blows upon their casques with "the sword of the Spirit which is the Word of God," as shall prove the ringing emptiness of the skulls beneath. It is the leaders of the people that cause them to err. The sympathies of God's word are with the people, not with those that peel and scatter them. For ourselves we make no pretensions to a love, or charity, or meekness, or sympathy, that does not recognize as a first and all-pervading principle "the obedience of faith." We are ready to meet our bitterest and most unrelenting foes with the olive branch of everlasting peace upon this principle. But, until we meet here, there can be between us only war until the judgment. Our sympathies are with the people as sheep without a shepherd; our antipathies against those who scatter them, and pervert the right ways of the Lord.

Our experience, we find from the letter before us, is coincident with that of the brethren in Aberdeen. They have discovered that the more religious and pious the people profess to be, the more are the truth and its believers ridiculed and evilly intreated. This is true on both sides of the Atlantic. The truth stated, illustrated, and proved, in earnest and unmistakable terms, is like cutting asunder the flesh of pietism with a saw. There is an essential antipathy between flesh and truth; and especially between the truth and that flesh which is trained to "piety" by the institutions and traditions of the apostasy. Whether the truth be spoken by Jesus, by the apostles, by the brethren in Aberdeen, or by us here in America, the like epithets are employed to express the hatred of the flesh to the unperverted truth of God. "He is mad," or "he hath a devil," or "he is a blasphemer," or he is "bitter," harsh, censorious, of a bad spirit, without clarity, unchristian, or unconverted, are a few, and but a few, of the expressions by which ancient and modern pharisees give vent to their pious hatred of that testimony and reasoning which convicts them of ignorance and sin. They speak evil of the truth they understand not, and visit upon its advocates the hatred they bear to it. They profess to be very anxious that we should do good. "How much good," say they, "they might do if they were not so uncompromising and uncharitable." That is, "good" in their notion of good, which is essentially evil. They do not so much object to our advocating the gospel of

the kingdom and the obedience it requires, if we would only at the same time admit their Christianities to be sanctifying and saving which are based neither upon its faith nor obedience. But this we cannot do without making fools of ourselves before God and man. Let these ridicule as they will, and condemn our words and spirit to their hearts' content; their reproach will not alter the nature of things. Be we bitter or sweet, severe or gentle, charitable or not, in their esteem, our testimony is unchanged. It is either true or false. This is the issue they have to join; and not the question of the scripturality of our manner or spirit. The "children of disobedience" are incompetent to judge of this; for a manner and spirit which they would approve, would be abomination in the sight of God. To teach the truth so as to receive the applause of pious sectarians would be to deprive it of all point, and to blunt the edge of the spirit's sword. We have no taste for this, not having been trained by the day and night study of the word to fight the good fight of faith without wounding the self-love and pious sensibilities of those who have "a form of godliness" subversive of the truth. Brethren in Aberdeen and elsewhere, let us stand by this boldly, bearing its reproach as Jesus did the cross. The "religious" who condemn and ridicule us have no tribulation or reproach to bear, which is a manifest token that they are not the Lord's; for the testimony of his word is, that it is through much tribulation that those whom he has called shall enter his kingdom and glory. They have no tribulation because of the word. The clergy flatter and cajole while they fleece their flocks; and these blindly approve their deeds. They live, and move, and have their being in the illusions of the flesh, walking according to it in its lusts and the pride of life. If a man would be respected in "society," let him become fashionable; and to do this, he must ally himself to one of the schisms current in the unmeasured Court of the Gentiles by the name of *Christian*—a name once synonymous with obloquy and suffering, but now expressive of all that is in the world agreeable to the flesh, and subversive of the gospel and righteousness of the blessed God. Let such "Christians" reproach; we glory in all they may deem our shame!

Leviathan hooked, or Russia turned back?

In the letter before us the inquiry is made, "Do you think that the army of Russia evacuating the Principalities, is the being turned back into their own territory, as predicted of in Ezek. xxxviii., saying, 'And I will turn

thee back, and put hooks into thy jaws, and I will bring thee forth and all thine army, &c.?' " In answer to this I reply in the negative. The turning back is affirmed of Gog as the Assyrian invader of the Holy Land in the Latter Days. It is the Gog of Gomer and of Persia, Lybia, and Khush who is to be turned back. The Czar of Rosh, Meshech, and Thubol, has not yet attained to that position in the prophecy. When he becomes the Gog of Gomer, Persia, &c., "an evil thought will come into his mind, and he will say, I will go up to the land of un-walled villages, &c." His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the kings of Assyria, Egypt, and Babylon. But as in their case so it will be in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken by the *Heir*. The language applied to the first and second is similar, and illustrative of that applied to Gog. "Because," said Jehovah, "thy rage against me and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." This is said in Isaiah of Sennacherib, whose power, after having passed through the dynasties of the golden, silver, brazen, and iron parts of the Assyrian Image, comes in those latter days to concentrate itself in the clay. The power is one, while the dynasties that have administered it have been several. In Isaiah xxvii., the power is styled "Leviathan the piercing serpent, even Leviathan that crooked serpent; the dragon that is in the sea"—"the King over all the children of pride."

This Leviathan is the Dragon of the Apocalypse, ch. xx. 2, and styled there, "the old serpent which is Devil and Satan," and which, John says, the Messenger who descends from heaven, *επαρτήσε*, *ekratése*, *subdues* or *vanquishes*; that is, to use the word in Ezekiel, *repulses*, or "turns back," as it is rendered in the Common Version. I should therefore paraphrase the words of Ezekiel thus—"Son of man, set thy face against an Autocracy, against the land of Magog, or Scythia, against a prince of Rosh, Meshech, and Thubol, or the Czar of all the Russias, and prophesy against him, and say, Thus saith the Lord Jehovah, Behold I am against thee, O Gog, the Scytho-Autocratic Power, administered by the Prince of Rosh, Meshech, and Thubol, and I, even I, will repulse thee."

I object to the strategical withdrawal from

the Danubian Principalities being the turning back referred to, because it was not done by the Lord Jehovah, who, in the prophecy says that *He* will crush, vanquish, or repulse, Gog. The history of Sennacherib shows what is the interpretation to be put upon the English phrase, "I will turn thee back." He was repulsed on the mountains of Palestine by supernatural power, which destroyed 185,000 of his troops in one night. Gog is to be "turned back" after the same example; for saith the Lord Jehovah by Ezekiel, "I will repulse thee, and reduce thee to a sixth;" or in the Common Version, "I will turn thee back, and leave but the sixth part of thee;" that is, *the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine.* In coming against the Danubian Principalities the Prince of Rosh, Meshech, and Thubol, is in no sense fulfilling the prophecy of Ezekiel. He is but preparing for the grand rush against the Ottoman Dynasty of the Little Horn of the Goat, predicted by Daniel in ch. xi. 40. It is not till after he has overthrown the Ottoman, and himself becomes the political incorporation of the Little Horn Power, that the Lord's hooks are put into his Leviathan-jaws, and he is caused to come from the parts north of Palestine and Jerusalem upon the mountains of Israel. Leviathan has first to acquire maturity in the sea—in the countries of the Mediterranean or Great Sea—out of whose political tempests the Four Beasts of Daniel's vision are matured. *The Leviathan power being developed in that sea, the Lord Jehovah purposes to put His hook into its nose and to draw it thence upon the dry land of Palestine.* This Clay Power of the Latter Days, the Feet and Brazen Claws of Daniel's Fourth Beast with which it stamps "*the Residue*;" also the Clay formative element of the Image's Feet; this power, I say, will possess all Egypt at the crisis of its fate—not Egypt proper only, but all that Fourth Beast dominion, "spiritually, or figuratively, called Sodom and Egypt, where also our Lord was crucified"—the Great City or Roman Babylon of the Latter Days. For this reason, it is styled "Leviathan, the Dragon that is in the sea." Hence, the King of the Leviathan Power in its final manifestation is the Pharaoh of the Latter Days, and its overthrow in Ezekiel is predicted in language originally applied to the Pharaoh contemporary with Nebuchadnezzar, who, being Jehovah's hook, conquered him; and therefore inheriting his power, styled "the great dragon," Nebuchadnezzar's successors of the gold, silver, brass, iron, and clay dynasties, in inheriting his territorial dominion inherit

also the dragon-power, which in its iron and clay incorporations is represented in the Apocalypse as "a great dragon in the heaven"—"the old Serpent, called the Devil and the Satan, which leads the whole habitable astray." In ch. xii., the Iron Power of the Roman Habitable in its pagan constitution is symbolized by the Dragon; in ch. xiii. it is the same territorial dominion with diminished jurisdiction consequent upon the revolutions of the West, in its Greco-Catholic constitution; and in ch. xx., it is the commingled iron and clay having dominion over a habitable extending from the confines of India to the Baltic, in its Russo-Greek and Roman constitution of the Time of the End; and concerning which the Lord Jehovah says by Ezekiel, "Thou art he of whom I have spoken in old times by my servants the prophets of Israel, who prophesied in those days many years that I would bring thee against them."

The Leviathan, Dragon, or Crocodile, being the symbol of this power, the Lord Jehovah addresses it on divers occasions in such language as this: "Son of man, set thy face against Pharaoh King of Egypt, and prophesy against him, and against all Egypt; speak and say, Thus saith the Lord Jehovah, Behold, I am against thee, Pharaoh King of Egypt, *the great dragon* that lieth in the midst of his rivers, which hath said, My river (or Nile-Power) is mine own, and I have made it for myself. *But I will put hooks in thy jaws,* and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will cast thee out into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven." The interpretation of this is found in the history of the fall of Egypt, which, although it was to revive after forty years, was to be the basest of the kingdoms, and to "exalt itself no more above the nations."

To put a hook in the jaws of Leviathan, or Gog, is to overcome him; and to put a bridle in his lips is to give such a direction to his movements, through the policy he shall be called to avow, as that he will be forced to go where the purpose of his conqueror demands. Sennacherib was both hooked and bridled, and the consequence was he was turned back by the way by which he came; as it is written, "I will turn thee back by the way by which thou camest," Isaiah xxxvii. 29. When a fish is hooked it is overcome and may be turned out of its course. Russia is not hooked, nor can all

the powers combined put a hook into its jaws. It is therefore not "turned back." There is but one power can hook it, and that is the Lord Jesus, who is "the Name of Jehovah that cometh from far, his anger burning, and its burden heavy: his lips full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream, shall reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and *there shall be a rein upon the jaws of the people causing to err* (or blunder in their policy, as may now be clearly seen.) And Jehovah shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of Jehovah shall the Assyrian be beaten down (or Leviathan-Gog be turned back) who smote (Israel) with a rod." "So shall the *I shall be of armies* come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the *I shall be of armies* defend Jerusalem; defending also he will deliver it; and passing over he will preserve it. In that day every man shall cast away his idols of silver and his idols of gold. Then shall the Assyrian (Gog) fall by the sword not of a mortal, and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute. And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at THE ENSIGN, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem." This is the way the Lord Jesus, or "Name of Jehovah," turns back, or repulses Gog, when, as Ezekiel says, "His fury comes up into his face; and all the men that are upon the face of the land shall shake at his presence." Then saith the Lord Jehovah, "I will call for a sword against him throughout all my mountains; every man's sword shall be against his brother. And I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many peoples with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I make myself great and holy; and I will be known in the eyes of many nations, and they shall know that I (that is Jesus) am the I SHALL BE," or Jehovah.

Such is the teaching of the word. Russia's career is evidently onward until its power is encountered from above. What it cannot do by force it will accomplish by guile, and by the *bridled* policy of its blundering and incapable foes. It may lose many battles, and experience considerable reverses; but this will only prove that its efforts have been

in the wrong direction, or that it has been going ahead too impetuously for the times and purposes of God. Its success eventually is certain; and none can finally repulse it until the sling-stone of David's Son shall prostrate the giant upon the mountains of Jacob's land.

Soon then may Russia stamp "the residue" with its feet, firmly planting its heel in the neck of Gomer and his bands. The speedier this is accomplished, the nearer will God's kingdom be; and for which "THE HEIR OF ALL THINGS" taught his joint-inheritors to pray. Things seem at present taking a new turn, and preparing to enter into the second stage of the war. The Gog-ship of Europe is before the Prince of Rosh, which can never be attained by campaigns in the Crimea. The seat of war must be changed that the Papal Kings, no longer overawed by the armies of France, may agree and give their power and strength to the Beast, until the words of God be fulfilled.—Rev. xvii. 13, 17. This is a point worthy of more consideration than has yet been bestowed upon it. These Ten-Horn Kings are the Kings of Gomer and his bands—the Iron nations to be commingled with the clay. But "they shall not cleave one to another" long. The brittle bond will soon be broken on the mountains of Israel. Babylon's colossal empire of the latter days will be dis-severed into its four constituent metallic elements, when Gog, laden with nations as with thick clay, shall fall to rise no more for a thousand years. Thus cleft asunder by a single blow, a wind shall fan them as the chaff of God's threshing, until their kingdoms become theirs for whom they are prepared. Surely, then, the heirs of the kingdom may well and earnestly pray, "Let Russia triumph, and Europe speedily be chained!"

EDITOR.

Feb. 10th, 1855.

Obedience to "the Gospel of the Kingdom" visited with Expulsion from a Church.

DEAR BROTHER THOMAS,—I suppose a short account of the doings of the reformers in this region would be of interest to you. I will begin with the account which brother Harris has given me of the treatment he has received at the hands of the Corinthians since he obeyed the gospel, and I will give it in his own words. He writes to me, saying, "Thinking that you would like to know what is going on in Bethany's little daughter, called Corinth, I have concluded to drop you a few lines. The next Sunday after I saw you at Webster's, Mr. Coleman preached a

long sermon against the doctrine taught by the Saviour and the apostles concerning the Kingdom. He made a desperate effort, I assure you, to prove that which the apostle Paul said, could not be. You recollect that the apostle in his letter to the Corinthians says, that "flesh and blood cannot inherit the Kingdom of God." But Mr. Coleman argued that he and his brethren had been in the Kingdom since they believed that Jesus Christ was the son of God, and were baptized for the remission of sins, and many other such things too tedious to mention. I went to Corinth again the next Sunday, thinking they had vented their spleen to their satisfaction; but to my surprise they thought proper to bring up my withdrawal, and made a good many uncalled-for and unchristian remarks; and after they had got through with what they had to say about me, I asked in a polite manner the privilege of speaking in my own defence, but was refused the right, stating that inasmuch as I had withdrawn I had no right to be heard. Your name was then brought up, as a case different from mine; and it was reckoned that you had a right to defend yourself, as you had not withdrawn. I expect you will be waited on; and if you should, I hope you will make use of the opportunity of proving to them that you are prepared not only to meet them, but to show them what the truth is, for they know but little about it, and will not give those an opportunity of teaching them who are prepared to do so. It is really lamentable to see them now occupying the ground which they but a few years ago so unmercifully anathematized and condemned the different sects for. We know that the Saviour taught that "a house divided against himself cannot stand." I do not think that you can find two members of the church having minds of their own who agree upon any important doctrine taught by the Lord Jesus and his apostles. . . . A few Sundays ago, Mr. Coleman said, that he and his brethren composed the kingdom; and on last Sunday, the venerable parson contrariwise remarked, that "he had no idea that Christ and the apostles alluded to the kingdom of grace (or church) as they call it, but that they alluded to the kingdom in heaven where God is." So you perceive that they cannot get along together, upon subjects of importance; but the fact is, it makes no difference what the members believe, so that they do not disturb the peace and quiet of the church! If they should notify you to defend yourself, you must be sure to let me know, as I wish to be present, and see they do not misrepresent you. I had no idea that it was in the man to misrepresent one so gross-

ly, as Coleman has the Doctor's views, since the presumptuous attack he made upon him at Fine Creek. They were busily engaged circulating the report of his death some ten days ago being no doubt glad to hear of it in truth. But, poor creatures, they were disappointed when Mr. Coleman contradicted the report, and said he saw him in the cars, going up the country. But I must conclude for the present."

About the first of December I was called on by two members of the church at Corinth, as intimated by brother Harris. They informed me, that a report had reached the ears of the church in relation to me. "What report," said I? "Why, that you have been baptized by Dr. Thomas." A pause ensued, and evident confusion, of which I relieved them by saying, "I suppose they wish to know the reasons for the course I had pursued?" "Yes," was the reply; "and when will it be convenient for you to attend?" "At any time it may suit the church:" so the next Saturday was fixed on as the day of meeting.

Accordingly, I went down, and found eight or ten persons assembled. The meeting was opened with prayer by elder Wrenn, in which he expressed much sorrow that their beloved brother had been led astray; "for we verily believe," said he, "that they all are in error." The old man then said, that they would now proceed with the disagreeable business before them, and that reason seemed to dictate that brother Winfree, (as he called me) should be allowed to defend himself, and proposed that no person should be allowed to reply.

I then commenced, by telling them that there might be those present who did not understand the position I then occupied; and that I pleaded guilty to the charge preferred against me, of having been baptized by Dr. Thomas, and because that I did not understand "*the gospel of the Kingdom*" when I was baptized by elder Wrenn, some fifteen years before, and that therefore this immersion, not being the obedience of the one faith, was worthless. I then said, I would begin by reading from the Scriptures those passages which first led me to believe that the teachers of "*the Reformation*" did not teach the truth in relation to the gospel. As they had always contended, when in my hearing, that the gospel was not preached until the day of Pentecost, I read Galatians iii. 8, showing that it was preached to Abraham; also Hebrews iv. 2, showing that it was preached to the Israelites while in the wilderness; and that Jesus preached "*the gospel of the kingdom*," Matthew iv. 23, also ix. 35. About this juncture Mr. Coleman

walked into the house; and immediately it was proposed by I. P. Spencer that the resolution adopted a few minutes before, forbidding a reply, should be rescinded, which was done. I then remarked that they perceived from the passages last read, that there was a kingdom spoken of in connection with the gospel, and that I would read a few passages to show who are, and who are not, to possess this kingdom. Gal. v. 19 to 21. If those persons addressed were already in the kingdom, as contended for by our contemporaries, they could have retorted on Paul, by saying, we are already in the kingdom, and your telling, therefore, that those of us who commit such things, "shall not inherit the Kingdom of God," is unnecessary and entirely superfluous. I next read Dan. vii. 22 and 27; Rev. iii. 21; v. 9, 10; xvii. 14; xx. 4, 6; also Matt. xxv. 31 to 34. These testimonies prove that the saints are to inherit or possess the kingdom when the Son of man shall come in his glory, and sit upon the throne of his glory; and not be subjects of a kingdom, as contended for by the self-styled "reformers." We next proceeded to read testimonies to prove the location of this kingdom; some of the events to transpire about the time of its establishment; and who is the king:—2 Sam. vii. 12 to 19; xxiii. 3, 5; Luke i. 31 to 33; the whole of the seventy-second and eighty-ninth Psalms were read also; Isaiah xi; Ezekiel xxxvii. 16 to end; Jer. xxiii. 3 to 8; Dan. vii. 9, 14. These testimonies prove that this kingdom is to be established on the earth, and not "beyond the skies;" that the seed of David will be king; and that all nations will be subjected to it, and be ruled justly and righteously; and then will be fulfilled the promise made to Abraham, that "In him and his seed all nations should be blessed." I then showed that Moses and the prophets were not ignored by the apostles in preaching the gospel; and that they quoted largely from them "saying none other things than what Moses and the prophets did say should come to pass." Acts ii. 29 to 32; iii. 13 to end; also viii. 12. I then concluded by saying Acts ii. 38 was not the gospel as we had been so repeatedly told at Corinth; but was a command—the obedience of faith prescribed to those who were believers of "the gospel of the kingdom."

Mr. Coleman rose, and said, that he would not attack me, but would attack the head man; and proceeded to abuse you, and said many harsh things of you, which are not worth repeating here, even if I could do so. In the midst of his tirade I asked him what he was then saying had to do with the matter before the meeting? After continuing

this sort of talk for twenty-five or thirty minutes, he said the prophets were not thrown aside by the Reformers as an old almanac; but that they had much use for them, and that they went further back than Pentecost to find the gospel, even to Genesis; and that they agreed with you, when you said somewhere, that the gospel was wrapped up in the saying to Adam, the seed of the woman shall bruise the serpent's head; but that it had been unwrapped and fully preached in 1 Cor. xv.; and that he was surprised that humble men should set themselves up as judges in these matters, in opposition to the learned; but in relation to friend Winfree, he said, the elders knew their duty, and that he had little hope that said Winfree would reconsider and retrace his steps; and that in the course he has taken he has unchurched you all; but the elders knew their duty.

The elder Wrenn then rose, and said, that he loved brother Winfree, and that it gave him grief and pain to say that he was no longer a member of that congregation. In reply to the old man, I remarked that I loved the members there as much as they could love me; and that I had no ill will against any one of them; but that I loved the truth more than all of them.

Thus concluded the godly business as they supposed (I have no doubt), of purging their body of one whom they considered "pestilent," because he had tried to assist them in learning the truth, and had learned more than they knew. Yours truly,

WILSON WINFREE.

Powhattan, Va., Jan. 26th, 1855.

Jewish Affairs.

COPY OF LETTER ADDRESSED TO SIR MOSES MONTEFIORE.

SIR MOSES MONTEFIORE:

Dear and Respected Sir,—Deeply sympathizing with the poor Jews who are suffering for want of food in the Holy Land, and perceiving that they have appealed to you to procure for them relief; and knowing that you will gladly receive any sums of money, however small, which may be forwarded to you to be disposed of in the way that will aid them most, I beg to enclose you £30 sterling, in a Bank Bill on London, at sixty days. Six pounds of this amount is from a small body who worship the God of your fathers, and believe that Jesus, who was rejected and delivered by Judah into the hands of the Romans, is the Messiah; that his

soul was not left in hell, nor did he see corruption, but was raised by God on the third day, and was exalted to the right hand of the Divine Majesty of the heavens. We are a poor people, *very poor* for the most part, but we are rich in faith, believing all that the prophets have spoken, so far as we can understand. We belong to no denomination, and have no creed but the Bible. We are Christians, firmly believing that Jesus is the Christ, the Son of God, begotten by the Holy Spirit in the womb of a Virgin of the house and lineage of King David; and hence that he is the seed promised to Eve, to Abraham, and to David, that he is the *heir* of all things which God hath promised to Messiah,—the throne and kingdom of David, the world and all that is therein. Our hope is identical with the hope of Abraham, Moses, David, and all the faithful of Israel; we look and “pray for the peace of Jerusalem,” for the restoration of the land and nation of Israel. We believe in all the glorious things that are spoken of Zion,—the hill which God hath chosen for his habitation, there He will dwell, and manifest himself to his chosen and peculiar people, in the person of Jesus, his only-begotten and well-beloved Son. We know that “the time of Jacob’s trouble,” out of which he is to be delivered by him whom the nation despised, is drawing nigh; the prophets reveal a time of trouble such as never was since there was a nation, but, O glorious thought, “*then* shall thy people be delivered;” the Messiah shall appear, “many that sleep in the dust of the earth shall awake, some to everlasting life:” Israel shall be saved from all her enemies, her oppressors shall be broken in pieces; the kingdom of Israel shall be gloriously re-established. Jerusalem shall be rebuilt, and greatly enlarged and elevated; an immense and magnificent temple shall be built therein, which shall be an house of prayer for all the nations that are spared to witness the peaceful and glorious times of Messiah’s reign on the throne of David.

But I must draw to a close, lest I weary you with a recital of those things with which you are doubtless familiar. The future is wonderful! the contemplation of its unseen glories—unseen except by the eye of faith—weans one from the things of this present evil Gentile dispensation; and one delights to feed on the glorious realities revealed by the prophets. O that the veil were taken away from the minds of Jew and Gentile, that they might believe *all* that the prophets have spoken, and be saved eternally. But, alas! there is no hope of that until the great Enlightener appears. Individuals will be turned from darkness unto light, but nothing great can be expected until the Lord comes.

“The Redeemer shall come to Zion and turn away ungodliness from Jacob;” till then, “darkness must cover the earth and gross darkness the people.” “Ye who are the Lord’s remembrancers give him no rest till he establish, and till he make Jerusalem a praise in the earth.” In obedience to the Holy Spirit, speaking by Isaiah, we remind God of his promises—his exceeding great and precious promises—concerning Israel, and pray for their accomplishment. We hope to rejoice with Israel when the time comes.

If not too much trouble, please acknowledge receipt of the enclosed, and hoping more assistance may be obtained from this quarter for your afflicted people, I beg to subscribe myself with much respect and esteem,

An adopted Israelite in Christ,

Halifax, Nova Scotia,
Aug. 30th, 1854.

LETTERS RECEIVED IN REPLY TO THE
FOREGOING.

Grosvenor Gate, Park Lane,
20 September, 1854.

Dear Sir,—I hasten to acknowledge your esteemed favor and valuable enclosure.

I prize most highly the expression of your kind sympathy with my suffering co-religionists in the Holy Land. I fervently pray that our Almighty Father may bless with thousand fold the store of those whose hearts yearn towards the Land whence the Holy Word went forth. I have the honor to be,

Dear sir,
Yours faithfully,
MOSES MONTEFIORE.

To _____,
Halifax, Nova Scotia.

Office of the Chief Rabbi,
4 Crosby Place, London,
5614--1854.

Sir,—I am requested by the Reverend the Chief Rabbi and Sir Moses Montefiore, Bart., to acknowledge with grateful thanks the sum of ‘Thirty Pounds—your generous donation towards the Fund now being raised for the poor Jews of Palestine.

I have the honor to be
Your obedient servant,
AARON LEVY GREEN,
Hon. Sec.

To _____,
Halifax, Nova Scotia.

* Being requested by the writer to omit his name, we publish the above without his signature.—*Editor.*

Address to the Christian Jews in the United States.

DEAR BROTHER,—You will have learned, from a notice in our religious papers, that a convention of our brethren will be held next May, in the city of New York. It is my purpose now to state its object, and to enlist your efforts, interest, and coöperation. I deem it high time, dear brother, that some efforts be made to repel the slanderous attacks made upon us by our common foe. It is time for us who have taken up the cross, forsaken friends, and relatives, and every thing that is near and dear to us for Christ, to fling back, with double force, the reproaches cast upon us by the cavilling Christian. We have, I fear, by our silence hitherto, only confirmed the generally-received opinion, *unchristian* as it is *absurd*, that there can be no *real* conversion to Christianity from modern Judaism. I am convinced that so long as we allow such sentiments, publicly expressed, to pass without refutation, so long will the cause of Christ suffer among the Jews, and the influence and usefulness of those who seek the salvation of Judah diminish. As followers of Christ, as those who, with the apostle Paul, could wish themselves accursed from Christ for their brethren, their kinsmen according to the flesh; whose heart's desire and prayer to God for Israel is, that they might be saved; nay, as men of honor, are we not bound to endeavor, by all possible means, to extirpate this foul slander, that every where stares us in the face. That there are false converts from Judaism we pretend not to deny; no more can we deny that there are hosts of such converts from among the Gentiles. But to assert that there can be *no real converts* from Judaism, we must be allowed to think of it and to speak of it as a falsehood of the blackest character, a libel on the purity of the motives of the fifteen thousand Christian Jews now living. Why not at once assert, without resorting to paraphrases, that that Divine power which converted a Paul, a Timothy, a Matthew, a John, and a host of others, in the days of yore; as likewise in modern times a Neander, a Da Costa, a Capadose, and thousands of others, has lost its saving influence—that the blood of Christ shed for sinners has lost its efficacy, and that the Spirit of God has ceased to strive with mortals?

Though we have several hundred Christian Jews in the United States, many of whom are occupying highly-respectable positions, as merchants, clergymen, and physicians, yet there is comparatively little known of them. On scarcely any other occasion will we hear the name of Christian Jew men-

tioned, publicly or privately, unless it be to expose the hypocrisy of some poor son of Abraham, who has been so unfortunate as to be surrounded by evil influence and to be overcome by temptations. Then may we hear it heralded throughout the length and breadth of our land that *all converted Jews* are hypocrites and impostors; that there is no hope for Judah. Now, it is plain that such opinions arise from ignorance and prejudice. Such will continue to be the opinion, until Christian Jews will abandon their isolated positions, and be known to the Church and the world as an *organized body*.

Let us therefore meet in convention. Let us organize an association admitting such only to membership as have been long tried—men of integrity and intelligence. Let us hold annual meetings, and spread before the public such interesting and profitable information respecting the scattered sons and daughters of Judah as we may gather in our own and foreign lands.

Let it no longer be said that the Christian Jew is an infidel among Jews, and a hypocrite among Christians. Let us show Christians that we are not ashamed to profess our faith in Messiah Jesus before the world. In a word, let us set the example of our ancestors for Christians, in renouncing every *ism* (the great stumbling block to the Jews) and be united to our Messiah by a living faith.

Your brother in Christ,

MORRIS J. FRANKLIN.

P. S.—Due notice of time and place of meeting will be hereafter given.

New York, Jan. 6th, 1855.

A Clergyman's Experience of Society.

NO. II.

SUNDAY-SCHOOLS.

September 10, 18—.

ENGLISHMEN seem to be impressed with the conviction that dulness is inseparable from religion. They certainly take great pains to instil the notion into the minds of their children. Towards the close of the last century, a certain Mr. Raikes, of Gloucester, opened a Sunday school in that city. I had always been taught to look upon this man as a benefactor to humanity. I had been told that it was impossible to exaggerate the good effects which had flowed from the introduction of this novel element into the religious organization of a Christian country. I do not question, for one moment, the sincerity of Mr. Raikes, nor the capabilities of his discovery, but I am persuaded that the method by which it is attempted to religionize the infant mind, in many families and many parishes, is wrong and cruel. I

only ask the good people who are so earnest in the cause of religion, to realize, if they can, the sensations of a child at the close of a "well-spent" Sunday. To what condition has he been reduced?

I was what nurses call a "naughty" child. That is, I strove with all the might of a precocious rebel against their petticoat tyranny. My governesses fared no better; and, before I had escaped from their clutches, I became profoundly convinced that the whole business of education, as carried out in these days, is a gross sham. It was a system of restraint. The thoughts that leaped within my brain—all outbursts of natural feeling—were denounced as "naughty." It was bad enough on week days, but no language can describe the intensity of horror with which I looked forward to the recurrence of a Sunday. Of course I dared not so much as breathe a murmur; but I often thought how strange it was to call that a holiday which presented only one round of irksome occupation. There were hymns and collects to be learnt—prayers to be repeated—it was a heinous offence to gather flowers or to seem to enjoy any one sensation in the world. I was forbidden to walk, except to and fro from church; and if I tried to take refuge in reading, I was in perpetual danger of being caught with what was not a "Sunday book." I was taken twice a day to church, and how shall I record the weariness induced by services which I could not, for the life of me, comprehend! It was so dull—that narrow pew—that sleepy voice—that wonderful talk about Hell and Heaven (especially the former)—that cold, gray, stupid eye of my governess, watching as if to revenge on me the humiliation of her position—will ever live in my recollection. Oh, with what satisfaction did I scamper off to bed, hoping, if my digestion happened to be in good order, that I should some time attain to the perfect sainthood of the fine ladies who repeated the responses in an audible voice, and looked at their neighbors' bonnets. For my own part I like naughty children, and I think they are oftener in the right than the very good ones, who turn out such terrible bores or such hopeless profligates in after life.

People in the higher classes are growing more sensible in this matter, and I devoutly trust that few children now-a-days are condemned to pass so wretched a childhood in respect of Sabbath observance as I have. But, in the name of common humanity, think of the treatment you inflict on the children of the poor. Young ladies who love your church, you are beautiful as angels, you are the homes of guileless innocence, you were sent to purify, refine, and elevate humanity,

you have noble instincts and loving hearts,—but, to tell the truth, you are the dupes of clergymen. They are sad fellows those clergy, be they old or young. Very pleasant it is, no doubt, for them to be regarded with such devotion by beings so bright as you; but let me show you the other side of the picture. You think it a very grand thing to spend a few hours in a Sunday school, instructing the children of the poor. Oh yes, it is your mission, it smooths your way to heaven; but do you know what you are about? Those children of toil and sorrow have emerged from an atmosphere that would well-nigh choke you. It is a great relief to the parents to get them out of the way, else certainly they would never be "in your class," gaping at your costly dress, and wondering what you mean by your fine stories about not caring for appearances. For six days in the week they have been cooped up for as many hours in a stifling atmosphere. Look at their faces! If you were physiognomists you would very soon close your book, and fly away with your little band to the green fields and fresh air. What lessons you could teach them! It was not in close rooms, but by the sea shore or on the mountain top that he whom you worship used to teach. And why, again, will you take these wretched babes to church? They do not understand it. Of course they "look about," as you call it, eat lozenges, and "fiddle" on their seats. Did not *you* do all this, and don't you know that it would be simply unnatural if young life could ever wear the habits of the old. Often have I stood before three hundred children, stricken almost dumb with shame! Why, I heard once from the lips of a dying child thoughts that would have made the fortune of a Christian poet. The babe had fashioned its own beautiful creations out of the hints it had gathered from the world-worn sayings of men. And yet in that school-room I have I stood, a jaded master on one side, and you, with your earnest but mistaken zeal before me; the grand old sun, too, pouring his divine light through those grim windows, and lighting up the story that I could read on the faces of those pauper children. How *could* I hope to catch their attention? Oh! it was cruel. God knows I am not writing against religion. I would do every thing in my power, if I were a parent, to develop the religious faculty in my children, but I would not cabin and confine their young souls. Let nature lead the way, and do you follow humbly in her track.

A PROTESTANT MOCKERY.

November 20, 18—.

THE Church of England is an unhappy compromise. The Roman Catholics manage

things much better. They boldly assert that their priests are possessed of supernatural powers. They are the instruments of communication between man and Heaven. The Pope is the vicar of God—standing in his place, the appointed medium of spiritual influence—in short, a God upon earth. To a man wrestling with himself, goaded by temptation, wandering up and down, “seeking refuge and finding none,” the Church of Rome must be a very city of refuge—that is, if he can once accept the fundamental dogma; otherwise I do not see how he can escape the only other alternative of refusing all human aid and of speaking face to face with God. Now, say what you may of the doctrine of apostolic succession, it forms no portion of the creed of the Church of England. The priests in that Church are men, and yet, according to the ordination service, they have been “called” by the Holy Ghost, and are invested by the Bishop with the terrible and responsible authority of forgiving sins. This doctrine is stated in as many words, and the power is conveyed by the imposition of hands. Was there ever such a mockery? The young priest is told that he has the power of absolution, and he is forbidden to exercise it except by asserting what everybody knows, that the Deity does pardon sins. The priest is, therefore, powerless, for, most assuredly, I believe that, with the exception of the High Church section, no clergyman would dare to teach that he is clothed with any power beyond that possessed by the humblest member of his congregation. Hence, we are all in a false position. Why not openly acknowledge the fact, instead of aiming at a fatal compromise between the two extremes?

BAPTISMAL REGENERATION.

November 27, 18—.

It was decided the other day by high legal authorities—only think of judges, not bishops, deciding points of doctrine!—that the Church of England does not believe in baptismal regeneration. And yet the liturgies and services directly assert the contrary. At least whenever I baptized or christened children, I said, “Seeing that this child is regenerate.” The practical effect is that baptism is a fashion, and, as a rule, the parents and sponsors have no more faith in the spiritual effects of that ceremony than Voltaire or Rousseau had. Except that it assists the registry in establishing the legitimacy or illegitimacy of a child, I know at a fact that very few persons believe that it serves any purpose in the world. High Churchmen hold a contrary opinion, and in

this, as in many other respects, they are the only consistent men in the Church of England. Another consequence is, that many clergymen of the Evangelical school, are placed in a very false position. Here is one instance. To-day I was sent for to bury a child. The appointed hour was four o'clock. It had been a thick foggy day, and towards the afternoon a drizzling rain had set in. I waited for three hours at the church. It was not till seven o'clock that the sexton told me that the people had come. * * * * *

An old hag, a hired mourner, came in to register the child. I went into the desk to read the first portion of the service, and saw besides the clerk and myself, two persons in the church. One was the old hag whom I have mentioned, the other a counterpart of herself. The dull flickering of half a dozen gas-lamps spread an unearthly glare, and my voice echoed mournfully through the aisles and galleries. I went out into the churchyard, and saw, to my intense horror and disgust, that these two creatures had brought the child to be buried in a *candle-box*. * * * * * Had I obeyed the ritual, I should have asked if the child had been baptized. I felt certain that it had not, and if I had asked the question, I must have refused to have performed the service. I learnt, afterwards, that the child had been still-born. It was brought, not to be buried, but to be registered, in order that the parents might receive their wretched mite from a burial club! To this alternative are we reduced. We must either violate our professed belief, or countenance a fraud. In early times it was different. Christians believed in the reality of the Sacrament, and the whole system was harmonious. Now all is discord, confusion, and practical unbelief. Religion has degenerated into a fashion. * * * *

I find that very few persons think it necessary to partake of the Holy Communion. This shows that the religion of the Church of England has lost its vitality. It is impossible to conceal the fact that belief in the communication of spiritual influences is fast dying away. The second sacrament is administered in this parish about fifteen times in the year! The congregation ought to number about 1,500; out of these there are in general scarcely a hundred communicants. I know that this is an exceptional case. In many churches, the Sacrament is administered more frequently, and the communicants are more numerous—but as a rule, there is an obvious want of faith in sacramental efficacy. And yet, as it seems to me, partaking in this Sacrament is the only test by which one can decide whether there is any living faith in the whole Church system. * * * *

Is it true or false that the millions of people who never enter a place of worship are condemned to eternal perdition? If true, what a fearful doctrine! If false, why is it perpetually taught? The other day I went from door to door through one of the most wretched districts in the town. As a clergyman of the Established Church it was my duty to inquire into the spiritual condition of every soul in my parish. Here is a scene I witnessed: In a room about eight feet square, I found four women and a man; one of the women was lying, half-dressed and in a drunken sleep, upon a filthy bed, the others were lounging about on chairs. A "dirty" fire was smouldering in the grate, near which the man sat with a short pipe in his mouth. A torn hat was crushed down upon the back of his head; his eyes were bloodshot with drink; there could be no mistake about the matter, he was sunk in the very lowest depths of animal degradation. The women greeted me with a bewildered stare, the man turned round as soon as I entered, and I shall never forget the intensity of hate with which he eyed me. He burst out into a volley of imprecations, and frantically ordered me to leave his presence. By this time a crowd of idlers had made their way into the room, and I saw at once that, if I yielded to the brute, my influence would be gone for ever. I sat down, and by dint of a little patience, and a few kind words, subdued his wrath. I did not open my lips on the subject of religion, and our interview ended in my obtaining leave to visit him again.

Now, this man was the type of an enormous class of persons in the district. It was very obvious that as a clergyman I could not approach them. In their minds religion was identified with priestcraft, tyranny, and covetousness. It had no relation with the wants and sufferings of humanity. A priest was useful in his way, he "could make it all right" on a death-bed, but he could solve no problem of social life. I soon discovered, however, that when I addressed such persons on purely human grounds, when I came to speak to them—as one suffering in some respects like themselves—at all events, most willing to heal their wounds—my words found ready acceptance. Where then, in truth, is my congregation? Is it among the few hundreds only who appear in Sunday costumes in the church, or among the outlaws of society who make up the heathendom of Christian England that I am to deliver my message? My sympathies are with the poor and outcast far more than with that other class who seem to tell me by every look that they can take care of themselves. H.

Analecta Epistolaria.

OUR LABOR NOT UNFRUITFUL.

MY DEAR CHRISTIAN BROTHER,—I trust, ere long, a balance in hand will be obtained for remittance on account of ANATOLIA, notwithstanding the very unpopular opinion in England of "Russia Triumphant." Nay, the mere mention of such an event is ridiculed as tending to harden the heart of the Czar, this modern Pharaoh; and is held by some as treason, after the manner of the ancient nations, who punished the people as traitors for daring to despair of the fortunes of the commonwealth.

On the other hand, however, there is, my Christian brother, at least something in the good providence of God, both to strengthen and encourage you still to persevere in your onerous labors to proclaim "the gospel of glad tidings of the kingdom of God," according to the noble example and instructions of our Lord. I here refer to an item in the account forwarded, showing the free-will offering of a grateful heart in Paisley, anxious, by his mite, to aid in relieving you from any loss sustained in the publication of the *Herald of the Kingdom and Age to Come*. Nor is it less encouraging to receive *voluminous testimony*, as I continue to do from time to time, of the inestimable value of your literary labors in leading many persons, not only to "search the Scriptures," but at the same time to render their tribute of praise to the "Author of every good and perfect gift," for the spiritual benefits they derive through your instrumentality; this is indeed as it should be, the seeds of heavenly life and light thus sown, in the sterile hearts of men, springing up in fragrant incense around the divine fountain. But, doubtless, there exist other incentives for your zealous perseverance in the holy enterprise of "making ready a people" for the glorious advent of our blessed Lord; for I see, or think I see the dawn of morning redness on the mountain-tops in the East, which ere long will become the effulgence of everlasting day. Forget not the inspired song of "the sweet psalmist of Israel,"—"He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

That you, richly laden with the heavenly treasure, may in the end come forth like a gallant stately vessel returned home from some grand expedition, thus to enter the long-promised haven, whilst my little bark glides humbly after, and we both rest to-

gether in perfect, endless peace, is the heartfelt prayer of

Yours, very faithfully, "waiting for the kingdom of God,"

RICHARD ROBERTSON.

London, England, Jan. 18th, 1855.

RIPENING IN THE EAR.

DEAR SIR.—The January number, with all of 1854, have come to hand, and without exception are very interesting and of great price to any one seeking to know the truth as it is in Jesus. I am happy to say that my wife and myself have reaped great benefit, so far, in reading your *Elpis Israel*, *Anatolia*, and the *Herald*. They are truly all great teachers of the word, by which we are enabled to search and understand the law and the testimony; and through the blessing of God we are determined to search on until we have found sufficient to make us wise unto salvation, and to be baptized into the name of the Father, and of the Son, and of the Holy Spirit; and hope, though at this late hour, to become heirs of the kingdom of God.

May God Almighty bless and prosper you in your honest endeavors to publish to the world the gospel of the kingdom, as it was preached, believed, and obeyed, in the days of the Apostles! This is the heartfelt prayer of

Yours, in the hope of the kingdom,
S— H—.
Connecticut, Jan. 11th, 1855.

AN INTELLIGENT CONFESSION.

DR. THOMAS,—I hope you will visit this region. Great good, I think, might be effected. The people are liberal, candid, and disposed to hear—to prove all things by the Bible, and to hold fast that which is good. I intend that *Elpis Israel*, *Anatolia*, and the *Herald*, shall be read attentively, if they come to hand. I hope the latter will arrive regularly; for it affords me great pleasure to read so valuable a periodical in connection with the Bible.

I believe, with all my heart, the gospel that was preached to Abraham; and that Jesus is the seed of the woman, who is to bruise the serpent's head; and the seed of Abraham, through whom all the nations of the earth are to be blessed; and the Son of David, promised in the covenant made with him, and recorded in 2 Sam. vii., 1 Chron. xvii. I believe that he is the Son of God, who suffered, died, was buried, rose again

on the third day, was seen of his disciples about forty days, during which he discoursed with them about the kingdom of God; afterwards ascended into heaven, where he is now on the right hand of the throne of the Majesty, and will continue there until his enemies be made his footstool; but at that time he will return in the same manner that he ascended, that he may establish and henceforth sit upon his father David's throne, restoring the kingdom again to Israel, and reigning over the house of Jacob forever in the land the Lord gave to Abraham, Isaac, and Jacob, on Mount Sion in Jerusalem, and before his ancients gloriously. I believe that His kingdom is an everlasting kingdom, and that all nations shall serve and obey him; that he will raise the dead, plant a new heaven and earth, in which dwelleth righteousness; and that the kingdoms of this world will become the kingdoms of the God of heaven. All that he has promised, I believe he is able and will perform. He that scattered Israel will gather them as a shepherd doth his sheep. Israel's hope is indeed a glorious hope, the only true hope, and the hope of every Bible Christian.

I did not understand these things when I was immersed. I was taught to believe that the old Bible was done away with, and therefore, the Law and the prophets I rarely read. Recently, however, I have been brought to appreciate them by reading the *Herald of the Kingdom*. If I am sufficiently intelligent in the truth, I should very much like to become obedient to it in baptism, that I may be united to the name of the anointed Jesus, and receive thenceforth, by patient continuance in well-doing, glory, honor and immortality, at the revelation of Jesus Christ from heaven in power and great glory; that I may see him as he is, be like him, and be forever, with him—a consummation which is the ardent desire of my heart.

I am very anxious to understand, believe, and obey, the gospel of the kingdom of God. Excuse, therefore, my presumption in troubling you with my convictions. I was immersed among the Campbellites in Virginia, some ten or twelve years ago. Since then I have been very worldly-minded, done many things I ought not to have done, and left undone what I ought to have done. If the Lord will but pardon my offences, and accept me for Christ's sake, I shall be happy, and endeavor henceforth to walk in accordance with his word, the remnant of my days. I hope you, or some one that has obeyed the gospel of the kingdom of God, will visit Trenton soon, that I may have the privilege of being baptized into Christ. I regard my former immersion as nothing, because I did not understand the first principles

of the oracles of God. If it were in my power, I would visit New York for the express purpose, but this I am unable to do.

I remain, in friendship, yours,

MARY B. R.

Grundy Co., Missouri, Jan. 13th, 1855.

REMARKS.

Mary's confession of faith is very intelligible, intelligent, and scriptural, and reveals no reason why water should be forbidden that she should not be baptized. All intelligent in the word will readily perceive, that she has been "*taught of God*" in having imbibed His thoughts as they are set forth in the writings of the Prophets and Apostles. Happy is she in having attained to this. Being enlightened, she can now see herself as in a state of alienation from the life of God through the ignorance that was in her when she went down into the water many years ago under the God-dishonoring supposition, that "the old Bible was done away with," or as the Bethanian dogma expresses it, that it had become "no better than an old Jewish Almanac!" She now perceives that the gospel preached by Paul to the Gentiles, was promised of God afore in the holy writings of the prophets; which, if she had learned from the New Testament, she would have seen shining forth from the pages of the old. A person who says that the old Bible is done away, in effect, proclaims his ignorance of the gospel treated of in the new. The old Bible is a telescope shut up, giving a view of things to an end indicated in the Abrahamic Covenant—the blessing of all nations in his seed. The New Testament is a slide of that telescope drawn out; so that a right focus being obtained, the spectator is enabled to behold the objects presented with great clearness of vision. There is yet another slide to be extended which will carry the sight of the observer into the eternal ages, when the thousand years' constitution of the kingdom shall be succeeded by a new and unchanging order of things. Men are not yet invited to take up a position in the Mosaic Eden, and, looking through the ages and generations of seven thousand years, to scan the eternity beyond; they are invited to view from that stand-point the eventide of the sixth millennium of the world; for "at eventide it shall be light," even "the manifestation of the Sons of God," "shining forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

If Mary had been told twelve years ago that she was blind and unfit for immersion, she would have been, doubtless, offended. Certain stereotyped notions concerning Jesus

had been stamped upon her infantile mind by the dark bodies of the system into which she had been involuntarily introduced. Tradition was poured into her ears from the cradle, by which her thoughts of Jesus were generated, so that when she attained to maturity she felt and spoke as she had happened to be led. This was not the utterance or feeling produced by faith; for faith, which is "the assured expectation of things hoped for, and the conviction of things unseen," comes by hearing the Word of God; and which she had so little concern for, as to deem it abolished. At that time, then, what her system called faith was mere credulity—an unreasoning assent to current dogmas. Now, credulity is not justifying, sanctifying, nor saving; but, as in Mary's case, productive of worldly-mindedness, and malfeasance in omission and commission. Paul says, that it is *ἐκ πίστεως*, *ek pisteos*, from, or out of, faith, as the source or origin thereof, we are justified, and have peace with God. But, if the faith be wanting, there is no source from which justification or pardon can flow to us in being immersed. "*Baptism saves us*," to use the words of Peter, *from all past sins*, in the subject of it having a well-spring or fountain within him, from which "*his inwards*," (as the law expresses "*the inward man*,") can be sprinkled, while his outward man is passing through the NEW-BIRTH LAVER, *διὰ λουτροῦ παλινγενεσίας*, *dia lourou palingenesias*. Hence, the "purifying the heart by faith" is perfected with the "washing of the body in water," made purifying by the operation going on within. In the absence of true faith, that is, of belief of the truth witnessed by Jesus before Pilate, the water of baptism is not "pure water," but the contrary. In default of this, it is no better than the "holy water" of the Roman Mother of Harlots. To make the water of a bath pure water to the person bathed, Christ must dwell in his heart by faith, in comprehending with all the saints the breadth, and length, and depth, and height, of the knowledge. In other words, "the things of the Kingdom of God, and of the name of the anointed Jesus," must be believed. (Acts viii. 12.) These were what Philip preached in preaching Christ, (verse 5,) and the things the Samaritans believed; so that when they believed them, "Christ dwelt in their hearts by faith," and they comprehended with all the saints, the knowledge in its length, breadth, &c., and were then "baptized both men and women."

Will any man intelligent in the word of the kingdom, venture to affirm that an unreasoning assent to any of the dogmas of

"Christendom" is a scriptural and sufficient qualification for the "One Baptism?" If the subject be devoid of *the* faith, immersion cannot be "the obedience of faith" in this case. If we did not know the intense darkness of the Gentile theological mind, we might suppose that this was self-evident to all. But how contrary to this is the fact! Mary, however, has come to see it at length, because her eyes have been opened by the truth. We congratulate her on her deliverance from the power of darkness, which is Satan's power, and her translation into the light or knowledge of the kingdom, which is the gospel, or power of God. If men believe this, happy are they if they obey it. Let her, then, by all means, follow the example of the great apostle of the uncircumcision, as soon as she can find an Ananias, and "Arise and be baptized, and wash away her sins," thus "invoking the name of the Lord."

Feb. 10th, 1855.

EDITOR.

Protestantism in Italy.

From the Sunday Times.

TO THE PEOPLE OF ENGLAND—*Fellow Countrymen*:—On Wednesday, the 29th of October, the first stone of a Protestant church was laid at Turin. Accustomed to the laying of the first stones of churches in this country, it will not, perhaps, be easy for you at once to comprehend the importance of this announcement. But if you call to mind the fact that in Italy the Roman Catholic superstition is in close alliance with absolutism, and that until now, both have refused to recognize the existence of Protestantism in that peninsula, you will perceive that a very great advance has been made, and that the Italians are beginning to deliver themselves from that sacerdotal yoke the supporting of which is incompatible with civil liberty.

I have often ventured to point out to you the undoubted truth that what in Italy is called the revolutionary principle is synonymous in one of its phases with Protestantism. Wherever men have begun to think of freedom they have felt the necessity of inaugurating their career by throwing off the authority of an infallible church, no absurdity being more obvious than the attempt to reconcile spiritual oppression with liberal institutions. Experience will not, of course, permit me to maintain that popery cannot exist in a free country. It may be, and indeed it is found practicable to keep up the superstitions of the Vatican, not only in Great Britain, but in the United States of America—the highest form of human Society known to modern times. But this happens, because, in all large nations there

must necessarily be found multitudes of men of weak minds incapable of thinking for themselves, and therefore naturally desirous of devolving upon other individuals the task of thinking for them. This is the true rationale of Catholicism. It is a contrivance for being religious by proxy, which, of necessity elevates the sacerdotal order into a sovereign caste, ruling every thing through the machinery of conscience.

But, as it is found that weak men exist in free countries strong men make their appearance from time to time, who are as naturally inclined to Protestantism as their moral antipodes to popery. History proves that Italy has, in nearly all ages, produced at least some of these men, though they have never until now existed in sufficient numbers to avow their predilection openly, and set up a church in opposition to the Vatican. But the Italian nation, having, almost as a whole, acquired a tendency towards democracy, that other twin tendency of the human mind—I mean the tendency towards Protestantism—has necessarily become visible at the same time. It is true that in most parts of the Peninsula, concealment, reserve, and Jesuitism are forced upon the people by the circumstances of their condition. They do not find themselves equal to the sacrifice of martyrdom, and, therefore, they dissemble their scorn of Popery, believing, however, that the day is at hand for throwing off the mask, and trampling their ancient idols under foot.

While we observe, therefore, among our own puffy ecclesiastics, some wretched enthusiasts gone over to Cardinal Wiseman's red stockings, bowing before morsels of dough, putting faith in vials of the Virgin's milk, or carrying about in their pockets feathers from the wing of the angel Gabriel, the masculine minds of the Italians are becoming equal to comprehend the simple grandeur of Protestantism, which I don't scruple to denominate the only religion the world knows of, worthy of a rational existence. It is certainly the only faith that in the present stage of the world's mental development is compatible with liberty. From this day forward, we may, consequently, expect that the foundations of absolutism will crumble away rapidly throughout Italy, for the corrosive principle of Protestantism will inevitably go on destroying the substance by which the church was united to the state, and will set the bodies of the people free by emancipating their minds. The English in Rome perform public worship in a barn under the ban of the authorities; in Florence they are cooped up in a little chapel, with a body of soldiers at the door, to scare away the natives from hearing the preachers; at

Turin a Protestant church is now founded, for the use, apparently, of all members of the reformed creed. The 29th of October, 1851, may accordingly be regarded as the first day of a great revolution,—the greatest, without comparison, ever effected in Italy, for the subversion of dynasties, the change of governments, and the union or dismemberment of States are nothing compared with the revolution of opinion, which nothing can suppress, and which it has always been most dangerous for the mightiest government to contend with.

With Protestantism the Bible will be enthroned in Italy, and the Bible is a book of liberty. It inculcates the equality of men before God; and, while teaching the most profound respect for the laws and civil institutions, it inculcates the most unbounded scorn for the pomps and vanities of despotism. Christianity first destroyed slavery in the world—I mean the slavery of man to man—personal domestic slavery. It will end by destroying political slavery, and even we, perhaps, may live to witness this, its grand triumph in Italy. Popery is not Christianity, but a vile counterfeit, palmed off upon the world in its place. For all religious, social, and civil purposes, a man might as well be a Mohammedan, as a Papist; indeed, in a theological point of view, the Moslem is far superior to the believer in the bestial legends of Rome.

But the darkness is passing away from Italy, after ages of struggles, carried on secretly in the depths of society by calm and meditative philosophers, who are driven to adopt all manner of disguises, for the purpose of combatting the monstrous superstition. Venice, more than two centuries ago, was on the point of throwing off the Papal yoke and declaring itself Protestant; but the design having been formed after the republic began to decay and lost much of its energy, timidity, under the disguise of prudence, postponed the decisive measure, and thus failed to accomplish the emancipation of Italy. It was reserved for Piedmont, the country of the Waldenses and Albigenses, the old heroic Protestants of the Alps, to set the example of intellectual independence to Italy. The fire, however, will spread from the snowy regions of the north to the volcanic regions of the south. Already, the Apennines are filled with Protestants in every thing but in name; Tuscany has thousands and tens of thousands ready, like her brethren of Turin, to build Protestant churches; and throughout the Papal States republican Bibles, distributed by the triumvirs, are still cherished in secret as pledges of future deliverance. Even Naples, where intellectual activity is not believed to be so great, the

very lazzaroni look with contempt on the phantasmagory of Popery.

The writer of *Austria and Italy* illustrates the freedom from prejudice existing among the Neapolitans by showing the readiness with which they coöperated with Jews and Protestants in the attempt to throw off the yoke of despotism. Differences of creed no longer constitute a bar to social intercourse—I mean among the liberal portion of the Italian people. The members of a doting church, who believe in the efficacy of prayers for the dead, who eat wafers and fancy they are swallowing the divinity, and who pay idolatrous worship to saints, would not associate with a Jew or Protestant for any great purpose of life. But as Protestantism penetrates through the country, carrying along with it entire freedom of conscience, delivering women from the pollution of the confessional, striking a blow at the tyranny exercised by priests over the beds of sickness and death, and imparting instruction to all ranks of people, those base principles which associate civil rights with the holding of certain religious opinions, will be obliterated from the Italian mind, and political and civil freedom will be erected on the broad basis of humanity.

You, yourselves, are far too enlightened to be scared by the bugbear of revolution; you have gone through that ordeal. You have had your revolution; you have conquered for yourselves the apparatus of reform; you have emancipated public opinion, and you are enjoying the fruits of these great victories. It is not for you, therefore, to dissuade others from following your example. You have taught them historically that revolution is the sacred duty of an oppressed people—revolution in faith, revolution in manners, revolution in government. Where men worship wafers it must be clear to you that a revolution is necessary in religion; where women go to the abhorred confessional, where their minds are debased and their consciences polluted, you will recognize the necessity of a revolution in manners; and where a man is deprived of every political and civil right, has no part in making the laws, and so forth, a revolution in government is called for. Italy could never be freed while Popery held undisputed sway over the public mind. It was requisite to knock down the priest before you could get at the despot. Protestantism will do the former, and then the people will do the latter. Revolutionize religion, and you may easily revolutionize the State; and as the former process has commenced in earnest, I think we may say that a future is dawning upon Italy.

GREVILLE BROOKE.

November 9th, 1851.

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, 1855.

[VOL. V. No. 4.]

The Heavens and the Signs Thereof.

"Be not dismayed at the Signs of the Heavens."—JEREMIAH.

THAT language must be symbolical which, being taken from material objects, expresses things incompatible with the acknowledged properties of those bodies; as, for example, where it is said that stars fall to the earth; for since the stars are larger than the earth, they cannot literally fall to it. In the Apocalypse, chap. i. 1, it is said that God *signified* the revelation of Jesus Christ; the word *σημαίνειν*, *esēmanen*, meaning to express by signs or symbols.

"Symbolic language," says Bp. Hurd, "is constructed upon such principles as make it the subject of just criticism and rational interpretation. The prophetic style was constructed on the symbolic principles of the hieroglyphics, which were not vague uncertain things, but fixed and constant analogies, determinate in their own nature, or from the steady use that was made of them; and a language formed on such principles may be reasonably interpreted upon them.

In Luke xxi. 25, there is a key by which any symbols in Scripture may be safely and clearly explained; and that is *by interpreting the figure by the plain declaration*, and not by straining the plain declaration to make it agree with the figure. We have for an example of this rule, *signs* spoken of in this verse as to take place in *the sun, moon, and stars*; this may mean either literally those material luminaries themselves, or some other things of which they are only symbols; but when we read further, we find that there is also distress of *nations upon the earth*, with perplexity, we can have no doubt that the latter is literal, and

the former figurative. We know from the words of Balaam, Daniel, and of the Lord Jesus himself, that the stars are symbols representative of great and distinguished personages, ecclesiastical and civil, and the sun and moon, therefore, being homogeneous symbols with the stars, must represent constitutional elements of their system, ecclesiastical and secular. It is amongst these, then, that we must look for the *signs* which are here foretold, and not in the physical heavens, which is expressly forbidden in the Word. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblages of the people.

From Gen. xxxviii. 9, 10, we learn that the sun, moon, and eleven stars, which made obisance to Joseph, were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

Hence, Mede is fully justified in saying that "*Heavens* mean *Regnum Politicum*, a political kingdom; *Sun*, secular government; *moon*, ecclesiastical government; and *Stars*, ministers of religion;" but not these exclusively, as Jacob's interpretation of them in Joseph's dream clearly shows. "*The Heaven* of this political world," says he, "is the *sovereign part* thereof, whose host and stars are the *powers* ruling that world. In the highest place, gods or idols; next, kings, princes, magistrates, &c., and other such lights shining in that firmament. The *Earth* is the peasantry or *vulgus hominum*, together with the terrestrial creatures serving the use of man." The following writers also all agree that "*Heavens*" is the symbol for the higher places of the political universe discoursed of: Dr. H. More, Daubuz, Lancaster, Sykes, Dr. Wall, Vitringa, Lowth, Owen, and Warburton. And Sir Isaac

Newton says, "in sacred prophecy, which regards not single persons, the *sun* is put for the whole species and race of kings." Hence, to "ascend into heaven" must be "to obtain new power and glory;" and Daubuz says, "to ascend into heaven" is to obtain rule and dominion. That "the sea and the waves roaring," mean tumultuous assemblies of the people, and the sea by itself, the mass of the people, is manifest from many passages. In Isaiah xvii. 12, 13, it is written, "Woe to the multitude of many *people*, which make a noise like the noise of the *seas*; and to the rushing of *nations*, that make a rushing like the rushing of *mighty waters*; the *nations* shall rush like the rushing of *many waters*." Again, in ch. viii. 7, "Behold the Lord bringeth upon them *waters of the river*, even the King of Assyria, and all his glory," meaning his army. "As the *sun* and the *moon*, the *stars* and the *sea*, are symbolical expressions, to annex a dissimilar interpretation to the word *earth*, would be to incur the charge of inconsistency." The *earth* is generally put for that over which the *heavens* do rule; but if there be any distinction between it and the sea, as there undoubtedly is, it is that the earth represents the people in a quiet, and the sea the same in a disturbed state. Thus, *earthquake* must mean, as Sir Isaac Newton observes, "the shaking of kingdoms so as to overthrow them;" and Jurieu says, "it is known by all who are versed in the prophets, that in the prophetic style an *earthquake* signifies a great commotion of nations."

All commentators have been obliged to consider "the *heavens*" and their sun, moon, and stars, as symbolical from the necessity of the case. Mede quotes the Hebrew commentators to show that they understood the expressions in that way; and Daubuz in his Dictionary, gives several instances of heathen writers using the same figures. Thus, the king of Babylon under the name of Lucifer, as the type of its last ruler in the latter days, is represented in Isaiah xiv. 13, 14, as threatening to place himself above all earthly rule, with Zion for the throne of his dominion, saying in his heart, "I will ascend *into the heavens*, I will exalt my throne above the *stars of God*, I will sit also upon the Mount of the Congregation on the sides of the north. I will ascend above the height of the *clouds*." This ascending of the Assyrian "into the *heavens*" implies some particular heavens in which he is not previously to his ascent; and that it is the Assyrian of the Latter Days is clear from the testimony that Jehovah says, "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." This has never happened yet to the Assyro-Babylonian power, and must therefore be in the future. This saying of Lucifer in his heart is no other than "the *evil thought*" which is to come into the mind of Gog, impelling him to the invasion of the Holy Land, and the siege of Jerusalem, which will be taken. He is now beyond the limits of the Roman earth, and consequently not in *its heavens*, which are the heavens of Daniel's Fourth Beast. But he says, "I will ascend into them, and above the height of the clouds," or powers of those heavens; that is, he will become the Imperial Chief of the Four-Beast dominion, and exalt himself above Israel, with Zion for his throne.

In Isa. xxiv. 23, it is written, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign on Mount Zion, and in Jerusalem." If these words be construed literally, the expression is unintelligible; but if interpreted as the *political heavens*, the civil and ecclesiastical rulers of their former polity,—"the army of the high ones on high, and kings of the earth upon the earth,"—the saying is full of propriety and force.

In Isa. xxxiv. 4, it is declared, that "All the army of the *heavens* shall be dissolved, and the heavens shall be rolled up like a scroll; and all their armies shall *fall down*, as the leaf falleth off from the vine, and as a falling fig from a fig-tree." Here also, if taken literally, it is not easy to affix a definite idea to the word *heavens* as contradistinguished from the *hosts of the heavens*: but waiving this, it is not possible that the celestial luminaries should *fall down* to this earth, which is not half their size; and yet to *fall down* can mean nothing else: whereas, if taken for rulers and the systems in which they rule, the figure is clear and beautiful.

But Isa. lx., is quite conclusive on the point: here Zion, the metropolis of the Jewish kingdom at its restoration, is said to be the *light* to which the Gentiles shall come: and in his address to her the prophet saith, "The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy Gods for thy glory: *thy sun* shall no more go down, neither shall *thy moon* withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." These are expressions which it is impossible to construe of any thing but of that state of the Jewish kingdom when the Lord Jesus shall be both King and Priest

upon its throne; particularly the pronoun *thy*, limiting the sun spoken of to be that which exclusively pertained to the land of Judea. Zion's sun and moon shall no more suffer eclipse when Jesus reigns upon his father David's throne in her midst: but now, "if one look into her land, behold darkness and sorrow, and the light is darkened in the *heavens* thereof." These are her days of mourning, in which her glory is eclipsed by the intervention of the *orb of the nations* between her and her glorious DAY-STAR, or Sun of Righteousness, who shall soon arise upon her with healing in his wings. The filling of a kingdom, then, with darkness, is the consequence of its political luminaries being eclipsed; and so long as this darkness continues, they are days of mourning for that kingdom: but let the darkness pass away, from whatever cause, and its sun, moon, and stars shine forth in all their glory, and its people pass into that national condition indicated in the words applied to Zion, "the days of thy mourning shall be ended."

Another striking illustration of the Scripture use of the heavens and their luminaries as prophetic symbols, occurs in Ezek. xxxii. 7, in a prophecy of the overthrow of Egypt's kingdom under the last of the Pharaohs. "In extinguishing thee, saith the Lord Jehovah, I will cover the heavens, and I will eclipse their stars: with a cloud I will cover the sun, and the moon shall not give her light. All the luminaries of the brightness in the heavens shall be eclipsed over thee, and I will set darkness over thy land." This passage is the only one in the entire prophecy that has not been literally fulfilled; and there exists no apparent reason for separating this verse from the whole context, and for not interpreting it as of Egypt's political heavens, and therefore as having been fulfilled equally with the remainder when Pharaoh's kingdom was absorbed into the Assyro-Babylonian empire.

Joel's prophecy is another illustration of the propheto-symbolic style. He takes his stand-point upon Jehovah's land eight hundred years before the birth of Jesus, and notes down certain striking political phenomena which he observes in the field of vision, whose horizon is bounded by "the Great and Terrible Day of Jehovah." The things he observes pertain to Israel's fortunes from the invasion of Judea by "a strong nation," which he, Daniel, and Jeremiah, liken to "a great lion,"—Nebuchadnezzar—to that last and approaching overflow of the Lord's land by "the northern army" of the Assyro-Babylonian Gog of the Latter Days. The points of his prophecy are,

1. The overthrow of the kingdom of David by Nebuchadnezzar;
2. A remoter eclipse of the luminaries of Judah's heavens;
3. A gathering of the nations against Jerusalem to battle, on the approach of the Day of the Lord;
4. The extinction of the Gentile heavens forever, and the breaking up of their world in the Day of the Lord;
5. The pouring out of the Spirit upon Israel; and,
6. The consecration of Jerusalem, and the redemption of the Holy Land and people from Gentile oppression for ever.

1. The overthrow of the kingdom and throne of David by Nebuchadnezzar is the burden of the first and second chapters to the eleventh verse inclusive. His hosts, which are also styled *the Lord's army*, bring a day of Jehovah upon Judah, which is styled "a destruction from the Almighty," whose operations are thus described: "They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth the word: for the Day of the Lord is great and very terrible, and who can abide it?" This was literally accomplished when the Jewish polity was suppressed, and the kings, princes, priests, and nobles, were carried captive to Babylon for seventy years.

2. After this overthrow of David's kingdom, from which it never recovered, Joel predicted another break up of Judah's Commonwealth "before the great and terrible day of the Lord should come." We learn this from the way Peter, on the day of Pentecost, handled Joel's prophecy of the outpouring of the Spirit upon Israel. He shows that Jehovah contemplated an early and a latter rain of the Spirit in the words of Joel ii. 28, 29,—a rain in the *last days*; and a rain in the *latter days*, already eighteen hundred years apart. Peter did not say that the Pentecostian outpouring was a complete fulfillment of Joel's prediction, but that it was spoken of by him in the words he quoted. This was the Spirit's own interpretation of what he meant by Joel; and the partial application of it to the last days of the Mosaic Economy gave to that generation "the earnest" of an approaching day of the Lord upon it.

After seventy years' captivity, Judah's Commonwealth, but not David's throne, was

reestablished, under Gentile supremacy. This was its condition in Peter's day. Its sun, moon, and stars illumined its heavens, in which unrighteousness dwelt incorporate in its powers. Peter took up the prophecy of Joel as the burden of his proclamation of "*judgment to come*" upon the State; and upon the "cursed children, who had forsaken the right way," and become again entangled in the pollutions of the world from which they had escaped in obeying the truth which he ministered to the circumcision. He urged upon them a then approaching epoch of "wonders and signs," which should bring destruction upon them and their country "*before that great and terrible day of the Lord,*" in which Joel foretold the redemption of Israel, and the punishment of their oppressors. Nevertheless, he promised deliverance to all Jews who should call upon the name of the Lord; for at that time he knew nothing of the salvation of Gentiles in the great and terrible day.

The "wonders" and "signs" of this Mosaic Epoch are some of them indicated by the Great Prophet in this message he delivered to the people. "There shall be great earthquakes in places, and famines, and pestilences, (as) portents; and great signs also of heaven shall there be." These portents were to occur before the encompassing of Jerusalem with armies, (which was the immediate *sign* of its approaching desolation,) and the manifestation of the "great signs of heaven." *Immediately after* the desolation of the city these signs would be visible; for then Jesus said, "The sun should be darkened, and the moon should not give her light, and the stars should fall from the heavens." These were the signs that indicated to the believers of that generation that Messiah the Prince, as Son of Man, though invisible, had come (see Mat. x. 23) with his armies, and taken vengeance upon his murderers, and burned up their city—Mat. xxii. 7. Thus, in "the tribulation of those days," which were "days of vengeance," when there was "great distress in the land, and wrath upon this people," as their prophets had foretold, the words of Joel were *germinantly* fulfilled, and Zion's days of widowhood and mourning established.

Haggai speaks of those days as well as of the days to come. "Thus saith the Lord: Yet once, it is a little while and I will shake the heavens and the earth, and the sea and the dry land;" which signifies, as is explained in the next sentence, "And I will shake all the nations." The earnest of this is found in the overthrow of Judah by the Romans, five hundred and eighty years

after Haggai prophesied; the *full measure* when "the desires of all the nations shall come," and the Lord shall "overthrow the throne of kingdoms (an imperial throne), and shall destroy the strength of the kingdoms of the nations;" and the anti-typical Zerubbabel shall be "*as a signet,*" or *en-sign*, in Jerusalem. Hag. ii. 22. Paul quotes from this prediction, and points out its *germinant* fulfilment, by applying it to one particular system of things to which the Hebrew Christians, to whom he was writing, were politically related. Having reminded them that the Mosaic Economy under which they lived, had "*waxed old and was ready to vanish away,*" he speaks of its removal after this wise: "He whose voice shook Sinai hath promised *now*, saying, Yet once more I shake not the earth only, but also the heaven." And this word, Yet once more, signifieth the removing of those things that may be shaken, as of things that have been fulfilled, that the things which cannot be shaken may remain. Wherefore we taking a kingdom (*not* having received) which cannot be shaken, let us, &c." The heaven and the earth then shaken was one of "the heavens" spoken of by Haggai. Jehovah began with Judah's heaven and earth, and will end with those of all other nations. This is his order of judgment, as it is written by Paul, "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." The tribulation and anguish of the Jew is rapidly closing, while that of the Gentile has notably begun.

In the Day of the Lord upon David's throne, Nebuchadnezzar was His sword; in the Day of the Lord upon the murderers of His Son, the Romans were His sword; but in the Day of the Lord upon the Gentiles, Judah and Israel in the hand of the Son of David, will be His battle-axe and weapons of war to "destroy the strength of their kingdoms." The Day of the Lord upon His Son's murderers was "*the Day of God*" earnestly desired by the apostles and their brethren, who were suffering persecution at the hands of the Jewish power—a day *ὁ ἡ, (di ain), through which* their inflamed heavens would be dissolved, and "pass away with a great noise." Peter says Paul spake of these things in all his epistles; that is, of the dissolution with judgment of "*the heavens and earth which are now*;" namely, those existing when Peter wrote, which, while I am writing, are no where to be found extant.

3. "I will shake *the heavens* and the earth—I will shake all the nations; and the desires of all the nations shall come, saith Jehovah;" and "the powers of the

heavens shall be shaken," repeated the Lord Jesus. This was to accompany the introduction of the desires of all the nations. The shaking was to precede, and be contemporary with the coming Abrahamic blessing, but did not attend Christ's birth, for he was born in a period of profound peace. The shaking at the destruction of Jerusalem, nor any national convulsions since did at all result in his manifestation, or the coming of any object of Gentile desire. Hence, then, the prophecies of Haggai, Joel, and Jesus, look to the future for their full *terminal* accomplishment, and as Israel has no longer any heavens and earth to be shaken, the shaking predicted must relate to other heavens, which can therefore only be the heaven of the Gentiles.

The conclusion, then, to which we are led is this: that in the Gentile world in its heavens and earth, will be displayed wonders and signs, attended with "blood and fire, and pillars of smoke," or bloody and destructive war; and that their sun shall be turned into darkness, and their moon into blood, as Judah's has been; that is, that its existing supreme secular sovereignty shall be set aside by the overshadowing of a new power, whose vengeance will be disastrous to the ecclesiastical orders; and that all this shall come to pass *"before the great and the terrible day of the Lord come."*

Synchronous with these "*wonders*" and "*signs*" is the period alluded to by the Lord Jesus in these words, saying, "And there shall be *signs* in sun, and moon, and stars; and upon the earth distress of nations in perplexity; the sea and the waves roaring; men's hearts failing them for fear and anticipation of the things coming upon the habitable; for the powers of the heavens shall be shaken. And afterwards shall they (who pierced him—the Jews, then hereafter in Palestine) see the Son of Man coming in cloud, with power and great glory."

This period is a time of great trouble, but not the greatest that will be. The coming of the Son of Man is *the end* of one period, and the *beginning* of another. His appearing is the standing up of "Michael, the great Commander," who stands for Judah. Before this standing up there is a period of great trouble; but *after* the appearing is "the great and terrible day of the Lord," when "there shall be a time of trouble, such as never was since there was a nation to that same time;" it will also be "the time of Jacob's trouble, but he shall be saved out of it;" for "at that time Daniel's people shall be delivered * * * and many of them who sleep in the dust of the earth shall awake."

The nations have already entered the *pre-adventual* time of trouble, in which the "*wonders*" and "*signs*" in the sun, moon, and stars of the Gentile heavens, and "the blood, and fire, and pillars of smoke," upon the habitable, are being displayed to the eye of enlightened faith, *for whose benefit they are alone revealed*. The work is begun which Joel did foresee, as well as the apostle John. "*The nations are angry*," but not yet so enraged as they will be before "the wrath of the Lord God Almighty comes." "*Secret diplomacy*," against which there is so much indignation in Europe, is effectually at work upon "the kings of the earth and of the whole habitable;" and will not intermit its labors until it have involved them all in war, the crowning event of which will be the rushing of the roaring sea and waves—"the *uprakened nations*,"—into the Valley of Jehoshaphat, where they will be encountered and rolled back with terrible disaster by the mighty ones of God.

4. The sun and the moon having been darkened, and the stars withdrawn their shining, Joel tells us that "Jehovah also (the Lion of Judah) shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake;" that is, the Gentile heavens and earth; for the declaration is offset with the comforting assurance that, in the midst of this shaking, "the Lord will be the shelter of his people, and the strength of the children of Israel." He will not shake them, but "the powers of the heavens" that oppress them. "So," says Joel, that is, by the Lord uttering his voice from Jerusalem in the midst of this shaking of the nations, "shall ye know that I am the Lord your God *dwelling in Zion*, my holy mountain: THEN shall Jerusalem be holy, and there shall no foreigners (or Gentile powers) pass through her any more."

5. The "*throne of kingdoms*" being overthrown, and the "strength of the kingdoms of the nations" destroyed, by this shaking of the Gentile heavens and earth, Israel shall eat in plenty and be satisfied, and praise the name of the Lord their God that hath dealt thus wondrously in their deliverance. "And it shall come to pass *afterward*," saith the Lord by Joel, "that *I will pour out my spirit upon all flesh*." Ezekiel also testifies to the same thing as to occur after their deliverance. He declares that "the Lord will take them from among the nations, and gather them out of all countries, and will bring them unto their own land." And "*then*" give them a new heart, and put a new spirit in them, and will take away the stony heart out of their flesh, and give them a heart of flesh: and continues, "I will *put my spirit within you*,

and cause you to walk in my statutes, and ye shall keep my judgments, and do them." And in his prophecy of Gog's overthrow, he informs us that when this is accomplished, the promise of bringing again the captivity of Jacob, and the having mercy upon the whole house of Israel, will be carried into effect; and he concludes the passage by saying, "Neither will I hide my face from them any more: *for I have poured out my spirit upon the house of Israel, saith the Lord God.*" The difference between this outpouring of the Spirit and that of Pentecost is, that the latter was only upon a few of Judah's Commonwealth who believed: whereas the former will be an outpouring upon the whole twelve tribes of Israel engrafted into their own olive tree again.

6. The thrones of the Gentiles being cast down by the shaking of their heavens and earth, their high ones on high punished, Israel delivered, the whole nation engrafted and anointed, and the crucified King of the Jews in Zion upon his throne—the Gospel preached to Abraham will have become an accomplished fact. The City of the Great King, "the Jerusalem that is exalted, and the mother of us all," will be holiness; and, saith Joel, "Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed; even I, the I SHALL BE dwelling in Zion."

In conclusion, this article will have illustrated the scriptural import of the symbolic style of speech to some extent, ignorance of which has led to most of the absurdities of Millerism, Turnerism, Fifty-Fourism, &c., and of not a few of the "orthodox" interpretations of the sure prophetic word besides. The well-intentioned people who hold on to these fatal errors ought to know that the Bible is not a revelation of geological and meteorological phenomena; and that God's signs are not in the atmosphere, or in astronomical appearances. To take cognizance of these as indications of the fate of nations and other kingdoms, and of the appearing of the Lord of Glory, is a relic of that paganism which has been transmitted to our generation by the Romano-Babylonish Mother of all the abominations of Anti-Christendom. The idolatrous Greeks and Romans used to prognosticate human calamities by the flights of birds, eclipses, comets, atmospheric darkenings, and so forth, to the dismay of all that believed in them. But these are not God's signs. He says concerning them, "*Learn not the way of the nations, and be not dismayed AT THE SIGNS OF THE HEAVENS; for the nations are dismayed at*

them; for the customs of the peoples are vain." The darkened state of the New England atmosphere in 1780, the falling of meteoric stones which is limited to neither time nor place, the star-like pyrotechnics of Nov. 1833; Aurora Borealis, the redness of the sun in a fog, and other phenomena of a like character, are all referable to specific electrical conditions of the earth and air. And besides, God's signs are not in the heavens of the New World, physical or political. His signs are in the Heavens of the Habitable—the political heavens of Daniel's Fourth Beast, whose dominion does not shine over the American Continent. Signs in these republican heavens would not indicate the fall of kingdoms beyond the Atlantic, and the Lord's appearing in Jerusalem; they would only indicate something to happen in relation to the political constitution of these States. *The signs of God are in the heavens to be affected by the events they signify or represent; and there is no sign ever in these which he has not previously declared to be such, and the signification of which he hath not also revealed.* As we have seen, the subjects discoursed of show that the luminaries to be darkened are the sun, moon, and stars of a particular system of nations, connected with Jehovah's people Israel, and that, too, for a long series of ages; not for a few fleeting hours in Yankeeedom, to the temporary inconvenience of its industrious artizans! Alas! how the people are deceived by the ignorance that is in them concerning the purpose of God. Not knowing his revealed purpose, they understand not the signs he has communicated "*to his servants,*" indicative of its approaching fulfilment. This comes of not knowing the gospel of the kingdom "*which he has promised afore by his prophets in their Holy Writings;*" and so long as they put this from them and refuse to be instructed as babes, they will continue to perpetuate the most eccentric foolishness, which will ever and anon expose them to the pity due to those who are bewitched, and grope for the wall in darkness visible, crying out, "I see, I see!"

The truth is, that the signs of the New Testament can only be understood by reference to the prophets, and an historical acquaintance with the past. The meaning of the term "the Times of the Gentiles" must be sought for in Daniel, to which it refers. Ignorance of these disqualifies a person for discerning the signs of their approaching conclusion. In like manner, the meaning of the signs in the sun, and moon, and stars, mentioned by the Lord Jesus, his

apostles, and in the Apocalypse, must be sought for in the writings of Moses and the prophets. EDITOR.

Dec. 28, 1854.

Interpretations Verified by Events.

THE following letter was published in a New York City paper in 1848, about three months after the dethronement of Louis Philippe by the revolution in Paris. Extracts were published from it in several English journals as "the doctrines of the prophet who had just arrived in England to enlighten modern Europe." At the time of its appearance, this same "Modern Europe," together with America, "Young and Old," were expecting and prophesying the republicanization of the entire world! But time, whose revelations explode many deceptions, has proved that the worldly wise of Europe and America were all wrong, as they are ever doomed to be, and that the testimony of this letter is the truth. I have hitherto withheld it from these pages until events should prove its statements true or incorrect. As these have verified them, I now publish them to show that prophecy can be rightly interpreted before its fulfilment, and that the writer interprets it by a correct rule.

SIGNS OF THE TIMES.

MR. EDITOR :—Have you space in your columns, crowded as they are with the historic details of these eventful and ominous times, for a few sober statements of the "still small voice" of truth, of that "sure word of prophecy which is a light shining in a dark place," (the world) and "to which" we shall all "do well to take heed," as mankind will very soon, but then "too late" perceive? Upon the supposition of an affirmative response, I proceed briefly to state :

1. That the primary influences which have been co-operating from the accession of Pope Pius IX. to February 24th, 1848, and from this date to the present instant, and which are continuing to work and will work until Europe is involved in universal war, are thus defined in the Sure Word of Prophecy, namely, "Three Unclean Spirits, like Frogs out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet. They are the spirits of demons working miracles—or extraordinary political events—going forth unto the Kings of the Earth and of the whole World, to gather them to THE WAR OF THE GREAT DAY OF GOD ALMIGHTY."—Apoc. xvi. 13, 14.

These Unclean Spirits are distinctive as

the Frogs of Egypt, and as unclean as the political Frog Pond of degraded Europe can make them. The Dragon is the symbol of that power, which sits as an incubus upon the territory of the Eastern Roman Empire from the Danube to Greece, and from the Straits of Otranto to the Euphrates and Persian Gulf. This Dragon's Mouth speaks from the Imperial Divan of Constantinople.

"The Beast" is the symbol of the Austro-Italian dominion; and the mouth of this beast speaks from Vienna, which is its throne.

The "False Prophet" is representative of the elective dynasty, whose incumbent is styled the Pope. The False Prophet's mouth speaks to the Nations from the pseudo-Eternal City, Rome.

Hence, from Rome, Vienna and Constantinople, it was 1,700 years ago decreed that "warlike influences should go forth to all the potentates of Europe, to bring them together to a last and final struggle, where the power of God shall be visibly displayed, to the utter destruction of the oppressors of the world." Mark then, I testify, by the light of the Prophetic Word, that *no power, or diplomatic combination, can maintain the world's peace : the most terrible war that ever desolated the nations is at the door, and the Kings of the whole world will be engaged in it.*

2. I testify, or bear witness in behalf of the truth, that the events which have assailed the Nations, and which began to shake the world on February 23d, 1848; events which have rolled on in an overflowing revolution from the banks of the Seine to the Danube, and which is destined to sweep over and submerge the Sultan's throne; that this mighty convulsion is that "Great Earthquake," which will be in *its full manifestation*, "such as has not been since men were upon the earth, so mighty an earthquake and so great." Rev. xvi. 18. I testify, that the period of this earthquake will prove to be "A Time of Trouble, such as never was since there was a Nation to this same time." Dan. xii. 1; and that in the commotion, the Israelites will be partially restored to their native land, under the protection of England, the Lion of the Merchant-Tarshish power of the age.

3. I testify, that the *final* result of the Pope's declaration of war against Austria, will be the ruin of his bloody despotism; and that the part now being enacted by the Roman populace, will cause a German coalition against Rome, which will in the end strip her of her territory, burn her with fire by bombardment, plunder her of all her wealth, and leave her desolate and naked; for, it is written, "The Kings shall hate the

harlot—'city'—and shall make her desolate and naked, and shall eat her flesh and burn her with fire, for God hath put in their heart to fulfill his will." Rev. xvii.

4. I testify, that *after* the approaching siege and sack of Rome, an event will happen which will ruin Romanism throughout the world—it will be a death-blow to the worshipping of images, the invocation of saints and angels, the veneration of dead men's bones, pilgrimage to the Holy Coat of Treves, forgiveness of sins for a quarter by a set of blasphemous priests, indulgences to sin, and to the sale of all priestly merchandise of a like abominable and disgusting character; this event will be "the casting down with violence the great city Rome into Hell beneath her." Let the Jews then evacuate the city as they did Babylon, when "the great nations of the North country came up against her" in olden time. Let the Roman Jews remove, for it is written in the Scriptures of truth, "Come out of her, my people, that ye be not partakers of her offences, and that ye receive not of her plagues; for her sins have reached unto Heaven, and God hath remembered her iniquities." Let them join the confederates against her, and "Reward her even as she hath rewarded you, and double unto her double according to her works." 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"—a year—"death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Then, "the fruits that thy soul lusted after are departed from thee," O Rome, "and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all." "Rejoice over her thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall the great city be thrown down, and shall be found no more at all. For by thy sorceries, O Rome, have all nations been deceived." Read Rev. xvii. and xviii. The volcanoes of Etna and Vesuvius are the chimneys of the subterranean furnace of the Italian peninsula, which the Lord God has maintained in full blast for the destruction of the Harlot City, when the time allotted for her continuance shall have fully expired.

5. The date of this letter is the anniversary of the capture of Constantinople by the Turks. That people had possessed it

395 years on this day. This is more than the duplicate of the period during which they were to elaborate the overthrow of the sovereignty of the Greeks. Important events, therefore, from divers considerations that might be named, ought ere long to manifest themselves in relation to the Turkish empire. Probably a *movement on the part of Russia against the Sultan* with that ominous fleet that has lately sailed for Sevastopol. Russia is destined to overrun many countries, and especially to embrace the Turk with the hug of Bruin. Whether you have faith in this or not, place this document on record in your paper, and see if it do not turn out as I have said:

The Greek empire extinguished by the Capture of Constantinople May 29, 1453; and to continue extinct until revived under Russia at no very distant future from the date of this letter.

6. I testify, that the commotions in Europe will result in a three-fold division of its political elements; and that while indeed *Republicanism will not find a permanent establishment in any part of the old world*, yet every form of government now existing there shall disappear and be "found no more;" for it is written, "the great city or Roman Empire, was divided into three parts," by the mighty earthquake; "and the cities, or States, of the nations fell: and great Babylon—Rome—came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island—duchies, principalities and other petty states—fled away, and the mountains—great kingdoms and empires—were not found." Rev. xvi. 19, 20; Dan. vii. 9.

7. As to Ireland, *there is no hope for her*, while she worships the image of the beast, or the Roman false prophet. The time is passed for a Popish country to prevail against a Protestant one. The hand of God is upon Ireland, and deservedly so. He is decimating her with pestilence and famine; and not content with this, she is, by her turbulence, invoking torment by fire and sword. Ireland is devoted to "the worship of demons and images of gold and silver, and brass and stone, and of wood; which neither can see, nor hear, nor walk; neither repent they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Rev. ix. 20, 21. Therefore, this sentence rests upon her: "If any man worship the Beast and his Image, and receive his mark in his forehead or in his hand—the sign of the cross in baptism and ordination—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his in-

dignation; and he shall be tormented with fire and brimstone—in war—&c.; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.” Rev. xiv. 9, 11. This is the sentence upon all Roman Catholic nations in both hemispheres. Blood-thirsty Ireland has done its full share in massacring the champions of civil and religious liberty who, in their day, bravely withstood the diabolical tyranny of Rome, and God is now righteously pouring out upon her the indignation due to her abominations.

When I return from Europe, I will communicate with you again, if you think proper, on the organization of the world, when kingdoms, empires and republics shall be found no more. Till then, I subscribe myself, respectfully yours,

JOHN THOMAS.

New York, May 29, 1848—A. M. 5938.

REMARKS.

1 From this letter the reader will perceive that in 1848, the writer, in confidence of the correctness of his interpretation of the prophetic sign of the Frogs, declared in positive and unmistakable words, that *no power, nor diplomatic combination, could maintain the world's peace*. In faith of this, he went to a meeting of the Peace Society in London, and protested against their foolishness; and in his lectures in Britain and Nova Scotia, while “peace, peace!” was the cry of fanatics, and the policy of their rulers for the preservation of their craft, he opposed the world-wide delusion by proving from Scripture that war and destruction were at the door. At the *peace* meeting, where 2,000 men were convened, an uproar not surpassed by that of Diana’s craftsmen, made *war* upon him with hisses, hootings and savage howls—the logic of insensate multitudes; but whose prevision of the future hath stood the test of time! There can be but one unanimous response to this inquiry from friend and foe, and that is, *all the world was wrong*, and the writer in the right.

2. The revolutions of 1848 were the rumblings of the “great earthquake,” whose full manifestation is yet to come.

3. The final result of the Pope’s declaration of war against Austria in 1848 has not yet appeared. It then created a situation of affairs which led to the ephemeral republic of Rome; whose anti-papal policy at length brought the French into that city, whose future efforts to maintain their position there, will bring against it a German coalition of the Ten-Horn kings, in which

Russia will play a conspicuous part, and the terms of the prophecy will be fully accomplished. The proceedings of the Roman poplance did cause a coalition against their republic, and the city was bombarded. They were in a state of war with Austria, Naples, France, and Spain; and under this coalition it succumbed. This, however, was only the earnest of what is yet to come. There is, as it were, a suspension of arms with respect to Rome. The controversy about her is not yet settled. The French, or Frog-power, has bivouaked on the battle field, unconsciously awaiting the renewal of the war, which will not fail to eject them, not from Rome only, but from the ensanguined soil of Italy.

4. The *siege* of Rome occurred in 1849, the *sack* is yet to come. “After” the sack of the city according to Rev. xvii. 16, which is not the consummation of its fate, a death-blow will descend upon it from which it will never recover. That blow will be given to it not by the kings of the earth, but by the Lord God himself, according to Rev. xviii. 8, 21. In the sack the kings hate her, but in her millstone submergence into the abyss, they lament and bewail her overthrow—*verse* 9.

5. After May 29, 1848, important events did soon occur in relation to the Turkish empire, and the *probability* of a movement on the part of Russia against the Sultan became a fact, and his Sevastopol fleet has more recently destroyed the Turkish ships at Sinope. But as yet the grand rush against the Sultan is in the future, and when that occurs, the Greek empire under a Russian dynasty will stand before the world.

6. Though France was a republic when this letter was penned, and republicanism the apparent tendency of things all over Europe, the writer’s words were soon verified; and the republicanism of 1848-9 now finds no existence in any part of the old world. If it lift up its head again, its efforts will be as abortive as before; for the Gospel of God proclaims a kingdom and universal empire under Christ, who will sweep from the earth with the whirlwind of his power all sovereignties of people or of kings.

7. Since 1848, Ireland’s hopes of independence have evaporated in smoke. However objectionable the British sovereignty may be to the Pope’s varlets who keep the people in ignorance, and however rotten and corrupt it confessedly is, it is divine compared to what an Irish government would be acknowledging spiritual vassalage to the Court of Rome. Ireland, seven-eighths popish, and therefore barbarous, is not fit for “liberty and independence.”

Past experience has proved that the lives and property of Protestant Irish are not safe under Popish ascendancy; but Papists, if obedient to laws which leave their defiled consciences free to worship the devil and whom else they please, are protected by Protestant rule in both. To give such untamed barbarians scope to do as they please, would be to proclaim massacre and plunder the order of the day. When Ireland is ceded to the Irish, the day of judgment comes! For Ireland there is no hope but in the coming of the Lord to destroy superstition, and to bless it in Abraham and his Seed.

EDITOR.

March 6, 1855—A. M. 5945.

Analecta Epistolaria.

Letter from Indiana.

DEAR BROTHER THOMAS,—So far as we understand you, we endorse your sentiments as relating to prophecy. Your explanation of what is commonly termed the "Eastern Question," seems to us plausible and scriptural. I have ever thought Russia to be the power denominated the "King of the North," and the things prophesied of him, seem to be gradually moving forward to the consummation. If we mistake not in the identity of that power, and the time of his going forth, the present contest need no longer hang in doubt. The die is cast, and the sequela of the present contest is sealed. The God of heaven has declared it, and Turkey, with all her allies, cannot reverse it. The fate of nations are no more dark and mysterious, than are the promises relating to the Christian's salvation. In the fate of the latter day nations, I know of no proviso: the winding up scenes do not hang upon contingencies, but the end must come, and nations combined cannot prevent it. God's plan I regard infinite and irreversible.

Although much of the future history of the world is foretold in prophecy, yet but few students of the bible have ventured to risk a solution of their purport and veracity. We admire your boldness in the truth, and lament that you have not more coadjutors in the field with you. Our company is small and our power feeble, but God is able to confound the wisdom of the worldly wise, and bring to naught the powers that be. May the Lord hasten it in its time. Your Elpis Israel and Anatolia we have kept loaned out, and we think they are making a salutary impression upon the minds of some.

Was it not for perplexing you (as many do), I would like to ask your views, if you

find room and time to express them in few words, relative to the time of consummation of that portion of Scripture found in the 12th Hebrews, from the 22d verse to the end, especially 22d, 2 3d and 24th vs.

Is it yet in the future? or was it fulfilled at or about the first advent? I find that a great discrepancy prevails relative to prophetic fulfilment, and hence a discrepancy in our faith, relative to things at hand to be accomplished.

We would not flatter you that you have all the truth, yet believing you to have been a faithful Bible student, and a fearless advocate for what you apprehend as truth, we cannot but desire that you may be spared many years, if the Lord should not come, that you may break the yokes of prejudice, and untrammel many minds which are now groping their way in darkness, consequent upon the false teachings of the day.

Yours, looking for redemption when the Lord shall come,

R. WILLARD.

Warsaw, Indiana, Feb. 20, 1855.

QUESTION ANSWERED.

The passage referred to reads thus from the original: "But ye (Hebrews who are in Christ) have come to Mount Zion, and to a city of the living God, Jerusalem the heavenly, and to ten thousands of messengers, to a general assembly and congregation of first-borns enrolled in heavens, and to a God chief of all, and to dispositions of justified persons made spotless, to Jesus mediator of a new covenant, and to blood of sprinkling speaking better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him who gave divine admonition, by much rather shall not we, being turned away from him, from the heavens. Whose voice afterwards shook the earth; but he hath promised very soon, saying, 'yet once for all I shake not only the earth, but also the heaven.' Now this, 'yet once for all,' signifies the abolition of the things being shaken as of things having been fulfilled, so that the things not being shaken may continue. Wherefore we taking an enduring kingdom, let us have grace through which we may serve God acceptably, with reverence and circumspection. For our God is a consuming fire." Brother Willard asks our views of this in few words; we will therefore give them briefly thus:

Paul tells them that they *had* come to Mount Zion, &c.; but in what sense had they come? We answer, that they had come to all these things of the kingdom which endures *by faith*. The true believers even now are "a city of the living God," a Jerusalem

trodden under foot, a general though scattered assembly and congregation of first-borns, dwelling upon earth, though enrolled in heavens; all those of them who shall hereafter see God, being now of disposition holy and unblemished; who have come to Jesus, the mediator of the Abrahamic covenant, and to his heart-sprinkling blood by faith. They are styled "*the holy city*" in Rev. xi. 2, the name of which is *Jerusalem*; which, being resurrected when the time comes for them to "*take the kingdom*," is styled the "*great city*," the "*new*" and "*holy Jerusalem*," "*the Bride, the Lamb's wife*," "*Jerusalem which is above*," that is, exalted to the highest excellency—therefore, the "*heavenly*," which is "*the mother of us all*."

Jehovah's voice shook "*the earth*" when he removed it into Babylon; and afterwards shook the earth and the heaven once for all when he abolished the Mosaic system through the Romans. Hereafter he will shake the dry land and sea when he overthrows the throne of kingdoms, and destroys the strength of the kingdoms of the nations, as Haggai foretells.

Prophetic Arithmetic Extraordinary.

DEAR SIR,—I have a few questions I would like for you to answer:

1. Is not the year A. D. 519, the proper commencement of the 1260 years; and do they not end 1780, May 12, at the darkening of the sun?

2. Do not the 1335 years commence at the same time, and end in the spring of 1855?

3. Do not the 2300 years of Daniel commence B. C. 446, and end with the 1335? Will not the Lord come at the end of the days?

4. Is not the 1000 years of the Apocalypse in the past?

These are great and important questions. Do you publish a paper? Will you answer?

WOOBURY KENNY.

Melvin Village, Carol, N. H., Feb. 1, 1855.

THE QUESTIONS ANSWERED.

1. To the first question we reply, that the 1260 days, or 42 months of years trampling under foot of "*the Holy City*" (Rev. xi. 2) by the Gentile powers, neither began A. D. 519 in the Roman empire, nor end A. D. 1780, in the atmosphere of New England. The most Scriptural and logical commencement is A. D. 606. Atmospheric sun-darkening in Down-Eastdom, has nothing to do with prophecy. *The signs of the termination of the times must be sought for in the region where the signs are found of their beginning.*

2. The 1335 years do not commence with the 1260, but about 75 years before; they therefore do not end in 1855, but in 1865-6, or thereabouts. The 1335 have a common beginning with the 1290 of Dan. xii. 11, in juxtaposition with which they stand.

3. The 2300 do not begin B. C. 446, but eight years before; that is 20th Artaxerxes B. C. 454; and therefore end about 25 years before the 1335. The 2300 terminated 1845 and three months after the birth of Jesus, answering to the common era 1842 and in the month Nisan.

The Lord will certainly come at the end of the 2300, 1260, 1290, and 1335 days; but certainly not at the end of days made to terminate in 1855. People who take meteoric showers and atmospheric darkenings, with which meteorological science is familiar in all parts of the world as common things, as the basis of an arithmetical solution of prophetic times, are doomed to perpetual mistakes, and consequent mortifications. Let them begin at the first principles of the oracles of God, and learn the gospel and the obedience it demands. They will then come to know who and what the numbers are arranged for. Till they can attain to the comprehension of the gospel of the kingdom they can only "reckon," "guess," "calculate," until the Master comes and finds them guessing and unprepared.

4. No one who knows the gospel would ask if the 1000 years were passed! The 1000 years of John are Daniel's "season and a time," at the beginning of which the first three beasts of his vision, lose their dominion; a loss which is contemporary with the destruction of the fourth beast. If Christ's reign with the saints upon the thrones of the House of David on Mount Zion and in Jerusalem over the twelve tribes, or house of Jacob, engrafted into their own olive tree consequent on faith in Jesus as their prophet, sacrifice, high priest, and king, be in the past, then are the 1000 years by-gones; otherwise they are not.

The receipt of this number will prove to friend Kenny that I publish a paper; and if he ask my reasons for the dates herein adduced, he will find them in *Anatolia*, as advertised upon the cover.

Feb. 11, 1855.

EDITOR.

Letter of Inquiry.

DEAR BROTHER THOMAS,—I have read much of your writings on the Prophecies, but recollect not of having seen any thing concerning the part the United States is destined to take in the last great struggle, which, I believe with you, has already com-

menced. You will therefore bear with me in trespassing upon your valuable time in asking your opinion whether the United States will be involved in war with any nation or nations; or has she no part to take in the present great drama enacting among the nations of the old world? I ask for information, as I wish to know the truth of the matter. By answering the above you will greatly oblige your friend and brother in Christ.

O. C. PARKER.

Savannah, Geo, Dec. 25, 1854.

P. S.—Since writing the above, it has occurred to me to ask you if you believe there will be any apostasy in the Millennium among those who live and reign with Christ during that period?

After Satan is loosed for “*a little season*” the revelator says, he goes into the four quarters of the earth to gather them together, Gog and Magog, to battle. Who are these? Are they a part of those who have lived in the Millennium, or are they the wicked dead that will have been raised after the thousand years shall have passed away? This last has puzzled me much, and I hope you will believe me sincere and honest when I say, that I believe you can impart light on this difficult text, which I am, and have been trying for many years to find out, together with the meaning of the prophecies in general. May the Spirit of grace and wisdom enable you and me to understand, that we may be able, like Daniel, to stand in our lot. That God may bless you and all your labors is the sincere prayer of yours truly,

O. C. P.

United States; Their Destiny: — John's Gog and Magog Defined.

I do not find any testimony in the Bible concerning the United States as a power among the horns of the Gentiles. It may be involved in the strife; but I see nothing in scripture to authorize me to say that it will. My opinion is that the best days of this country this side of the Advent are passed. The wicked rule and triumph here, as elsewhere throughout the world; and the testimony of God is that “there is no peace for the wicked.” The United States, however, have not “made war upon the Saints;” but are rather a manifestation of their European testimony against the powers that have done so, in behalf of civil and religious freedom. This is a consideration that leads me to conclude that the Union will not be involved in the gathering to the war of Armageddon, which is now incipiently in progress. It may, nevertheless, have war and

trouble nearer home; but I do not see, unless it become an ally of Britain in the last stage of the Eastern Question, what is to bring an army from the United States into Palestine, where the present war is to find its consummation. This I am satisfied of, that armies of this country will not be marshalled under the Autocrat in his last and fatal invasion of the Holy Land; and my reason is, that the American Eagle is no part of the gold, the silver, the brass, the iron, and the clay, of the Assyrian Image of the latter days.

What is the “manifest destiny” of the republics of this Union, is a question much more easily answered than our correspondent's. The Scriptures make this destiny as plain as the sun shining in his strength. Jehovah's decree is that Jesus shall be King over the whole earth; and that then all nations and dominions shall serve and obey him and his associates. This decree is fatal to republicanism, as well as to the kingdoms of the old world. The republics of this Union, then, will all become kingdoms, and the sovereignty of the peoples consequently suppressed. The whole tribe of officials, whose name is Legion, will be cast out, representative government abolished, and the brawlings of insane politicians, whose applauded wisdom is merest folly and conceit, reduced to silence as profound as the bottomless itself. Divine absolutism will rule in righteousness, and give the honor, glory, and riches of America from Behring's Straits to Cape Horn, to the Saints, to whom the world is bequeathed in the last will and testament of God. Among those who live and reign with Christ there will be no apostasy; for “they die no more.” Apostasy is sin; and the wages of sin is death; but where there is no death there is no sin; wherefore, because they live for ever, it is certain they will be innocent of so heinous an offence.

The postmillennial Gog and Magog are the nations east, west, north, and south, of the Holy Land, which is the camp of the Saints, and paradisaic abode of the beloved city. These nations are the last generation of the Millennial Nations, which will have been hitherto loyal to the King of the Jews, and His associate kings. When these begin their reign they will have previously subjugated the world, and compelled it to sue for peace. By this process the power of the wicked will be broken, and the sword will give place to the ploughshare, and the spear to the pruning hook. But though broken, sin will not have been exterminated, and therefore death will still continue. Being ruled with a rod of iron, the sin of the world will be kept down, and be bound, or

restrained" from regaining its lost ascendancy for 1,000 years. The generation of flesh and blood living at the end of that period will be very much like ours. What restraining influence has the history of the flood, or the destruction of Sennacherib's army, or the extermination of the seven nations of Canaan by the sword of Israel, or Pharaoh's overthrow in the Red Sea, upon the kings and peoples of to-day? None. They flatter themselves that the time of divine interference in mundane affairs is past, so that there is no ambition deemed possible they would forbear to gratify before God and man. So, I apprehend, it will be with the last generation of flesh and blood. The history of the destruction of the powers, symbolized by Nebuchadnezzar's Image, Daniel's beasts, or John's dragon, beasts, and false prophet, will be regarded as manifestations of divine power not likely to occur again. Sin, ever presumptuous, will again lift up its serpent head, and deceive the world; an hour of temptation will come upon it to try them that dwell upon the earth—to put their loyalty to the millennial government to the proof. The stringency of its rule may be relaxed for this very purpose. Satan, a noun of multitude in the Apocalypse (Rev. ii. 24), will be loosed out of his prison, that is, the government, which for 1,000 years will have exercised a vigilant control over the vanquished, so as even to punish them with drought and pestilence if they come not up to Jerusalem to do homage year by year to the King, will relax its vigilance, and give the nations an opportunity of showing whether they obey His Majesty and the rulers he has given them, from love or fear. Perceiving this seeming unwatchfulness, sin will work in the ambitious and in those who delight in mischief, as it is now working in the sons of disobedience in the heavens; that is, in Louis Napoleon, the Autocrat, and so forth: and will cause them to raise the standard of revolt against the King of the Jews. He will be as well aware of their proceedings and purposes as the Allies are of the Autocrat's; but unlike them, He will permit the coalition of nations to organize itself without effort to prevent it. The leaders and promoters of the rebellion will go forth, as the "Unclean Demon-Spirits like Frogs" are now going forth, and for the same purpose; but with this difference, the Frog-like Demon-Spirits go forth now to the Kings: whereas then, the Satanic influences of sin will go forth, not to the kings, who will be the Saints, but to the nations over whom they rule. Their purposes, or devices, will be cast against Jerusalem, about which even now the Eastern Question began, and under the walls of

which it will be solved by the brightness of the Lord's appearing.

The "gathering" that is in progress now, is *εις πολέμον*, *eis polémon*, for a war, which is styled "a war of that great day of God Almighty": so at the end of the 1,000 years the gathering is said to be *εις πολέμον* for a war; not for *μαχη* *machē*, a single fight, or pitch battle, which should decide the fate of the rebellion at a single blow; but for a war, a series of battles and campaigns, in which the Kings, and the loyal who maintain their allegiance in the face of this widespread defection, gradually fall back upon their Royal Encampment in the Holy Land. This strategy will be for the purpose of favoring the concentration of the rebel armies in that country which is appointed as the region where their power is to be overthrown. There the King himself will break forth upon them as he will have done 1,000 years before against the armies of Nebuchadnezzar's Image. From this defeat they will never recover. Literally "devoured" by the destruction, the survivors will fall back upon those countries now possessed by the Beast and the False Prophet; that is, upon the territories of the papal kings and Germany, apocalyptically styled, when the seat of war "a Lake of fire and brimstone." There the war will continue between the armies of Israel's King and the insurgents, which continuance is called, "tormenting them day and night to the ages of the ages," or until the expiration of the "little season," for which they were unbound, and permitted to go forth from the apocalyptic bottomless.

This post-millennial coalition is styled *τον γωγ και τον Μαγωγ*, *ton Gōg kai ton Magōg*, the *Gog* and the *Magog*, because it is the old premillennial Dragon-power released from the bottomless. When the effects of the present Frog-like Demonism shall be fully manifested, Ezekiel's *Gog* and *Magog* will stand before the world—a confederacy of the iron and brass, or Greek and Latin peoples, with the clay of Rosh, Meshech, Tobl, and the Tartars of Togarmah's house, and the gold of the Assyrian Khush, and silver of Persia, under the Autocrat of all the Russias. This latter-day confederacy is symbolized in Rev. xx. 2, by "the Dragon, the old Serpent, which is Devil and Satan"; because it is Sin; or the serpent-principle of human nature, imperially embodied on the Dragon-territory of Babylon, Greece, and Rome, having the power of death, and being the adversary of the Woman and her Seed. Hence, as it is the same Satan and Devil loosed that was previously bound, it must also be a confederacy of the postmillennial generation of the same nations, and there-

fore the Gog and Magog power new revived.

March 15, 1855.

EDITOR.

THE GOSPEL IN MISSISSIPPI.

DEAR BROTHER THOMAS,—It has been some time since I wrote to you. I have often purposed; but have delayed from time to time, watching the progress of things here as they tended more and more to an open avowal of the truth, as proclaimed by the apostles of our Lord. I wrote you in my last that I had returned to the neighborhood after an absence of three years, and that prospects were better than when I left. Brother —, the teacher of the "*Christian Church*" at —, advocates the gospel taught by Peter, Paul, and the rest of the apostles; but will not hear of what he calls "rebaptism," so the church is at a stand-still. I have been advocating the claims of the same gospel to another church of reformers, about twelve miles from Fayette, consisting of about twelve members; my lectures, at first attended by nine or ten honest and unprejudiced hearers, the most of them reformers, are now numerously attended by an attentive and serious assembly. I have been myself recently immersed with the "One Baptism," having the "one faith" and the "one hope of the calling;" looking for the reappearance of our Lord, when he shall be seated on the throne of his father David. I have since immersed six of my former brethren of the reformation into the Name; these, with two from the world, myself, and the brother that immersed me, (who was himself a believer in the Kingdom of God as taught by the apostles, when he was immersed by the reformers,) my wife, to be immersed in a few days, make eleven—the fruits of the gospel here. Our prospects are flattering; many are aroused by the *novelty* of the things taught; several are convinced, and will no doubt be immersed very soon, and thus put on Christ, and become "children of Abraham, and heirs according to the promise."

Now, as we are about forming ourselves into a church built on the foundation of the apostles and prophets, with Christ for the chief corner-stone, we wish to elicit from your superior acquaintance with the scriptures, information on this subject in regard to the officers and their duties, the manner of creating them—the order of a worshipping assembly—the treatment of disorderly members, &c. We are not Campbellites, Thomases, nor any other sort of *ites*; but are Christians, "children of Abraham" by faith in the things promised him, and by baptism into Christ; we are willing to learn our duty

from the bible, and thankfully receive from any source light on the divine record, and reject error, how high soever the source from which it may emanate.

We have silenced much opposition here, and would silence all if the opponents of truth would but come out and publicly discuss the subject; but this they are afraid to do. We have repeatedly challenged them to discuss the doctrine publicly, but they say the public think this is quarreling about *religion*; but I suppose (judging from their practice) the public think it very pious to misinterpret the *truth*, and to speak evil falsely of its advocates. Thank God for American liberty! But for this, we should fare but indifferently. Brother T., is there any chance of getting you to come among us? All the world would come to hear you. We have no doubt you could do much good here at this time; the minds of many are prepared for a reception of the truth, if they but knew it; but alas! the ignorance that pervades the public on the subject! The most of us are poor; but as proud as the sons of a great king should be. Any terms consistent with Christianity, (and we are sure you would make no others,) would be cheerfully complied with to obtain a visit from you. This is not exactly a Macedonian call; but it is a hearty Mississippian invitation. Do let us hear from you as soon as you can.

I remain your brother in the hope of Israel,
ELDRED J. H. WHITE.

Fayette, Jefferson, Mi.,
Oct. 6, 1854.

P. S. A brother who is fond of singing asks me to say something to you about singing. What sort of songs do you use with you? He says he wishes information on this subject; and if you have songs suitable for Christians to sing, he wishes you to send him some. E. W.

REMARKS.

Church organizing is an exceedingly easy and simple matter, if Christ dwells in the hearts of all by a faith that works by love; but if this be absent, no organization will work well, and maintain peace and order. Where the love-working faith reigns, and a little common sense brought to bear upon Paul's epistles, and the diversity of situations in which believers of the first and nineteenth centuries are providentially placed, will not fail to bring out some suitable arrangement. Where the flesh works more than the spirit, those who know what is right should establish what is right and maintain it, though it should leave them but two or three to begin with; for it is better

to be few and strong, than many and weak, because of wickedness.

I thank the brethren for their frank and friendly intention, but at present I can return no definite reply. In regard to singing, our practice here is to sing the psalms of David, and the paraphrases. For want of a better edition we use the version approved by the Church of Scotland, and sold by all theological booksellers in this Union.

March 15, 1855.

EDITOR.

"IN A STRAIT BETWIXT TWO."

DEAR BROTHER THOMAS,—For I will still continue to call you so, although I suppose you will no longer consider me as belonging to your brotherhood. Well, you once did, and I am not aware of having altered my position since then; though happy in having had, through your instrumentality, more light thrown on the glorious testimony of the blessed God. Mine must surely be a singular case; for I am not only willing but anxious to do all the will of God; and yet I am not able to see it to be His will that I should now, because He has been pleased, in answer to my earnest prayer, to lead me into a brighter view of that glorious Kingdom which will yet be established on the earth, to nullify that act by which nearly thirty years ago I intelligently, and from love to Him, gave myself up to the leadership and guidance of the Lord Jesus as God's Son and Messiah. In order to be *in* Christ you must be brought *into* him; but in order to be brought into him, you must be *out* of him. Now, suppose I were all ready to submit to baptism, according to your view of that institution, I must be first *out* of Christ before I can be brought *into* Him; now, suppose I wished to separate my connection with Him (which God forbid), how could it be done? You may say I have now no connection with him; but then, you know, your saying it don't make it so; first, when the Campbellite views were promulgated, many of my brethren were then re-baptized, as they said, "for the remission of sins." I never could see the scripturality of such a course, though often urged to it; and always considered the one baptism of the scriptures to consist in intelligent submission to the authority of Jesus as God's Son, and His messenger to guilty man. I rejoice in the light which Alexander Campbell and his coadjutors brought from the scriptures. I rejoice, also, in the additional light which you have brought, especially from the prophetic scriptures; and while I would say to A. Campbell, do not despise "the stripling," I would say to Br. Thomas, don't you be too much anti-Campbellite. I am no Camp-

bellite myself, nor never was; yet, I always want to get all the good I can from all, as I pass along. I wish I had an opportunity of visiting you; but that I fear is next to impossible, as in order to owe no man anything but love, you must, as a farmer, be always at home.

I remain your brother in the one hope,
P. C. GRAY.

Roslin, Marquette, Wis.,
Jan. 3, 1855.

THE CASE CONSIDERED.

THE foregoing epistle, which is from a much esteemed friend, whose acquaintance I had the pleasure of making on my first visit to Edinburgh in 1848, betrays a mind ill at ease, and very dissatisfied with itself. My friend supposes that I will no longer consider him as belonging to my brotherhood, though I once did so. But why he should fall upon this supposition I know not; for I never told him so, nor am I able to do so, being at this instant as ignorant of what he believed thirty years ago as Plato was of the immortality brought to light by Jesus in the gospel he and his apostles preached. New Testament brotherhood is *based* upon faith in the testimony of prophets and apostles concerning the Kingdom of God and the name of Jesus Christ. He may, for any thing I know, have stood like a beacon-fire upon the mountains, dispelling the surrounding darkness, and pointing out the way to the everlasting kingdom and glory of Jehovah and His Son, to be established on the hills and valleys of that land of rocks and desolation trodden under foot of the spoiler. He may never have tasted of the old Harlot's golden cup, and consequently may have escaped the intoxication resulting from belief of the hereditary immortality of souls, an intermediate spirit-world, sky-kingdomism, and so forth; all and several of which are subversive of the gospel Jesus preached and testified before Pontius Pilate. These elements of the "strong delusion," which as a veil covers the face of all nations, may never have overshadowed the brightness of his unclouded intellect. I cannot tell. God and his conscience can alone affirm the truth. If he could demonstrate the gospel Jesus preached *before* his crucifixion, and by which word he says we must be judged in the last day; if in addition to this he could show what was *superadded* by the spirit on the day of Pentecost, when it oracularized the gospel of the kingdom through the Twelve—if, believing the gospel and its mystery, a new heart was thereby created within him, and he in consequence presented himself for immersion into the

Holy Name; in being immersed he was doubtless a subject of the "One Faith," "One Hope," and "One Baptism," and therefore "blessed in his deed." Affirming the truth of these hypotheses, he is unquestionably "in Christ," and far be it from me or any one else, to deny it. These things being so, he is right enough in saying, that my saying it won't made it otherwise than the fact. A connection being once scripturally established between Christ and a believer can only be abolished by the Lord himself. That connection may have been formed between Him and my friend thirty years ago. I cannot deny it, for I am without light upon the subject. I never did deny it, yet my friend writes as though I had repudiated him for a heathen man and a publican.

But, on the supposition that he believed and obeyed the truth thirty years ago, how came he many years after to fall in with "the Campbellite views," held, according to his own showing, by friends who had so little faith in his baptism, as to urge him to be re-immersed for the remission of his sins? Did not their exhortation to this prove that they considered him "out of Christ," and in his sins? How could he abandon his original and intelligent position, and embrace a heresy which logically and practically condemned it? Either he was originally right, and they wrong; or he was wrong, and they right. If he were right, why did he embrace a new gospel without obeying it, or assent to it at all? for the gospel according to Campbell is evidently not the gospel my friend was immersed into, as he says "intelligently." If he were right, a system which inculcated reimmersion was certainly a false one; so that to embrace it was to apostatize from the truth. But if he embraced it because he believed that Campbellism was the truth, then, not having believed it at his baptism, he condemned himself as not having been immersed on the right foundation.

Now, my friend's abandonment of his thirty-years ago position to embrace "the Campbellite views," is an unlucky flaw in his brief! From his letter, his case appears to stand thus: He intelligently obeyed the truth thirty years ago; some years after he abandoned that intelligent position, and assumed another which annihilated it. Some years later than this he acquires "additional light," which additional light reduces Campbellism to darkness; so that now he "rejoices in the Campbell light," and he rejoices in the "additional light;" which is logically equivalent to rejoicing in darkness and light at one and the same time! I do not therefore wonder at his dissatisfaction with him-

self, which seems to be so lively that he would visit me if it were possible! Why not rather visit Bethany, where he would be received with open arms, if he were to declare that he had come to be delivered of his uneasiness which the "additional light" emanating from Mott Haven had created? I should be very much pleased to see him, but I could give him no consolation so long as he rejoices in the Bethanian philosophy which nullifies and subverts the truth.

Before my friend can make peace with himself he will have to rejoice in "the Campbell views" exclusively; or in the "additional light" alone, because the one is utterly and uncompromisingly subversive of the other. The "light" and the "views" are incompatible. The "views" exhibit disembodied ghosts flitting athwart the starry firmament, and traversing the Milky Way on angels' wings to kingdoms beyond the regions of time and space; and that when they get to that incomprehensible whereabouts, they find the immortal souls of Abraham, Isaac, and Jacob, with multitudes of other shades that once animated organic clay, from a few seconds to a patriarchal cycle of nine hundred and sixty-nine years! This is the heaven exhibited to the admiration of those who rejoice in the "views!" A heaven upon which the "additional light" shines so intensely that the ghostified firmament becomes as invisible as the stars at noonday. It is therefore just as possible to rejoice in the "light" and the "views" at one and the same time, as it is to rejoice in the light of the sun and a view of the starry universe at 12 m., lat. 42°, long. 90° west. The "additional light" shows that there is no such heaven for man; and shines upon Palestine as "the Camp of the Saints, and site of the Beloved City," into which they only can enter who do the commandments of God, and have the testimony of Jesus.

The gospel according to Campbell is no glad tidings at all. It offers every one who says he believes Jesus Christ is the Son of God, the remission of past sins if he will be immersed; and promises transportation of soul at death to regions of transolar bliss, as the reward for a subsequently moral life. It is not exclusive, however; for it will give a *carte blanche* for salvation to friendly and pious aliens, who affirm that Jesus is Son of God, though they may not have been immersed. The promises of this gospel are an imposition upon the credulity of the people. Repentance and remission of sins, and a right to eternal life through the name of Jesus, are only offered to those who believe the things covenanted to Abraham and David, and that Jesus, being their Lord and Son of God, shall reign King of the

Jews over the Twelve Tribes replanted in the Holy Land. They who deny this *in effect* give the lie to God, who hath sworn by himself that it shall assuredly come to pass. The Pope and whole College of Cardinals believe that Jesus is Son of God, and are as "pious" as the generality of reformers; would their immersion impart to them remission of sins? By no means. And why? Because, like the reformers, they do not believe the gospel Jesus preached; and have not the disposition an assured and affectionate conviction of it, is certain to produce. My friend thinks me "too much anti-Campbellite." But in this he errs. A man cannot be too much anti-error; and from a diligent study of Moses, the prophets, the Psalms, and the New Testament, I am certain that "the Campbellite views" are darkness intensely visible, and current for truth only with those who know it not. I know from experience that this is true. In former days, in proportion to my ignorance of the Bible was my adhesion strong to the leading principles of the "views;" but as I came to understand the scriptures, my hold upon those principles relaxed, until I renounced them altogether. Who are they among the reformers whose opposition is the most strenuous and denunciatory of what my friend styles "the additional light?" Who but those who will neither read nor hear, and who know least of what the prophets teach? The most ignorant of all sects are the most perverse and hostile to the truth; and this is true of the reformers. But their leaders will not always be able to exclude the "light." I know that some of them are taking a second and better thought; and may, perhaps, yet come to bless the man who has set his face against their system as a flint, and, with the firmness of a rock, has stood unmoved against all the efforts of their zeal against him. When the "additional light" shall shine into their hearts, the "views" will become "dissolving;" and they will then see that no opposition can be "too much anti" to the "high thoughts" and "imaginings" which exalt themselves against the knowledge of God, and turn it into bungling and mendacious foolishness.

In conclusion, my friend is evidently in a transition state, and where the time is neither light nor dark—a sort of twilight before sunrise. I am glad to find he is making progress. He sees that a kingdom is yet to be established on the earth, and that it will be glorious; and can it be doubted if so earnest and sincere a man desire to inherit it? The kingdom is before him as an object to be obtained, and not already in possession. The Campbellite views say that

Christians cannot scripturally pray "Thy Kingdom come," because it hath already come, and they are subjects of it! But he can now from his heart repudiate this tradition, and pray for the kingdom, and an inheritance in it. He can read in the Acts that men and women were baptized in hope of it, upon the principle of "according to your faith be it unto you." Whether he also was baptized into that hope of the calling to God's kingdom and glory thirty years ago, or into a hope common to all anti-Christendom, he, and not I, can tell. He seems, however, to be in a strait betwixt two. Perhaps in reading these lines he may find deliverance. I trust he may. Only let him not be too long in making peace with the truth, for assuredly the signs of the times do indicate that the Judge standeth at the door, and that a little season of delay may prove "too late."

March 16, 1855.

EDITOR.

RUSSIAN ACCOUNT OF THE CAUSE OF THE WAR.

DEAR BROTHER THOMAS,—The slip below is *significant*, if true. Can it be doubted that the Czar *intends* to enter Jerusalem as a *conqueror*—"to avenge the Pagan sacrilege" of the continued occupation of "the Holy Places?" It seems every day more manifest that this Eastern war is only the skirmish of the *picket guard* which is to inaugurate "the great battle of Almighty God," that shall settle the mooted question of the *destiny* of the nations which is staked on the result. How deeply interesting to those of his servants to whom God hath "revealed the *secret*" to watch the progress of the struggle—and, knowing that "there is a Divinity that shapes their ends," to read "by the true word of prophecy" the predetermined issue; the arts of diplomacy, the wisdom of the statesman and the valor of the warrior, all employed to the contrary notwithstanding. "Even so, Lord Jesus, come quickly." Wishing you health, courage and faithfulness unto the end, I am hastily, but ever truly yours,

A. B. MAGRUDER.

Charlottesville, Virginia,

Feb. 9, 1855.

A Constantinople letter gives as from a Russian prisoner, the following explanation of the origin of the war:—"The Turks massacred the Russian bishop and several Russian priests at Jerusalem. God, in his wrath, sent a squadron of angels to carry away the tomb of Christ, which remains at this moment suspended in the heavens, and He commissioned the Czar to avenge the

pagan sacrilege. When the Emperor Nicholas shall enter Jerusalem a conqueror, as, by the aid of Heaven, he certainly will do, Christ's tomb will be restored to its place. The phalanx of angels will line the road along which the conquering Russian army will pass, and will present arms to them. The Czar will be master of the whole world, which will renounce its errors and become converted to the orthodox faith." This story is repeated by the popes and implicitly believed by the Russian serfs.

THE KINGDOM OF GOD.

WHAT GOSPEL DID JESUS PREACH TO ISRAEL?

Jesus went about all Galilee, preaching THE GOSPEL OF THE KINGDOM. Matt. iv. 23.

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the GOSPEL OF THE KINGDOM. Matt. ix. 35.

Jesus came into Galilee preaching THE GOSPEL OF THE KINGDOM OF GOD. Mark i. 14.

He went throughout every city and village, preaching and showing the GLAD TIDINGS OF THE KINGDOM OF GOD. Luke viii. 1.

WHAT GOSPEL DID HE COMMAND TO BE PREACHED IN ALL THE WORLD?

THIS GOSPEL OF THE KINGDOM shall be preached in ALL THE WORLD for a witness unto ALL NATIONS. Matt. xxiv. 14.

Go ye unto ALL THE WORLD and preach THE GOSPEL to every creature. Mark xvi. 15.

WAS THE "KINGDOM OF GOD" PREACHED TO ALL NATIONS?

I have gone among you all preaching THE KINGDOM OF GOD. WHEREFORE I take you to record this day that I am pure from the blood of all men.—Paul. Acts xx. 25, 26.

When the Samaritans believed Philip preaching the things concerning THE KINGDOM OF GOD AND the name of Jesus Christ, they were baptized, both men and women. Acts viii. 12.

Paul went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning THE KINGDOM OF GOD. Acts xix. 8.

Paul dwelt two whole years at Rome, preaching THE KINGDOM OF GOD, AND teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. Acts xxviii. 31.

CAN WE ENTER AS WE ARE INTO THE KINGDOM OF GOD?

Flesh and blood CANNOT inherit the KINGDOM OF GOD. 1 Cor. xv. 50.

Except a man be born of WATER and of the SPIRIT he CANNOT ENTER INTO THE KINGDOM OF GOD. John iii. 5.

WHAT IS IT TO BE BORN OF THE SPIRIT?

Ans. To be raised a SPIRITUAL BODY.

It is sown a natural Body, it is raised a SPIRITUAL BODY. 1 Cor. xv. 44.

That which is born of the flesh is flesh; and that which is born of THE SPIRIT is SPIRIT. John iii. 6.

TO WHOM WILL THE KINGDOM OF GOD BE GIVEN?

The Lord God shall give unto Jesus 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.

I appoint unto you—the apostles—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.

God hath chosen the poor of this world rich in faith (which is "the substance of things hoped for," Heb. xi. 1.) and HEIRS OF THE KINGDOM which he hath promised to THEM THAT LOVE HIM. James ii. 5.

Ye shall see Abraham, Isaac, and Jacob, and all the prophets, IN THE KINGDOM OF GOD. Luke xiii. 28.

WHAT SHALL BECOME OF OTHER KINGDOMS, WHEN THE KINGDOM OF GOD IS ESTABLISHED?

The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. Rev. xi. 15.

He that overcometh, and keepeth my works unto the end, to him will I give POWER OVER THE NATIONS, and he shall RULE THEM with a rod of iron; as the vessels of a potter shall they be broken in shivers, even as I received of my Father. Rev. ii. 26, 27. Yet have I set my king upon MY HOLY HILL OF ZION. I shall give thee the heathen (or nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Ps. ii. Thou, God, shalt judge the people righteously, and GOVERN THE NATIONS UPON EARTH. Ps. lxxvii. 4.

The day of the Lord cometh (verse 1.) and His feet shall stand in that day upon the Mount of Olives (verse 4;) and THE LORD SHALL BE KING OVER ALL THE EARTH; in that day there shall be one Lord, and his name one (verse 9) Zech. xiv.

WHENCE SHALL PROCEED THE LAWS AND POWER OF THAT KINGDOM? AND WHERE SHALL THE KING DWELL?

The word that Isaiah, the son of Amoz, saw CONCERNING JUDAH AND JERUSALEM. Out of ZION shall go forth the law and the word of the Lord from JERUSALEM. Isaiah ii. 3. The Lord shall roar out of ZION, and

utter his voice from JERUSALEM; and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of THE CHILDREN OF ISRAEL. So shall ye know that I am the Lord your God DWELLING IN ZION, my holy mountain; then shall JERUSALEM be holy, and there shall no strangers pass through her any more. Joel iii. 16, 17.

The Lord hath chosen ZION; HE HATH DESIRED IT FOR HIS HABITATION. This is my rest FOR EVER; HERE will I dwell, for I have desired it. Psalm cxxiii. 13, 14.

'The name of the city shall be "THE LORD IS THERE." Ezek. xlvi. 35.

ARE THERE MORE GOSPELS THAN ONE? IF THERE BE TWO GOSPELS, THERE MUST BE TWO FAITHS. THERE IS BUT ONE FAITH, THEREFORE THERE IS BUT ONE GOSPEL. THE GOSPEL OF THE KINGDOM OF GOD IS THAT ONE GOSPEL; HENCE, HE THAT BELIEVETH THAT GOSPEL AND IS BAPTIZED SHALL BE SAVED, AND HE THAT BELIEVETH NOT THAT GOSPEL SHALL BE DAMNED.

THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL THAN THAT WHICH WE HAVE PREACHED, LET HIM BE ACCURSED. Paul.

Edinburgh, Scotland, A. D. 1854.

(From the New York Tribune.)

Relations between the Civil and Spiritual Authorities in Turkey.

In order to understand both the nature of the relations between the Turkish Government and the spiritual authorities of Turkey, and the difficulties in which the former is at present involved, with respect to the question of a protectorate over the Christian subjects of the Porte, that question which ostensibly lies at the bottom of all the actual complications in the East, it is necessary to cast a retrospective glance at its past history and development.

The Koran and the Mussulman legislation emanating from it reduce the geography and ethnography of the various people to the simple and convenient distinction of two nations and of two countries; those of the Faithful and of the Infidels. The Infidel is "*harby*," i. e. the enemy. Islamism proscribes the nation of the Infidels, constituting a state of permanent hostility between the Mussulman and the unbeliever. In that sense the corsair-ships of the Berber States were the holy fleet of the Islam. How, then, is the existence of Christian subjects of the Porte to be reconciled with the Koran?

"If a town," says the Mussulman legislation, "surrenders by capitulation, and its inhabitants consent to become *rayahs*, that is,

subjects of a Mussulman prince without abandoning their creed, they have to pay the *kharatch* (capitation tax), when they obtain a truce with the faithful, and it is not permitted any more to confiscate their estates than to take away their houses. . . . In this case their old churches form part of their property, with permission to worship therein. But they are not allowed to erect new ones. They have only authority for repairing them, and to reconstruct their decayed portions. At certain epochs commissaries delegated by the provincial governors are to visit the churches and sanctuaries of the Christians, in order to ascertain that no new buildings have been added under pretext of repairs. If a town is conquered by force, the inhabitants retain their churches, but only as places of abode or refuge, without permission to worship."

Constantinople having surrendered by capitulation, as in like manner as the greater portion of European Turkey, the Christians there enjoy the privilege of living as *rayahs*, under the Turkish Government. This privilege they have exclusively by virtue of their agreeing to accept the Mussulman protection. It is, therefore, owing to this circumstance alone, that the Christians submit to be governed by the Mussulmans according to Mussulman law, that the patriarch of Constantinople, their spiritual chief, is at the same time their political representative and their Chief Justice. Wherever, in the Ottoman Empire, we find an agglomeration of Greek *rayahs*, the Archbishops and Bishops are by law members of the Municipal Councils, and, under the direction of the patriarch, over the repartition of the taxes imposed upon the Greeks. The patriarch is responsible to the Porte as to the conduct of his co-religionists. Invested with the right of judging the *rayahs* of his Church, he delegates this right to the metropolitans and bishops in the limits of their dioceses, their sentences being obligatory for the executive officers, *kadis*, etc., of the Porte to carry out. The punishments which they have the right to pronounce are fines, imprisonment, the bastonade, and exile. Besides, their own church gives them the power of excommunication. Independent of the produce of the fines, they receive variable taxes on the civil and commercial law-suits. Every hierarchich scale among the clergy has its moneyed price. The patriarch pays to the Divan a heavy tribute in order to obtain his investiture, but he sells, in his turn the archbishoprics and bishoprics to the clergy of his worship. The latter indemnify themselves by the sale of subaltern dignities and the tribute exacted from the popes. These, again, sell by retail the power they have bought from their superiors, and traffic

in all acts of their ministry, such as baptisms, marriages, divorces, and testaments.

It is evident from this *exposé* that this fabric of theocracy over the Greek Christians of Turkey, and the whole structure of their society, has its keystone in the subjection of the *rayah* under the Koran, which, in its turn, by treating them as infidels—i. e., as a nation only in a religious sense—sanctioned the combined spiritual and temporal power of their priests. Then, if you abolish their subjection under the Koran by a civil emancipation, you cancel at the same time their subjection to the clergy, and provoke a revolution in their social, political and religious relations, which, in the first instance, must inevitably hand them over to Russia. If you supplant the Koran by a *code civil*, you must occidentalize the entire structure of Byzantine society.

Having described the relations between the Mussulman and his Christian subject, the question arises, what are the relations between the Mussulman and the unbelieving foreigner?

As the Koran treats all foreigners as foes, nobody will dare to present himself in a Mussulman country without having taken his precautions. The first European merchants, therefore, who risked the chances of commerce with such a people, contrived to secure themselves an exceptional treatment and privileges originally personal, but afterward extended to their whole nation. Hence the origin of capitulations. Capitulations are imperial diplomas, letters of privilege, octroyed by the Porte to different European nations, and authorizing their subjects to freely enter Mohammedan countries, and there to pursue in tranquillity their affairs, and to practice their worship. They differ from treaties in this essential point that they are not reciprocal acts contradictorily debated between the contracting parties, and accepted by them on the condition of mutual advantages and concessions. On the contrary, the capitulations are one-sided concessions on the part of the Government granting them, in consequence of which they may be revoked at its pleasure. The Porte has, indeed, at several times, nullified the privileges granted to one nation, by extending them to others; or repealed them altogether by refusing to continue their application. This precarious character of the capitulations made them an external source of disputes, or complaints on the part of Ambassadors, and of a prodigious exchange of contradictory notes, and firmans revived at the commencement of every new reign.

It was from these capitulations that arose the right of a *protectorate* of foreign powers, not over the Christian subjects of the

Porte—the *rayahs*—but over their co-religionists visiting Turkey or residing there as foreigners. The first power that obtained such a protectorate was France. The capitulations between France and the Ottoman Porte made in 1535, under Soliman the Great and Francis I.; in 1604 under Ahmet I. and Henri IV.; and in 1673 under Mustapha II and Louis XIV. were renewed, confirmed, recapitulated, and augmented in the compilation of 1740, called “ancient and recent capitulations and treaties between the Court of France and the Ottoman Porte, renewed and augmented in the year 1740, A. D., and 1153 of the Hedgra, translated (the first official translation sanctioned by the Porte) at Constantinople by M. Deval, Secretary Interpreter of the King, and his first Dragoman at the Ottoman Porte.” Art. 32 of this agreement constitutes the right of France to a protectorate over all monasteries professing the Frank religion to whatever nation they may belong, and of the Frank visitors of the Holy Places.

Russia was the first power that, in 1774, inserted the capitulation, imitated after the example of France, into a *treaty*—the treaty of Kainardji. Thus in 1802, Napoleon thought fit to make the existence and maintenance of the capitulation the subject of an article of treaty, and to give it the character of synallagmatic contract.

In what relation then does the question of the Holy Places stand with the Protectorate.

The question of the Holy Shrine is the question of a protectorate over the religious Greek Christian communities settled at Jerusalem, and over the buildings possessed by them on the holy ground, and especially over the Church of the Holy Sepulchre. It is to be understood that possession here does not mean proprietorship, which is denied to the Christians by the Koran, but only the right of *usufruct*. This right of *usufruct* excludes by no means the other communities from worshipping in the same place; the possessors having no other privilege besides that of keeping the *keys*, of repairing and entering the edifices, of kindling the holy lamp, of cleaning the rooms with the broom, and of spreading the carpets, which is an Oriental symbol of possession. In the same manner now, in which Christianity culminates at the Holy Place, the question of the protectorate is there found to have its highest ascension.

Parts of the Holy Places and of the Church of the Holy Sepulchre are possessed by the Latins, the Greeks, the Armenians, the Abyssinians, Syrians, and the Copts. Between all these diverse pretendants there originated a conflict. The sovereigns of

Europe who saw, in this religious quarrel, a question of their respective influences in the Orient, addressed themselves in the first instance to the masters of the soil, to fanatic and greedy Pashas, who abused their position. The Ottoman Porte and its agents adopting a most troublesome *système de bascule* gave judgment in turns favorable to the Latins, Greeks, and Armenians, asking and receiving gold from all hands, and laughing at each of them. Hardly had the Turks granted a firman, acknowledging the right of the Latins to the possession of a contested place, when the Armenians presented themselves with a heavier purse, and instantly obtained a contradictory firman. Same tactics with respect to the Greeks, who knew, besides, as officially recorded in different firmans of the Porte and "*huljets*" (judgments) of its agents, how to procure false and apocryph titles. On other occasions the decisions of the Sultan's Government were frustrated by the cupidity and ill-will of the Pashas and subaltern agents in Syria. Then it became necessary to resume negotiations, to appoint fresh commissaries, and to make new sacrifices of money. What the Porte formerly did from pecuniary considerations, in our days it has done from fear, with a view to obtain protection and favor. Having done justice to the reclamations of France and the Latins, it hastened to make the same conditions to Russia and the Greeks, thus attempting to escape from a storm which it felt powerless to encounter. There is no sanctuary, no chapel, no stone of the Church of the Holy Sepulchre, that had been left unturned for the purpose of constituting a quarrel between the different Christian communities.

Around the Holy Sepulchre we find an assemblage of all the various sects of Christianity, behind the religious pretensions of whom are concealed as many political and national rivalries.

Jerusalem and the Holy Places are inhabited by nations professing religions: the Latins, the Greeks, Armenians, Copts, Abyssinians, and Syrians. There are 2,000 Greeks, 1,000 Latins, 350 Armenians, 100 Copts, 20 Syrians, and 20 Armenians—3490. In the Ottoman Empire we find 13,730,000 Greeks, 2,400,000 Armenians, and 900,000 Latins. Each of these is again subdivided. The Greek Church of which I treated above, the one acknowledging the Patriarch of Constantinople, essentially differs from the Greco-Russian, whose chief spiritual authority is the Czar; and from the Hellenic, of whom the King and the Synod of Athens are the chief authorities. Similarly, the Latins are subdivided into the

Roman Catholics, United Greeks, and Maronites; and the Armenians into Gregorian and Latin Armenians—the same distinctions holding good with the Copts and Abyssinians. The three prevailing religious nationalities at the Holy places are the Greeks, the Latins, and the Armenians. The Latin Church may be said to represent principally Latin races, the Greek Church, Slave, Turk-Slave, and Hellenic races; and the other churches, Asiatic and African races.

Imagine all these conflicting peoples be-leaguering the Holy Sepulchre, the battle conducted by the monks, and the ostensible object of their rivalry being a star from the grotto of Bethlehem, a tapestry, a key of a sanctuary, an altar, a shrine, a chair, a cushion—any ridiculous precedence!

In order to understand such a monastical crusade it is indispensable to consider firstly the manner of their living, and secondly, the mode of their habitation.

"All the religious rubbish of the different nations," says a recent traveller, "live at Jerusalem separated from each other, hostile and jealous, a nomade population, incessantly recruited by pilgrimage or decimated by the plague and oppressions. The European dies or returns to Europe after some years; the pashas and their guards go to Damascus or Constantinople; and the Arabs fly to the desert. Jerusalem is but a place where every one arrives to pitch his tent and where nobody remains. Everybody in the holy city gets his livelihood from his religion—the Greeks or Armenians from the 12,000 or 13,000 pilgrims who yearly visit Jerusalem, and the Latins from the subsidies and alms of their co-religionists of France, Italy, etc."

Beside their monasteries and sanctuaries, the Christian nations possess at Jerusalem small habitations or cells, annexed to the Church of the Holy Sepulchre, and occupied by the monks, who have to watch day and night that holy abode. At certain periods these monks are relieved in their duty by their brethren. These cells have but one door, opening into the interior of the Temple, while the monk guardians receive their food from without, through some wicket. The doors of the church are closed, and guarded by Turks, who don't open them except for money, and close it according to their caprice or cupidity.

The quarrels between churchmen are the most venomous, said Mazarin. Now fancy these churchmen, who not only have to live upon, but live in, these sanctuaries together!

To finish the picture, be it remembered that the fathers of the Latin Church, almost

exclusively composed of Romans, Sardinians, Neapolitans, Spaniards and Austrians, are all of them jealous of the French protectorate, and would like to substitute that of Austria, Sardinia or Naples, the Kings of the two latter countries both assuming the title of King of Jerusalem; and that the sedentary population of Jerusalem numbers about 15,500 souls, of whom 4000 are Mussulmans and 8000 Jews. The Mussulmans forming about a fourth part of the whole, and consisting of Turks, Arabs and Moors, are, of course, the masters in every respect, as they are in no way affected with the weakness of their government at Constantinople. Nothing equals the misery and the sufferings of the Jews at Jerusalem, inhabiting the most filthy quarter of the town, called *hareth-el-yahoud*, in the quarter of dirt, between the Zion and the Moriah, where their synagogues are situated—the constant objects of Mussulman oppression and intolerance, insulted by the Greeks, persecuted by the Latins, and living only upon the scanty alms transmitted by their European brethren. The Jews, however, are not natives, but from different and distant countries, and are only attracted to Jerusalem by the desire of inhabiting the Valley of Jehosaphat, and to die on the very places where the redeemer is to be expected. "Attending their death," says a French author, "they suffer and pray. Their regards turned to that mountain of Moriah, where once rose the temple of Lebanon, and which they dare not approach, they shed tears on the misfortunes of Zion, and their dispersion over the world." To make these Jews more miserable, England and Prussia appointed, in 1840, an Anglican bishop at Jerusalem, whose avowed object is their conversion. He was dreadfully thrashed in 1845, and sneered at alike by Jews, Christians and Turks. He may, in fact, be stated to have been the first and only cause of a union between all the religions at Jerusalem.

It will now be understood why the common worship of the Christians at the Holy Places resolves itself into a continuance of desperate Irish rows between the diverse sections of the faithful; but that, on the other hand, these sacred rows merely conceal a profane battle, not only of nations but of races; and that the Protectorate of the Holy Places which appears ridiculous to the Occident but all important to the Orientals is one of the phases of the Oriental question incessantly reproduced, constantly stifled, but never solved.

KARL MARX.

Jewish Affairs.

German Emigration to Palestine.

THE official *Gazette* in Württemberg published at the commencement of this month some account of the plans now ripe in that country for emigration to Palestine. A "Society for the bringing together of God's people in Jerusalem" has constituted itself, and among other proceedings has prepared a petition to the Bund at Frankfort, the purport of which is as follows:—That the Assembly of the German Confederation will be pleased, through the agency of the two great Powers of Germany, to induce the Sultan to permit the "Society for the bringing together of God's people in Jerusalem" to found communities in the Holy Land, under the following conditions:—1. Self-government in all civil and religious matters, that they may be able to be arranged entirely according to God's word. 2. Security for person and property against the arbitration of Turkish officials, and against uncontrolled and oppressive taxes. 3. Exemption from Turkish military service. 4. Guarantee of the same rights to all who shall subsequently become a member of this society, whether he may have previously been Christian, Jew, or Mahomedan, Turk or foreigner. 5. The assignment of the Holy Land to these communities, in order that they may settle there conformably to the object and purpose which themselves stated above.

Many of our readers will doubtless think that an extensive emigration swindle is at the bottom of this movement: but while a little consideration devoted to the subject of tenure of land in the East will show the groundlessness of such an idea, the following will indicate that the plan is by no means confined to a few or to illiterate persons:—During the sittings of the Evangelical Kirchentag, the seventh of which was held in Frankfort towards the close of September, a number of its members endeavored to procure the adoption of a motion, that the Kirchentag should in its totality apply to the Bund to take steps to procure the Holy City of Jerusalem to be declared a free town, and put under the protectorate of the great Powers of Europe. Some of the leading members of the meeting, possessed of a little more worldly wisdom than these enthusiasts, advised them, however, first to apply to the Sovereigns of Austria and Prussia, and endeavor to induce them to favor their views when engaged in settling the terms of a peace and in arranging the affairs of the East in general.

The *Jewish Chronicle*, referring to this extraordinary movement, says:—The origin of this idea of the great exodus is the peculiar view of the present social relations generally, and of religious life especially. Both are considered to have fallen into decay to that extent that it is the duty and requirement of every one, to whom the will of God and his own true salvation are yet dear, to disengage

himself betimes from this degenerating position. This the masses can accomplish only by turning their back to the Babel, and gathering together in the Holy Land; there, unaffected by corrupt influences, to form a state in which the will of God, as the highest law, shall be recognised in its full power, and arrive at the desired consummation. As far as we can learn, the petition to be laid before the Diet, has already received the signatures of 3000 families. This intelligence is the more remarkable, since the families thus resolved to leave their fatherland for Palestine are not of the Jewish, but of the Christian faith.—*Liverpool Times.*

A Question Answered.

MAJOR NOAH, a learned Israelite, was thus interrogated: "The second coming of Christ is believed by a large portion of Christians. Would the Jews believe in his spiritual and temporal Messiahship if he should again appear on earth?"

The Major, in his paper, the *Sunday Times*, thus answered:

"He would, we think, be less welcome to the Christians than to the Jews. He could not, we think, recognize the reformed religion which is carried out in his name. He who preached against pride, ostentation and arrogance—who was the friend of the poor and rebuked the rich and worldly-minded—who preached 'peace on earth and good will to men'—who ordained obedience to the laws and submission to rulers—who would not brook the desecration of the christian pulpit, occupied by some men who endeavor to stir up rebellion and division among the people—who falsely quote the Scriptures to carry out their fanaticism—who openly defy the laws, and wickedly recommend opposition to them—who are sowing division and misery throughout the land. He would say: 'I had trouble with the Scribes and Pharisees, who were my own people—they did not recognize my mission; but here are my followers—as they represent themselves to be—who ought in my name to carry out my principles, but who do not—who consider that there are many of my orders, directions and doctrines which they cannot carry out, alleging that they do not conform to the spirit of the age!' He would find his own people as he left them two thousand years ago—with one faith and one God; but the Church which he established he would find divided into numerous sects, one arrayed against the other, preaching all kinds of doctrines, and understanding better what he meant to establish than he did himself. The question is not 'How would the Jews receive him!' but 'How would he be received

by those professing to be Christians?' This is not the age for such a visitation."

The Major erred in supposing that the "numerous sects" are divisions of Church established by Jesus; they have no affinity with Him or it. They are but factions of an apostasy which arose out of "THE MYSTERY OF INIQUITY"—the tares sown among the wheat by the enemy of Christ, in the days of the apostles. The Church of God is a dispersion, styled in the aggregate the "*One Body*," all of whose members are characterized by the "one Faith, one Hope of the calling, one Spirit, and one Baptism," and whose position is a standing protest against all Greek, Latin, and Protestant Gentilisms.

The Major, on the other hand, is right in saying "The question is not, 'How would the Jews receive him?' but 'How would he be received by those professing to be Christians?'" This question we answer in the words of a Christian Jew of our acquaintance, saying that "If he were to appear now among the churches as he appeared 1800 years ago among the Scribes and Pharisees, the contention would not be, who should first receive him into fellowship, but who should betray him to be crucified." The existing fortunes of the truth are a sure and certain index of the treatment that would be accorded to Him, who was the incarnation of that truth in the days of old.

EDITOR.

JEWS IN THE UNITED STATES.—According to the synagogue rolls, there are more than 250,000 Jews in the United States.

Romish Matters.

From the New Orleans Christian Advocate.

A Few of the Beauties of Romanism.

THE religion and humanity of Romanism are marvellous. Some of its beauties as set forth by its own organs, will be found below. Read and see how you like them:

Protestantism of every form has not, and never can have any rights where Catholicity is triumphant.—*Brownson's Quarterly Review.*

Let us dare to assert the truth in the face of a lying world, and instead of pleading for our Church at the bar of the State, summon the State itself to plead at the bar of the Church, its divinely constituted judge.—*Ibid.*

I never think of publishing any thing in regard to the Church, without submitting my

article to the Bishop, for inspection, approval and endorsement.—*Ibid.*

I declare my most unequivocal submission to the Head of the Church and to the hierarchy in its different orders. If the bishops make a declaration on this bill, I would never be found speaking against it, but would submit at once, unequivocally to that decision. They have only to decide, and they also close my mouth; they have only to determine, and I obey. I wish it to be understood that such is the duty of Catholics.—*Daniel O'Connell*, 1843.

Heresy and unbelief are crimes: and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.—*R. C. Archbishop of St. Louis*.

Protestantism of all kinds, Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction.—*St. Louis Shepherd of the Valley*.

ROMISH SUPERSTITION.

The foreign correspondent of the *N. York Observer*, who writes under the signature of "G. de F.," in a late letter says of Belgium, that, in regard to the gospel, the majority of the people are grossly superstitious. Nowhere, except perhaps in Spain and the more retired districts of Italy, have the priests taught more extravagant fables. He gives the following examples:

"There is near Brussels a place much renowned for its pilgrimages. At certain appointed seasons thousands of poor people go thither from all the provinces of Belgium. They walk upon their knees around the altar, and so numerous, that the marble pavement is worn hollow. What has been placed in this much frequented chapel? Enter, and you see upon the altar an iron coffin. And what is in the coffin? A distaff, with a few bits of thread wound around it. Well, this distaff and thread belonged, according to the declaration of the priests, to the *Virgin Mary*! The virgin spun with this distaff, while the infant Jesus slept in her arms. These sacred relics therefore work wonderful miracles! What imposture and profanation.

In the city of Liege there is a black Virgin, who also works astonishing miracles. This black Virgin, who seems to belong to the African race rather than to an European people, in her turn, draws innumerable pilgrims. The priests relate that this Virgin miraculously protected the city of Liege during a bloody siege, and that she received all the enemies' bombs in her apron.

There is, also, a saint who cures all horse diseases. Sick horses by hundreds and thousands are annually led thither from all parts of Belgium. A solemn mass is first celebrated; then the relics of the saints are successively placed upon the head of each horse, and their cure is effected. The only truth in this shameful farce is, that the popish ecclesiastics receive much money. Nothing in the world is more lucrative than popular superstitions to those who possess the art of taking advantage of them."

ROME AND THE BIBLE.

The *Council of Trent*, the authoritative expounder of the deepest thoughts of the Roman Mother of all the Abominations of the Earth, has decreed that, "As it is evident that the free use of the Bible will produce more harm than good, all bishops, curates, and confessors are enjoined not to allow it to be read by any but such only to whom its perusal can do no harm, and to refuse absolution to such as shall read it without permission."—*Council Trent, Sess. IV. De Lib. Prohib. Reg. IV.*

ROME AND LIBERTY.

You should do all in your power to carry out the intentions of his Holiness the Pope. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a struggle.—*Daniel O'Connell*, 1843.

For our part we take this opportunity of expressing our hearty delight at the suppression of the Protestant chapel in Rome. This may be thought intolerant, but we ask, did we ever profess to be tolerant of Protestantism, or to favor the doctrine that Protestantism ought to be tolerated? On the contrary, we hate Protestantism—we detest it with our whole heart and soul, and we pray our aversion may never decrease. We hold it meet that in the Eternal City no worship repugnant to God should be tolerated.—*Pittsburgh Catholic Visitor*, 1849.

No good government can exist without religion; and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith.—*Boston Pilot*.

A heretic, examined and convicted by the Church, used to be delivered over to the secular power, and punished with death. Nothing ever appeared to us more necessary. More than 100,000 persons perished in consequence of the heresy of Wickliffe; and a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther; and it is not yet over.—*Paris Paper*.

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 Signs of the Son of Man's Presence at the Destruction of Jerusalem.

When ye shall see all these things know that he is nigh at the doors.—*Jesus*.

WHEN Jesus was already in Palestine, and had been for many months delivering to the sons of Israel Jehovah's Message of peace through the reëstablishment of the kingdom and throne of David, the subject of his "*Coming*" was dwelt upon with much interest among his disciples. He had already come, and was there among them; but with that coming neither he nor they were satisfied. How could they! He and they were in deep poverty and great reproach. However much attached to his person, it was not in the nature of things possible for them to be content with such a *coming*; nor was Jesus himself satisfied with it as a finality; for he prayed, saying, "*And now glorify thou me, O Father, with thyself for the glory that I had in thy sight before that the world was.*" He desired to be glorified, and for the Father to be glorified also through him; and that he might have that glory promised of the Father to Abraham's seed before the foundation of Israel's Commonwealth. The desire of his disciples was akin to his; for he had told them that "*When the Son of Man should sit upon the throne of his glory, they also should sit upon twelve thrones ruling the twelve tribes of Israel.*" But after having received this promise, Jesus informed them that he was going to leave Palestine on a journey to a far country, and for a long time. This troubled their hearts greatly; for it would separate them from their beloved friend, and leave them, as they supposed, defenceless, comfortless, and forlorn; and the realization of the promised *Sovereignty over Israel*, which, as David had said, was

"all their salvation and all their delight," a questionable affair in the then weak condition of their faith. Jesus perceived this, and sympathized with them, saying, "Let not your hearts be troubled; have faith in God and have faith in me. In the house (or kingdom) of my Father are many abodes; if it were not so I would have told you. *I go away to prepare a place for you.* And if I go away and prepare a place for you, I *COME AGAIN*, and will receive you to myself; that where I am ye may be also."

These words were a comforting assurance for the future. They all had faith in Jesus, except Judas. They not only believed that he was the Anointed Son of God, but *they believed what he said*, and thereby proved that they really loved him; which is more than the pious millions of our day, who profess great love and devotion to him, can do. "*I will come to you.* * * * *If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.*" These are they to whom the Lord will come—not to those who believe he is coming, but to those who look for this, and prove their love to him in keeping his words. They shall not go to him; for said he, "*As I said unto the Jews, whither I go, ye cannot come; so now I say to you:*" but He will come to them, as he wrote to the Thyatirans, saying, "*Hold fast that which ye have till I come,*" and to the Philadelphians, "*Behold, I come quickly;*" and to the Laodiceans, "*Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*" The coming of Jesus was the all-absorbing topic of the apostolic and christian mind of the first century. The last words ever

uttered by Jesus to mortal man were, "Surely I come quickly." No well-instructed believers have any idea of going to heaven where Jesus is; their prayer is ever in the faith of his coming to them. "Let your loins be girded about, and your lamps burning; and ye yourselves like unto men *waiting* for their lord, when he shall come away on account of the wedding; that *coming* and knocking, they may open unto him immediately. This is their attitude at all times and seasons; and death is forgotten in the earnest expectation of his appearing. They believe his words, that he will come quickly; and their hearty response to them is, "*Even so, come, Lord Jesus.*"

Let the reader then bear in mind as a first principle never to be forgotten in his reasonings, that the attitude and expectation of those who are "taught of God," is *waiting for the coming of the Lord Jesus from heaven*—1 Thess. i. 10. But it may be asked, What did the apostles and their brethren expect him to accomplish when he came? In answer to this I would reply, that before the ascension of Jesus, they expected him in having joined them again, immediately to "restore the kingdom again to Israel;" but that from the Day of Pentecost, when the Spirit brought all things to their remembrance, and onwards, they looked for him to come and take vengeance on his murderers and to burn up their city; and at some time after that not revealed to them, but, in general terms, when "the Times of the Gentiles should be fulfilled," to come and destroy the Gentile powers, and regenerate Israel, that in that regeneration, or restitution of all things Jewish, not incompatible with the sacrificial and sacerdotal character of Jesus, they might sit with him upon the thrones of the House of David, ruling the Twelve Tribes of Israel. Thus, they expected *two judgment days*.

1. The judgment upon Judah and Jerusalem by means of the Gentiles; and,

2. The judgment upon the Gentile Powers, the oppressors of Israel and the Saints, by means of Judah and Israel, commanded by their king.

These two judgment days are covered by the oracle contained in the prophecy of the Seventy Weeks. The judgment on Judah and Jerusalem is there predicted in these words: "The Prince's people coming shall destroy the City and the Temple; and the end thereof shall be with a flood, and to the end of the war desolations are decreed." The same judgment is also foretold in Dan.

viii. 10-12, saying, "The Little Horn of the Goat waxed great above the army of the heavens; and it cast down of the army and of the stars to the ground, and stamped upon them. And it magnified itself above the Commander of the army, and by it the Daily was taken away, and the foundation of its holy place was cast down. And an army was given against the Daily because of rebellion, and it cast down the Truth to the ground; and it practised and prospered." And in verse twenty-three of the same chapter, "When the transgressors are come to the full, a king (Moses styles the power—"a nation") of fierce countenance, and understanding dark sentences (Moses says, "whose tongue Israel should not understand"), shall stand up (or be brought against them). And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy multitudes, even the people of the holy ones." This was the "abomination of desolation spoken of by Daniel the prophet" that was to "stand on the holy land," encompassing Jerusalem with its armies, to which Jesus referred, saying, "When you see this, then let them which be in Judea flee unto the mountains; and let not them that are in the countries enter thereinto. For these be the *days of vengeance*, that all things which are written (against Judah's Commonwealth) may be fulfilled. For there shall be great distress in the land, and wrath upon this people"—"great tribulation, such as was not since the beginning of the State to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh (of Judah's race) be saved; but on account of the chosen, those days shall be shortened."

The judgment upon the Gentile powers is thus spoken of by Daniel in the prophecy of the Seventy Weeks: "*That determined shall be poured upon the Desolator.*" The words are few, but full of terrible import. What is that which is determined? This question opens up the details of "*the judgment written*," to execute which "is the honor of all God's saints." The present Desolator is the Turk; but the Desolator contemporary with the judgment is Gog, who succeeds the Turk in hostility to the peace and welfare of Judah and Jerusalem.

Gog is the last dynasty destined to occupy the throne of the Little Horn of the Goat, which represents a power common to Daniel's third and fourth beasts. The judgment upon Gog's confederacy is the judgment upon Daniel's four beasts; and consists in *taking away the dominion of three of them, and in*

destroying the body politic of the fourth with fire and sword. The systems represented by these four beasts, the fourth of which is comprehensive of the Dragon, the Ten-Horned and Two-Horned Beasts, Image of the Beast, and the False Prophet of the Apocalypse; these all occupy "the Court of the Gentiles" for the times thereof appointed. When these times are fulfilled, the hour of their judgment comes; and, if that of Judah and Jerusalem was terrible, that of the Gentiles shall be more so. Judah's tribulation at the hand of the Roman Horn of the Goat, was greater than anything that had befallen them since the foundation of their Commonwealth; but the trouble that awaits the powers of the Gentile heavens and the nations over which they rule, is such as the history of the world from the confusion of human speech to that same time, can afford no adequate idea; for the hour of their judgment is "the great and the terrible day of the Lord."

Between these two judgments, 1783 years have hitherto elapsed. A few more years have yet to expire ere the second judgment arrive. The beginning and ending of this long period is marked by the fall and rising again of Jerusalem; and its course by the calamities of Judah and the prostration of their city as expressed in the words of Jesus, saying, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL the Times of the Gentiles be fulfilled."

Having fixed the attention of his disciples upon the end of the times allotted to the nations for their ascendancy over Judah and Jerusalem, the Lord Jesus informed them that at that crisis "Signs shall be in the sun, and moon, and stars, and upon the earth distress of nations in perplexity; the sea and the waves roaring; men's hearts failing them for fear and anticipation of the events coming upon the habitable; for the powers of the heavens shall be shaken. And at that epoch (*τοτε*) they (Judah) shall see the Son of Man coming in cloud with power and great glory."—Matt. xxvi. 64.

From this testimony of Luke we see that this shaking of all nations is associated with the coming of Jesus in power and glory, as he declared to the High Priest when he stood before him. Of this future coming there can be no doubt in a mind enlightened by the word of truth, and purged of the traditions of the scribes and Pharisees. But as there are two grand post-Pentecostian judgments, so there are *two comings* which must not be

confounded. These comings may be thus stated:

1. The coming of Messiah the Prince with the army given against the Daily, because of the rebellion against him; and,

2. The coming of the Lord Jesus against the Lawless King (*ὁ ἀνομος*, an autocrat) to consume him with the Spirit of his Mouth, and to destroy him by the manifestation of his presence.

1. In Matt. x. we are informed that on sending forth the twelve before his crucifixion to preach the gospel, Jesus commanded them not to go to the Gentiles and Samaritans, but "to the lost sheep of the House of Israel." This was the pre-pentecostian beginning of their proclamation. Jesus, however, contemplated its continuance in a time when they should be brought before kings and governors on his account, "for a testimony to them and the nations;" but they were to go to Israel first, and afterwards to the Gentiles.

They were to proclaim that "*the kingly power of the heavens hath approached*,"—*ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν, ὅτι ἐγγίκεν ἡ βασιλεία τῶν οὐρανῶν.* This fact, namely, that His Majesty, the king of the Jews, was actually present among them, was urged as a reason why the lost sheep of Israel's house should "*repent*." But, if they would not repent, then they were to denounce judgment against their cities; for, said Jesus, "in a day of judgment it shall be more tolerable for the *land* of Sodom and Gomorrah, than for that city." This was "*the end*" set before Jerusalem and all her sister cities of Judea, for despising the testimony of the apostles to the validity of the claims of the Lord Jesus to the throne of Israel. It should be more tolerable for "the land of Sodom and Gomorrah" than for the land of Judah; therefore, he said, "Let them which are in Judea flee to the mountains; and let them who are in the midst of Jerusalem depart out; and let not them who are in the countries enter thereinto. For these are days of vengeance for the fulfilling all the things written. And there shall be great calamity (or *tribulation*, Matt. xxiv. 21) upon the land, and wrath against this people."—Luke xxi. 21-23.

The attaining to this "*end*," without apostasy from the faith, hope, and walk of the kingdom's gospel, was a work that tried the reclaimed sheep of the house of Israel to the utmost; for even "children would rise up against their parents, and cause them to be

put to death;" and as to the apostles, they would be hated of all on account of their testimony for the name of Jesus. "But," said he, "he that endureth to the end shall be saved."

This terrible end of Judah's Commonwealth was the fulfilment of Moses' prophecy in which he threatened Israel that if they did not venerate "the glorious and fearful Name יְהוָה אֱלֹהֵינוּ, *Yēhōwāh Elōhēkēhā*, I SHALL BE, THY GODS," they should "be plucked from off the land whither they were going to possess it. And the *I shall be* should scatter them among all people from the one end of the earth even unto the other." The "I SHALL BE" was to do this, because they did not fear his *name*, which he caused to be proclaimed to them by the apostles. These announced that that name covered two gods; the God of Abraham and the God Jesus, his Son, in whom He delighted; and in whom He dwelt by his Holy Spirit. This glorious indwelling was Abraham's God manifested in Abraham's seed—a Divine Manifestation which Judah despised, reproached, and rebelled against; wherefore after the long-suffering of the God of their fathers had endured forty years from the baptism of his Son, wrath came upon them at length through the power of the Little Horn, as the executioner of the Mosaic sentence against them.

The Roman Horn of the Goat was the agent of him whose name is, "*The who is, the who was, and the who is to come.*" When therefore that power went against Judea, the Divine Name came against it, and the Romans were for the time being "the people of the Prince" of Judah. The Lord Jesus was as literally present at the overthrow of their commonwealth, as he was present and near to Paul a few minutes before he threw him to the ground, and demanded why he persecuted him? He was present, but not seen by Paul and his companions, nevertheless they felt his power. The operations of the siege and destruction of Jerusalem were under his directions; hence, that unaccountable interruption of the siege, in which for no obvious cause the Romans drew off their army from the city, and afforded the faithful in Christ an opportunity to "depart out of it."

But, it may be inquired, How do you know that Jesus was *present* at the siege in the absence of the testimony of eye-witnesses? I answer, because Jesus declared he would be present at the end of the age. The subject of the Mount Olivet discourse was the *παρουσία*, *parousia*, and the *ερχομενος*, *erchomenos*, of Jesus. The word *parousia* sig-

nifies "presence," or *being nigh to*; from *παρεμι*, *pareimi*, *παρα*, *nigh to*, and *ειμι*, *I am*; and is used in connection with the *συντελεια του αιωνος*, *sunteleia tou aionos*, "the end of the age" related to the Mosaic Law. Jesus reproduced Daniel's prophecy of the destruction of the temple, saying, "There shall not be left here one stone upon another, that shall not be thrown down." This was in effect proclaiming the end of the age when read in connection with the declaration that Jerusalem should thenceforth be trodden down of the nations until their times be fulfilled; at the end of which times, the city should see him again, and hail him the blessed of the Lord. The disciples, who were Jews, understood it thus; and therefore they said to him, "Tell us when shall these things be? And what the sign of thy *being nigh*, and of the end of the age?" The sign of his *parousia*, or *being nigh*, was also the sign of the end of the age; and this was the sign—the *abomination of desolation standing on holy ground*, or as Mark expresses it, "Standing where it ought not," as foretold by Daniel. Luke expresses the sign with less ambiguity—"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof draweth nigh." This was "*the sign*" to that generation of the *parousia* or nighness of Jesus, and of the end of an age or dispensation, or cycle, that could not exist without the temple.

In giving this sign of his nighness, Jesus warned the disciples not to be misled by any report of the Christ being in the desert, or in any secret chambers. His proximity would not be indicated by messages appointing places of rendezvous for his friends; therefore they were not to believe any sayings upon the subject. For like the lighting, the sign would break forth from the east and proceed westward against Jerusalem; "so," said he, "shall the *parousia*, or nearness of the Son of Man be;" and here is the reason why it shall be so; "*for*," continues he, "whosoever the carcass (or body politic of Judah) is, there will the eagles (of Rome) be gathered together"—that is, according to the history, Titus at the head of the Roman Legions of the East should compass Jerusalem, for the purpose of destroying it.

The *parousia*, or proximity, of the Son of Man to Jerusalem in the crisis of its overthrow was to be in the lifetime of that generation, according to the words of Jesus, who said, "This generation shall not pass till all these things be fulfilled." But of the precise time when the temple should disappear, and the Mosaic Economy "vanish away," the

Father only could tell; for Jesus said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, *neither the Son, but the Father only.*" Matt. xxiv. 36; Mark xiii. 32. The disciples were permitted to know only the proximity of the judgment of Gehenna, termed in our English version, "the damnation of hell." "As the days of Noah, so would the *parousia* of the Son of Man be;" unexpected to the faithless, but looked for by them who watched for the sign, though not knowing the hour of its approach.

But before the great sign of the desolation, that is, "*Jerusalem compassed with armies,*" there was another striking indication to the believer that "the *parousia* of the Lord *hath* approached," as James expresses it, ἡ παρουσία ηγγικε, *he parousia engikē*; and "that the Judge standeth before the door: or, as Peter indicates the same thing, saying, "The end of all things has approached," when "judgment must begin at the house of God," preparatory to "the end of those that obey not the gospel of God." This indication was the full accomplishment of the work the apostles were commissioned to do. "This gospel of the kingdom," said the greatest preacher of it, "shall be heralded in the whole habitable, for a testimony to all the nations (thereof), and afterwards shall come THE END." Matt. xxiv. 14. Jesus spoke these words before "his death, burial, and resurrection;" and also said to his apostles, "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." And after his resurrection he added, in relation to the gospel he began to preach in Galilee as God's message to Israel, "Go through the whole state, and make known the Gospel to every creature (thereof). He having believed and been baptized shall be saved; but having not believed, he shall be condemned." The apostles understood this commission to extend only to "the lost sheep of the House of Israel;" not to the Gentiles. Had they understood it as extending to every Gentile creature of the whole Roman Habitable, it would have been unnecessary for the Lord afterwards to have prepared Peter in a special manner for a ready compliance with the invitation from Cornelius to come and "tell" his pious Gentile household (proselytes to Moses) "words whereby they might be saved." The Twelve were commissioned to the Circumcision; so that the κοσμον απαντα, *kosmon apanta*, rendered in the Common Version "all the world," relates only to the citizens of the Commonwealth of Israel; a truth which well defines the limits of the phrase, εγω μεθ' υμων εμι πασας τας ημερας, εως της συντελειας του αιω-

νος, *I am with you all the days, till the consummation of the age*—to the end of the age and the end of the commonwealth; two ending things, hence the word *sun teleia*, for the state once had an end before in the reign of Nebuchadnezzar; but not "*the age*:" that did not end till the *parousia* of the Son of Man, when both were finished for a time.

Judah not proving faithful to the required extent, the time arrived to extend the proclamation of the Gospel of the Kingdom to the Gentiles of the Roman Habitable. Paul was called for this purpose. He published it for a testimony to the nations, while the Twelve were "going over the cities of Israel;" and he appears to have accomplished his work before them. For in his letter to the Colossians he says, that at the time he was writing to them, the faith and hope of the gospel, of which he was a minister, had been preached to every creature under heaven—*ch. i. 23*. Here, then, was the Olivet indication of the end being near. The Gospel of the Kingdom Jesus came to preach had been preached by Paul, who labored more abundantly than the rest of the apostles and his companions under the whole heaven of the Roman Habitable. What did the faithful look for next? The end of all things Mosaic. And why? Because Jesus had said that after this universal proclamation throughout the habitable, "the end shall come;" and if the date of Paul's Epistle to the Colossians be correct, it did come in eight years afterwards; and before the other apostles had gone over the cities of Israel.

During these eight years a very lamentable state of things obtained in the churches of Judea. Many were seduced from the knowledge of the Lord and Saviour Jesus Christ, and became again entangled in the pollutions of the world. They were the "*perilous times of the last days*" of the Mosaic economy, in which professors were "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, *devils*, (διαβολοι *diaboloi*) incontinent, fierce, despisers of those that were good, *betrayers*, heady, *highminded*, lovers of pleasure rather than lovers of God; having a form of godliness, but denying the power thereof." They maintained the form of Christianity, but the false prophets among them neutralized its power over them by their traditions, which deceived and corrupted them. They betrayed and hated one another; smote their fellow-servants, and ate and drank with the drunken in their disgusting revels. They were presumptuous and self-willed, and spoke evil of the things

they did not understand. They were spots and blemishes, sporting themselves with their own deceivings while they feasted with the faithful. Cursed children, who had forsaken the right way for the wages of unrighteousness—the scoffers of the last days, walking after their own lusts, and saying, Where is the (fulfilment of the) promise of His parousia or proximity? What evidence is there of His being near to put an end to the age and commonwealth of Israel—"the (Mosaic) heavens and the earth which are now," A. D. 66? For since the fathers (of the nation) fell asleep, all things continue as from the creation (of the state?)

Such was the apostasy foretold by the Lord Jesus, which exhausted the patience of God with Judah; and caused them to be broken off as a withered branch at the destruction of their city and temple. "Many," said He, "shall be seduced (*σκανδαλισθησονται*, *skandalisthesontai*, *caused to stumble*), and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of the many shall be cooled. But he who suffers patiently to the end, the same shall be saved." This state of things in the Jewish churches was a great affliction to the apostles; who saw much of the work done under their administration about to be consumed as wood, hay, and stubble—mere tares bound up in bundles to be burned in the fiery furnace of divine wrath upon the land. But they did not forget the words of the Lord Jesus, who had told them, saying, "When ye shall see all these things know that He (the Son of Man) is nigh at the doors" — *εγγυς εστιν επι θυρας*, *engus estin epi thuras*. This nearness was His parousia, inappropriately rendered "coming" in the Common Version. They, and the gold, and silver, and precious stones, who continued steadfast in the faith, perceived it, and watched with intense solicitude for the end. For the apostles wrote to them, saying, "the end of all things hath approached: be ye therefore sober, and watch even to prayers;" "looking for and earnestly desiring the nearness of the day of God, through which, heavens being on fire shall be abolished, and elements burning, it is dissolved — *τηκεται*, *teketai*, that is, *the state*. The judgment that was to effect this was "the baptism of fire" foretold by John the Baptist, with which the Son of Man was to baptize, overwhelm, and consume, the unfruitful trees of that viperous generation—the "unquenchable fire with which He was to burn up the chaff," or ungodly men of Judah, who lived in pleasure and wantonness on the

land; and nourished their hearts for a day of slaughter. Those who remained faithful and true saw what was coming; for they were "mindful of the words before spoken by the holy prophets, and of the commandment of the apostles of the Lord and Saviour." They were therefore as rocks in the stormy sea; and not to be moved from their steadfastness in Christ, though the heavens were rolled up as a scroll, and the land became blood, and fire, and pillars of smoke. They knew that the Mosaic system must vanish in a loud tumult of war and desolation—"pass away with a great noise"—before the kingdom of God, in which dwelleth righteousness, could be established; for so long as that economy continued, there could be no Melchisedec High Priest in Israel reigning over the Twelve Tribes on His father David's throne; and consequently no inheritance for them as partakers of His joy. Hence, this being the position in which they were placed by their faith, Peter wrote to them, saying, "*seeing that ye look for such things*, be diligent that you may be found of Him in peace, without spot, and blameless. Ye, therefore, beloved, *seeing ye know these things before*, beware lest ye also, being led away by the deceit of the lawless, fall from your own steadfastness; but grow in grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and in the day of the age. Amen."

Such, then, were the signs of the Son of Man's coming, and invisible presence at and before the overthrow of the Mosaic system in Judea, and which for the sake of clearness, may be summarily presented as follows:

1. The appearance of many impostors claiming the Messiahship of Israel;
2. Wars, and rumors of wars; famines, pestilences, and earthquakes;
3. The appearance of many false prophets among the Christians;
4. Apostasy to a great extent in the churches of Judea;
5. The apostolic mission to Roman nations fully accomplished;
6. The state of things in Judea *fac-simile* of society in the days of Noah;
7. Jerusalem compassed with armies, or the abomination of desolation, spoken of in Dan. viii. ix.

8. Zion's sun and moon darkened; and her stars cast down to the ground, and stamped upon by the Roman horn of the goat, which thus establishes "the end."

In my next article upon signs in heaven, I shall speak upon the *ερχομενος*, *erchome-nos*, of Jesus, and the sign thereof, the great event of these "latter days."

EDITOR.

Jan. 16, 1855.

Analecta Epistolaria.

"WHAT OF THE ACTUAL?"

DEAR SIR,—Before you condemn the freedom evinced by one who has not the pleasure of being personally acquainted, in thus addressing you, please to hear me, and if after "examination had," I should still appear bold, you will, I feel assured, at least give me credit for some degree of candor and earnestness.

Permit me then, in the first place, to say that, though I have never seen you, I yet do know something of you through my late friend, W. M. Wilson, of Hamilton, whose obituary Mr. G. S. Scott, of Paris, recorded in the February No. of *The Herald*. Shortly after my first acquaintance with our deceased friend, being fond of novelty (or rather, I should say, convinced of the *unrealness* of the religion of the sects), he gave me a copy of your "Elpis Israel" to read. I cannot describe the feelings which I experienced in first hearing and reading of Immortal Soulism being brought into question; amazement, fear, bewilderment and perplexing doubts at once took hold of me. Since then I have been suffering all the disquietudes of the "transition state," notwithstanding the kindly attempts of friends Wilson and Scott to lead me into "the better way." I have often thought of writing to you fully and freely on these all-important subjects, thus hoping to be aided in my difficulties by the counsels of one who has groped his way out of the darkness of the ancient régime; but when I remembered how your time is occupied, it did scarce seem fair. You understand by experience what it is to *unlearn* and *undo* the training of a lifetime by piecemeal, and could but point me to the sacred books, and your interpretations thereon from time to time. Perceiving there allusion made in one of the back Nos. of *The Herald* to a pamphlet, in which you attempt to show that the error of Hymeneus lay in a belief

in this heresy, I shall feel obliged if you would forward me the Essay in question at your convenience, as also a copy of your little work, "The Wisdom of the Clergy proved to be Folly."

Could you favor some of your readers in a future No. with an article on "Prayer?" Your "Future" is magnificent, and it is truth that "the just shall live by faith;" but what of or for the Present—the Actual?

You have doubtless seen the "New Crusade," written by a Wesleyan minister, named Wilson, at Halifax, N. S., and published in New York. I am looking for a notice of it from you shortly, if indeed you deem it worthy of one; it is at best but a clumsy performance, and neophyte though I be, cannot but see its various inaccuracies, yet, as "something new" on this *now* popular question, it will command a sale. By the way, *en passant*, I must here confess, you have me only to praise or blame for setting a-going that edition of the "Coming Struggle" in this province, a year ago last September. I happened to have in my hands the No. of *The Herald* containing your amendments, &c., &c., to the English issue, and wishing it set right here, lent Mr. Macleod the copy, quite thoughtless of ulterior consequences in any at least but one point of view.

Need we ever expect to have the happiness of seeing you in Toronto? If at Rochester in the course of the ensuing summer, and time permitted, you would be sure of some *attentive* hearers in this city, priest-ridden though it be, and I should only be too happy to be favored with your society.

Wishing you continued health in your battle for the right, and total abnegation of self in defence of principle, I remain, dear sir, with sentiments of profound esteem, yours very respectfully,

JOHN COOMBE.

Toronto, C. W., March 18, 1855.

P. S.—Having a blank leaf, I must, even at the risk of being rude, trespass a little longer. I want, dear sir, to "halt no longer between two opinions." To be in doubt is to be in misery. Let me state a few of them. You state, or admit at least, that many important doctrines are taught in Scripture by implication or indirectly—in this light the following text does seem to me to carry great weight with it: "I knew a *man*, about fourteen years ago, whether *in* the body or *out* of the body, I cannot tell, caught up,

&c.”—evidently implying that the apostles believed the man preserved his conscious identity *out of* as well as *in* the body. Future punishment being at best terminable, how would monsters in iniquity—say a Nero or the late Czar—be adequately punished in forty or fifty years? Annihilation necessitates loss of consciousness, and to the carnal mind would be a mere negative of enjoyment; but even admitting the non-existence of a deathless essence called Soul, in universal man, might not that Being, with whom all things are possible, keep alive our mortal bodies in punishment (whether by fire or otherwise) without being consumed, as was done with the bush? I merely put this so, to show that Deity might or could punish, to the full extent of “orthodoxy,” without necessitating Immortal Soulism on the one hand, or limiting the extent of punishment on the other. The passage brought up to me by friend Scott, “that life and immortality are brought to light by the Gospel,” only says to me that the Gospel *revealed* or *disclosed* to the world what may have always existed as a fact; but I would not *dogmatize* on *abstract* passages, apart from their connection, however grammatical the interpretation, for on such premises the most opposing doctrines can be supported by Scripture. If mind be but the result of organism, how is it that its powers brighten and quicken, as they often doubtless do, prior to and even in the pangs of the approaching dissolution of *that* organism? But pardon what must seem to *you* this vacillation. I *know* you love an *earnest* man, and in this belief I have ventured thus far. J. C.

PRAYER.

“*It becometh always to pray, and not to faint,*” or despond. These are the words of Jesus, which he illustrated by the parable of the unfortunate widow in Luke, xviii. 1. And what is it that this exhortation indicates more particularly as the object of prayer? It is that God may avenge *his own elect*, who cry day and night unto him through many generations.

Those who have obeyed the gospel of the Kingdom can alone offer acceptable prayer to God through Jesus Christ; for all the clouds of perfume John saw ascending from the golden vials to the throne, were “*the prayers of saints.*” He saw no others; and could see none: for there is no fragrance in the exhalations of the disobedient. Prayer is a “*spiritual sacrifice acceptable to God through Jesus Christ;*” and such sacrifice can only be offered by true believers, who

have been introduced into Him by faith and the obedience it prescribes. Men have yet to learn that “*TO OBEY IS BETTER THAN SACRIFICE.*” Prayers, and alms giving, and praises, and breaking of bread, and morality of life (speaking in the dialect of men) are acceptable and delightful odors when offered by the saints; who are as “*golden vials*” in the temple of the Lord; but when they burn from the hearts of the disobedient, the stench of corruption mingles with their incense, and becomes abomination in the nostrils of Him whose precepts they disregard. “*The sacrifice of the unjustified is an abomination to the Lord; but the prayer of the just is his delight;*” and again, “*The Lord is far from the unjustified; but He heareth the prayer of the righteous;*” and “*the eyes of the Lord are upon the righteous and his ears are open to their prayers; but the face of the Lord is against them that do evil.*” These testimonies are sufficient to enable an ingenuous and candid inquirer to discern the scriptural and appropriate medium for the expression of the desires of the human heart in their tendency towards the throne of grace; and, in discerning this, rightly to appreciate the valueless character of the Popish and Protestant rhapsodies which desecrate the name. Prayer cannot reach the throne unless it proceed from “*a heart purified by faith working by love,*” and in which “*Christ dwells by faith.*” Such a heart is an obedient heart—a heart which has “*purified its soul in the obedience of the truth,*” *ἐν τῇ ὑπακοῇ τῆς ἀληθείας.* The prayer of such an one is incense before the throne, which arrives there as if ascending from Christ himself; because Christ dwells in them that have “*the faith of Jesus,*” and keep the commandments of God.”

“*We know that God hears not sinners;* but if any man be a worshipper of God, and DOETH HIS WILL, him He heareth.” Do they do the will of God, who, from whatever cause, do not obey the Gospel of the Kingdom which *Jesus* and the apostles preached? “*If judgment begin at the House of God,*” said Peter, who first preached it, *in the name of Jesus* as its king, “*What shall the end be of them who obey not the Gospel of God?*” It will be seen from these premises, that sinners are not simply criminals of flagrant delinquency; but all those *pious sentimentalists* also, who are upon such excellent terms with themselves, and who compose “*the churches*” of Popish and Protestant Christendom. *Pious sinners* who know not, believe not, obey not the gospel of God. What they call “*prayer*” is the sum total of their superstitions—vain repetitions and rhapsodies, which, if answered, would wrap the universe in flames, and turn “*the exceed-*

ing great and precious promises of God" into falsehood and vain deceit. No, no; He hears not sinners, be they devout or impious: His ears are not open to their prayers. In time of trouble "They cry; but there is none to save them; even unto Jehovah, but he answers them not." Christ dwells not in their hearts by faith of the things concerning the kingdom of God, and the name of Jesus." They believe not in that kingdom, and understand not His name; so that when they try to pray, their random and wordy outpourings call upon God to do things which would for ever exclude the kingdom from the covenanted land; and to grant them remission of sins upon principles which reduce the name of Jesus to a nullity. Acceptable prayer is *the expression of the desires of a heart purified by belief of the truth.* If this definition be received, it is to be hoped that the inquirer will not be afraid of the conclusions to which it leads. The reader may, perhaps, have observed in the distance on a clear summer's day, a white and fleecy cloud curling upwards through the crystal blue? That may represent the still small voice of honest-hearted sincerity and truth ascending from the saints to God. He has doubtless also noticed a dense yellowish November fog, impenetrable to the rays of the sun, and converting his angry face into scarlet fire. That bilious fog is "masses," "liturgies," Moslem howlings, "monthly concert," camp, and conventicle ravings, &c.,—called "prayer," by "them that know not God, and obey not the gospel of Jesus Christ;" and that angry-looking sun is Jehovah's indignation at the desecration of holy things by such a swinish and ungodly multitude.

Seeing, then, that it is only obedient believers of the truth, styled "the saints," whose prayers can find access to the throne with divine acceptance, the question arises, *what ought they more particularly to pray for?* This question is well answered by a writer on prophecy in 1795, who says, "As the establishment and glory of the kingdom of God should be our ardent hope, so our prayers, before all things, should be for this. Thus the first position in that pattern of prayer, which our Lord taught his disciples, is, '*Thy kingdom come; thy will be done on earth, as it is in heaven.*' Shall we pray for our daily bread? Shall we pray for the forgiveness of trespasses, and be fervent in prayer for what concerns our own particular interest, and shall we be unconcerned about the glory of God? Great and many are the promises which the Divine Father hath given to us, respecting His kingdom among men; respecting the universal dominion of His

Son: let us pray, then, that His kingdom may come; that the knowledge of the glory of the Lord may cover the earth as the waters cover the sea; with David, in his last prayer, let us pray, '*May the whole earth be filled with his glory. Amen and amen!*'

"It is also the duty of the Christian to pray for the overthrow of all the enemies of Christ, and for the removal of every thing which stands in opposition to His kingdom. As for our own particular enemies, we are enjoined to pray for them, and to bless them that curse us; but with respect to the incorrigible enemies of God, and of his congregation, though the Christian (in the absence of Jesus) is never to take vengeance into his own hands, yet he is taught to pray, 'Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melted before the fire, so let the wicked perish at the presence of God.' 'Let all thine enemies perish, O Lord, let all them be confounded that hate Zion:' and we are called upon to rejoice over the fall of antichristian persecutors who have shed the blood of the saints. Respecting the Harlot of Babylon, who is drunk with the blood of the witnesses of Jesus, and all her progeny who reject the dominion of his principles, it is the duty of the Lamb's followers to pray, *How long, O Lord, holy and true, dost thou not judge and avenge our blood? Let God avenge us upon them!*

"And whilst Christians exercise faith in the promise of their Master, and look for His coming, it is their duty to pray that the heirs of the kingdom may be duly stirred up to a true and genuine love, and to do the first works of the apostolic age. Truly it is now a day of small things. With all our boastings, how little of the piety that emanates from the truth! How little really christian morality! Yea, how little do professors in general know even of the first rudiments of our holy religion! Instead of the fear of God, they take up with superstition; instead of that spirit of love which the gospel makes so indispensable, there is little but grudging and ill-will among them; and their zeal is rather for forms and opinions of human invention, than for genuine godliness; or at best about mint, anise, and cummin, rather than about the weightier matters of the law, such as justice, mercy, and the faith. And this departure from primitive Christianity is a general defection. Without a change, then, what have we to expect but the fate of Judah; the fate of those scribes and Pharisees we every day condemn? The clouds have already begun to darken our hemi-

sphere; they roll towards us; they groan with the weight of vengeance which they bear.

"Amidst this general declension and corruption; this lamentable departure from the spirit and practice of Christianity, what duty is more incumbent on the true servant of God, or more in unison with his feelings, than to pray that God would grant that His truth might arise and stand upon her feet; and, in faithful laborers, go forth, and run to and fro increasing knowledge, that professors might become wise, and prepare themselves to meet the Lord, as a bride adorned for her husband? Certainly none.

"We add, that it is also our bounden duty, in prospect of the great and terrible day of the Lord's judgment on the nations, to pray for the country under whose institutions we find protection while laboring in the truth; that it may be preserved in the midst of those great and general calamities which are to clear the way for the kingdom of God. It is our duty to pray for the authorities of the state, that they may be overruled and guided in all their councils and proceedings for the good of the well-disposed, and the repression of the lawless and abominable, 'that we may lead quiet and peaceable lives, in all godliness and honesty.'

"But it is not only our duty to pray for the country of our sojourn to this end, but for the happiness of all nations; that the time may soon come when all the tribes of the earth shall remember, and turn unto the Lord; when, actuated and united by kindness and charity, they shall embrace each other as brethren, and we shall no more hear of *natural* enemies; of *religious* wars, nor of any other; but 'judgment shall dwell in the wilderness, and nothing but righteousness in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.' To many, such a state of felicity in this world, may appear only to be the reverie of a heated fancy; but, I would ask, why should it be thought so very chimerical as some suppose? It only needs that the great mass of mankind should be enlightened by the knowledge of the glory of the Lord, and their minds be possessed of its divine influence; that all government should be formed on the broad principles of divine justice and benevolence, and not as is now the case, on blind selfishness, and the criminal policy of statesmen and priests, who have created for themselves an interest distinct from that of the majority of mankind. Were men thus enlightened, and governments thus constituted, universal peace and happiness

would follow of course. And has God created all nations for his glory, and that he might have objects on which to exercise his infinite beneficence? Has he, in conformity to those hopes he has cherished from age to age, of a perfect recovery from the evils of the fall, sent forth His Son into the world to shed His blood for the remission of sins, and thus far forwarded the progress of the promised redemption? Has He raised Him from the dead, set Him at His own right hand, and promised to Him 'dominion and glory and a kingdom that all people, nations, and languages may serve Him?' And do innumerable promises glitter in the prophecies, which, to say the least, seem to encourage our hopes of those happy days on this now distracted earth, when 'nation shall not lift up sword against nation, nor learn war any more?' And do we believe that God is not only able to effect the necessary changes on the minds of men, and the necessary order of things in the nations; but that it is a work worthy of his infinite goodness? Why then should any who believe the Scriptures esteem this expectation of universal righteousness and harmony among men as ill-founded; or even the speedy accomplishment of the event as at all improbable?

"Christians! believe ye the Prophets? Yes, I know that ye believe. Search the Scriptures, then, for they assure us of a time when all shall know the Lord, and that the nations of the earth shall learn war no more; but disbanded armies shall beat their swords into plough-shares, and their spears into pruning-hooks, and as the subjects of one sovereign, the Prince of Peace on David's throne; as the children of one father, the Father of mercies; all men shall dwell together in love, and stain the earth no more with each other's blood, nor disturb His family with their broils. As Christians it is our duty to pray for this general felicity of all nations; and that all obstacles to this 'peace over the earth, and good will among men,' may be speedily and effectually removed.

"To conclude, our duty, in the prospect of the coming of the Lord, is to pray that *we* may be prepared; that our dispositions and practices may be brought to a holy conformity to the principles of the kingdom of Jesus Christ, which are 'righteousness and peace, and joy in the Holy Spirit;' that we may not be found among the lordly and the persecuting; that we may not be found among those that sleep, nor among the scoffers that say, *Where is the promise of his coming?* but among those that watch and pray always, and who shall be

accounted worthy to escape the judgment which shall fall upon the heads of the evil doers, and to stand before the Son of Man.

"O ye Christians, as ye call yourselves, how is it that ye watch and pray no more? that ye are no more concerned to glorify the Lord, and to be found of Him in peace? What is it that engages your attention and occupies your time? Jesus Christ has promised to come again, and to take to himself His kingdom. How is it that ye think no more about it; that ye pray no more for it? that ye watch the signs which He has given His servants with no more attention, nor over yourselves with no more godly jealousy? How is it that ye are no more concerned to be ready? Is this your faith in one of the most interesting truths which the word of God reveals? Surely, that day will come upon you at unawares!

"O ye, whose hearts are overcharged with surfeiting and drunkenness, who live in chambering and wantonness; and ye men of the earth whose hearts are overcharged with the cares of this life, and who would rather that the kingdom of God should never come than your ease be disturbed, or your carnal interest affected; ye, who are too busy about this world to think of that which is approaching; too much in love with the present state of things to sigh after the promised change; too earthly-minded to watch the signs of the times, or to realize the promises of Christ! He shall come at an hour that ye think not, and cut you asunder as cumberers of the ground! It is not long ere the trumpet will sound, and we must all stand before the Son of Man, and receive according to our works.

"O ye nations, ye nations, to meet with God prepare! He cometh in His power to rejudge the cause of the just whom ye have oppressed and slain. He will break His enemies with a rod of iron, and dash them in pieces as a potter's vessel. Then ye servants of God, ye afflicted followers of Christ, look up and lift up your heads, for your redemption draweth nigh."

Such are the words, with a few exceptions, of a Baptist preacher in England sixty years ago; who in writing on the prophets taught, that the Revolution of 1789 was the resurrection of the witnesses, and that Christ might be expected in 1864. His remarks on prayer are excellent, and worthy the attention of all who would worship God in spirit and in truth.

"OUT OF THE BODY."

"I KNEW a man fourteen years ago," says Paul, "suddenly enwrapped even to a third heaven. Whether," continues he, in parenthesis, "he were with a body, I know not; or without the body, I know not: God knows." Our worthy correspondent thinks that this "evidently implies that the apostle believed the man preserved his conscious identity *out of* as well as *in* the body." But this implication to my mind is not so evident as it seems to him. This may be accounted for from the fact, that he looks at Paul's ideas through the mere English words, while I contemplate them through other media. "A man *in* the body," and "a man *out of* the body"—these propositions *in* and *out of* lead him to suspect that a *disembodied man*, or ghost, caught up into heaven while his flesh and bones were lying entranced on earth in profound unconsciousness, was an idea enthroned in the apostolic mind of Paul. This physical transportation to heaven or paradise is also favored by the words "*caught up*;" as though the subject of them was a thing removed from earth to heaven. But such a notion is not justified by the context. Paul is not writing of a sort of Mohammedan journey to paradise—a journey of many thousand years performed in the tenth part of a night; a miraculous transportation from one place to another. It was not a transportation from place to place, but of mind *from one state to another*, the man himself remaining at his accustomed home. This is indicated by his saying, "I will come to visions and revelations of the Lord." He was speaking of these—things seen and heard. He was "*in the Spirit*," as John was in Patmos, who, though *in the Spirit*, and therefore *caught up*, or exalted, in mind, remained still in his island home. But of this, doubtless, for the time, he was as little cognizant as Paul. They were mentally enwrapped, or extatisized, in a twinkling of the eye, or by a sudden seizure of the Spirit of God. This is a real condition of brain, and may be produced by mere human power. It is called *extasy*. I have produced it several times, and know that the subject of it cannot tell whether he is on earth or in heaven, with body or without it. Paul and John's extasy, however, differed from this, in that theirs was produced by the Spirit, while my patient's was caused by my nervous energy seizing upon his. The Spirit remaining with Paul and John after the extasy had passed away, they retained the recollection of what they saw and heard; which is not the case with those extatisized by mere human power. The period of their extasy is a perfect blank, although their eyes are wide open, and their hearing is not gone.

The particles rendered *in* and *out of*, are not *εν εν* and *εκ εκ*; but *εν* and *εκτος*, *ektos*: *εν* has many meanings. So little cognizant was Paul of his personal relations at the time of the visions and revelations, that he did not know whether the man he speaks of was bodily transported to a third heaven; or whether a third heaven, without the bodily removal, was brought in vision to, or outside of him. His ignorance upon this point is expressed by *εν*, *with*, and *εκτος*, *without*, in the sense of *outside*, in connection with the verb and noun. It is certain that neither bodily nor as a ghost could the man have gone to paradise; for the *third-heaven* paradise has no existence, and can have none till the *second-heaven* paradise shall have passed away; and that has not yet appeared, nor will it until the Lord shall come in power and great glory.

PUNISHMENT OF MONSTERS IN INIQUITY.

THERE is no scriptural ground to expect the resurrection of modern Czars and ancient Gentile "monsters of iniquity," to be judged of according to their works. The song which Judah sings at her restoration to national glory and independence, settles this matter at least to my satisfaction: "O Jehovah our God," says she, "lords beside thee have had dominion over us; but by thee only will we make mention of thy name. Dead, they shall not live; deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—*Isaiah* xxvi. 14. And elsewhere it is said, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." The ground of condemnation to a resurrection unto judgment, is the *wilful rejection of divine truth duly attested, and knowing it to be true*. "This is the condemnation," said the Lord, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." And in another place, he said to the Pharisees, "If ye were blind, ye should have no sin;" that is, for which ye should have to account: as appears from another saying concerning them, namely, "If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin. If I had not done among them the works which none other man did, they had not had sin." The sin on account of which condemnation rests upon the Pharisees, was the disallowing the claims of Jesus to be the Seed promised to Abraham and David; and the not believing the message he

brought of peace to Israel, through the re-establishment of the throne of David and his occupancy thereof; although these great matters were duly attested as Jehovah's truth by the most wonderful of works. The case, however, of the sin-powers of the Gentile world is different. They are shut out from the temple and altar, not being worshippers there. They are the occupants of the unmeasured court of the Gentiles, and worshippers of the Dragon, the Beast, and his Image. They are in the state supposed by Jesus when he said, "If ye were blind, ye should have no sin." They are born in sin, and into the kingdom of sin, which is full of darkness so intense, that it cannot be dispelled by the testimony for Jesus, however eloquently and logically displayed. The czars, emperors, kings, popes, priests and presidents, who now occupy the thrones of the Sin-Powers, did not create that darkness; but the darkness and cruelty of a former age have created them; and they, in their stupidity, selfishness and folly, blindly perpetuate or conserve what appears to them best for "the swinish multitude," and most conducive to their own honor and glory. God permits this state of things to exist; not that he approves the men, their principles or their measures; but because that the forces he brings, and is preparing to bring to bear upon them on the ripening of their iniquity, will develop his benevolent intentions towards the human family of a future age. "The late czar," like Nebuchadnezzar and Czars of old, was a servant of God in a civil and military, though not in a christian, sense. He, as well as Louis Napoleon, was necessary to the development of "the Great Eastern Question," which is destined to bring about the removal of the Ottoman out of the way, preparatory to the *avenging of the holy*, and consequent establishment of the kingdom of God. As a man, he was quite "respectable;" and certainly more noble-minded, virtuous and amiable a tyrant, than the little Napoleon, who got the start of all the world while it was asleep; robbing France of her liberty, binding her in chains, and cutting the throats of the Italians in the service of the Inquisition and the Pope! This is the adventurer with whom English "respectability" boasts a *cordial understanding*! Its holy indignation is thundering against the czar, whose iniquity could not (to use our worthy correspondent's words without intending him any disrespect) "be adequately punished in forty or fifty years;" while Napoleon, "so clever," as Lord Palmerston regards him, is worshipped by the official mind as a god most worthy of their praise! I would rather class Nero with Napoleon and Francis

Joseph than with the late czar. Bad, however, is the best of them; but, though cruel in their tender mercies, they are not greater sinners than those who, while they have no mind or ability for their particular crimes, condemn them to the hottest torments, they themselves practising in secret iniquities that would have sunk Sodom in the abyss. The fact is, the existing generations of the peoples are corrupt and wicked in the extreme; and though their rulers are accomplished villains, the saying is verified, "Like priest like people," and they become a mutual scourge. Why seek in eternity or a provisional immortality of nature, for the punishment of Satan, because he has thrown his kingdom into a tumult, or has slain thousands of his own worshippers in the field? God does not punish Satan for destroying Satan; but only for his making war and prevailing against the saints. The nations are given up to Satan until their times be fulfilled; and then Jesus will come with power, and punish Satan and his people with pestilence and famine, "snares, fire and brimstone, and a burning tempest which are the portion of their cup." Annihilation of their worthless being is the mercy that tempers judgment. God is just, but not vindictive. Who but a savage would wish the miserable wretches who have torn each other to pieces for a shilling a day at the command of the pious John Russell, the peace-loving Aberdeen, and Napoleon the Clever, in defence of the pagan Turk and their own selfishness, and of the champion of Russian holiness—who would wish an immortality of nature that these blind untutored creatures should be punished for their fornication, their murders, their thefts, their drunkenness, their blasphemies, and other crimes against God and man, with an eternity of fire? That vindictive savage is orthodoxy; not the merciful Creator, who expelled man from the Eden paradise, that he might not eat of the Tree of Lives therein, as he had of the Tree of Knowledge, and so become deathless. He, doubtless, could give resurrected sinners a corporeal constitution that should endure as long as he pleased, and torment it with awful sufferings before he permitted it to succumb. But the question is not of God's ability to do; but has he testified that he will do it? We answer confidently that he has testified the very opposite: the times of helpless ignorance he winks at, being no taskmaster, austere and hard, reaping where he hath not sown, and gathering where he hath not strown. He proclaims his law, makes it clear, and rewards and punishes those he places under it, not arbitrarily, but according to the law. "He that sows to

the flesh," saith he to his sons and daughters, "shall of the flesh reap corruption in due," or appointed, "season." But to the blind, who never had the way of understanding, and to whom he never gave light to enable them to find it, he saith, "They shall remain in the congregation of the dead."

Life and Incorruptibility *through the name of Jesus does not yet exist as a fact*, and therefore cannot have always so existed. There is no testimony extant that a single Jew or Gentile confessor of the name of Jesus ever rose from the dead to life and incorruptibility by virtue of that confession. Jesus, in leading death captive in his own person, practically revealed how the life and incorruptibility he preached were to be attained; and his doctrine taught the principles that would entitle to it. All this was peculiar to the gospel of the kingdom he proclaimed; a mystery impenetrable to the philosophic scrutiny of all who had preceded him. What a pest is the Egyptian conceit of the hereditary immortality of universal man! How it mars the wisdom of God in a mystery, and perverts the vision of unhappy mortals, who would otherwise come to behold it in all its beauty and heaven-descended divinity!

Brightening powers in the article of death.—Doth the flaring up of an expiring wick indicate that combustion is not the result of chemical action? And why not? In some cases, the brain is the last organ but one to die. In this event, all the energy of the expiring man is concentrated on the heart and brain, and increased action is the temporary result. The cerebral manifestations become exalted, and the ordinary thinking of the brain is brightened, and its folly, or wisdom, if it had any, finds a more brilliant expression than when its vitality was more generally diffused. This seems to me the physiology of the matter, in which I can discern no evidence at all of a spark of immortality peculiar to the animal man. His candle goes out, and in departing he flares up in the socket, and is gone.

INQUIRY FROM SCOTLAND.

DEAR BROTHER THOMAS,—Believing you to be fully competent to a critical exposition of the word, you would much oblige me by explaining John xvii. 5, and chap. i. 1—5; as some of the brethren here seem to think that Christ had no existence previous to his birth; that the world was created for him; and that Abraham saw his day through faith.

FROM A READER OF THE HERALD.
Scotland, Feb. 28, 1855.

PRE-EXISTENCE OF CHRIST.

It is written in the word, "Happy is the man that findeth Wisdom, and the man that getteth understanding. Jehovah by wisdom founded the earth ; by understanding he established the heavens. Unto you, O men," saith Wisdom, "I call ; and my voice is to the sons of man. I, Wisdom, dwell with sagacity. I am understanding ; I have strength. Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth. Before the mountains were settled, before the hills was I brought forth ; while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world. When he prepared the heavens, I was there : when he set a compass on the face of the depth ; 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 by him, as one brought up by him ; and I was daily his delight, rejoicing always before him ; rejoicing in the habitable part of his earth : and my delights are with the sons of men."

Here was the offspring of Jehovah, of whom it is said : "She is more precious than rubies. Length of days is in her right hand ; in her left hand, riches and honor : a tree of life to them that lay hold upon her : and happy is every one that retaineth her."

Here is an existence previous to the existence of the earth and all that it contains. "By me," says Wisdom, "Jehovah formed the earth." "I am understanding ;" and "by understanding he established the heavens." As a comment upon this, it may be remarked that in Job it is written : "By his Spirit he garnished the heavens ;" or in the words of David, "By the WORD of Jehovah were the heavens made ; and all the host of them by the Spirit of his mouth." For he spake, and it was done ; he commanded, and it stood fast. From these premises, then, it is evident that *Wisdom*, the *Word*, and the *Spirit*, are but different terms, expressive of the same thing ; so that the phrases, "*the Spirit of Wisdom*," and "*the Spirit of Counsel and of Might*," are combinations expressive of the relations of the Spirit in certain cases.

The apostle John, in speaking of this, saith, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with

God. All things were made by him ; and without him was made not any thing which exists. In him was life, and the life was the light of men." This appears to me to be a very intelligible account of the matter. The Word, Wisdom, Spirit, God, all one and the same ; for He, being the fountain and origin, is as the emanation from himself.

Now, this Spirit, Word, or Spirit of Wisdom, Peter styles "*the Spirit of Christ*," which was in the prophets ; or in the words of Nehemiah, who saith to Jehovah concerning Israel, "Thou gavest also *thy good Spirit* to instruct them ;" "many years didst thou forbear them, and testifiedst against them by *thy Spirit in thy prophets*." But why was the good spirit of Jehovah in the prophets styled by Peter the Spirit of Christ ? Because it was the same spirit that dwelt in Noah, Moses, and the prophets ; that afterwards dwelt in Jesus without measure, and so constituted him preëminently the Anointed One, or Christ.

Now, of this anointing it is said in the prophets concerning "the man whose name is the Branch :"—"The Spirit of Jehovah shall rest upon him ; the Spirit of Wisdom and understanding, the Spirit of Counsel and of Might, the Spirit of Knowledge and of the fear of Jehovah ; and shall make him of quick understanding in the fear of Jehovah." This was one spirit, not many ; and styled in the New Testament, "the *Eternal Spirit* through whom Jesus offered himself without fault to God."

"The Spirit of Jehovah," said David, "spake by me, and his word was in my tongue." Let us hear, then, what the Eternal Spirit saith by David in the fortieth Psalm : "Sacrifice and offering thou didst not desire ; זִבְחִים כְּרִירִים לִי, *aznaim khārithā lî*, ears hast thou carved for me : burnt-offering and sin-offering thou hast not required. Then I said, Lo ! I come : it is written of me in the volume of the book, Thy will, O my God, I delight to do ; yea, thy law is within my heart. I have preached righteousness in the great congregation : lo, I have not refrained my lips, O Jehovah, thou knowest." Thus spake the Eternal Spirit of Wisdom, who was brought forth before the earth had being, and who was from the beginning by Jehovah, as one brought up with him. Did not Jehovah, then, sustain the relation of a Father to the Spirit ; called "*eternal*," because, previous to the beginning, it was in him, concentrated and condensed in his Divine Substance, not having then as yet irradiated, or been brought forth therefrom ? Yea, the Spirit

of Wisdom is the Son or Offspring of God, "by whom all things were created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist."

Again, the Spirit of Wisdom saith by David concerning the ears carved of the Father for him, "עצמתי, *atzmi*. My body was not hid from thee which was formed in secret, and diversified in the lower parts of the earth. Thine eyes did see my embryo, גלמתי, *gālmī*; and all of them upon thy books were written in what days they should be fashioned, when not one of them existed."

These testimonies show that in a time appointed, the Eternal Spirit of Wisdom would connect itself with a *body that would be formed in embryo*, as other human bodies are; and that *there was a time in relation to this body when not one of its members existed*; for the decree of their future manifestation at a predetermined date was recorded, saith the Spirit, "when there was not one of them" — וְלֹא אֶחָד בָּהֶם *wəlo' echād bāhem*. The last quotation from the Spirit concerning the body it intended to shine through, is very remarkable. He speaks of its first being formed in secret; that is, in embryo: and then of its being *embroidered* or *diversified*, רֻקְמָתִי, *rukkamti*, "in the lower parts of the earth;" that is, in the grave. Is it not reasonable to conclude that the Spirit of Wisdom would contemplate this body with great interest and affection even before it had a being, styling it "my soul," "my darling," and affirming wonderful things concerning it, which, before its creation, could be declared only of himself? It is; hence, when he foresees it encompassed by dogs, he saith to Jehovah, "Deliver my soul from the sword; my darling from the power of the dog!" And when he foresees the body embroidered with glory derived from its eternal union with himself, he calls it by his own Father's name, "the Lord of hosts," and says, "the God of the whole earth shall he be called."

Jehovah styles this body he promised to prepare for the Spirit of Wisdom, a *precious stone*; and said, "I will engrave the graving thereof." In other words, He would not permit the Spirit of Christ to manifest Him through an ordinary human body—ordinary, in its origin, as being born of blood, or of the will of the flesh, or of the will of man. He had told Abraham and David that the

body should be taken from their race and nature; but that when the days for its being fashioned should arrive, He would engrave, dig, or carve it out himself; so that it should be to Him a Son—Son to David according to its nature; Son to Jehovah, as having formed it by his Spirit.

This, however, was not to be all. It was to be embellished as well as engraved. The engraving was to be in the fashioning of the fœtus in utero; but the *diversifying* of the body was to take place in the grave. When it entered this, styled "the lower parts of the earth," it was as a victim sorely infected with disease; but, before its departure thence, the disease was to be cured, and the body made perfectly sound, and incorruptible. Hence, it was made different, or diversified, from its original constitution; and became thenceforth an appropriate medium for the eternal manifestation of the Spirit of Wisdom, "whose delights are with the sons of men."

Now, if these things be duly comprehended, the prophetic testimony concerning the body to be prepared for the Spirit in the days appointed, will not be difficult of comprehension. The testimony has relation *first*, to the body before its diversification in the grave; and *second*, after that operation has been perfected. These divisions must not be confounded; for the things they treat of are as diverse as corruption and incorruptibility—blood-flesh and body in eternal union with the Spirit.

Of his future body before its diversification, the Spirit of Wisdom saith, "There is no soundness in my flesh because of thine anger; nor rest in my bones because of my sins. For mine iniquities are gone over my head; as a heavy burden they are too heavy for me. My wounds stink, and are corrupt because of my sin. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh." "Behold, I was shapen in iniquity; and in sin did my mother conceive me." "Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name." The reason why the Spirit speaks thus of its body, is, because it was to be a *Sin-Body* before it should be diversified, or made different. Being fashioned out of Abraham's nature, it could be no other; for that nature being human nature, "in iniquity," "sin," "without soundness," "corrupt because of sin," "loins filled with a loathsome disease," are expressions which define its quality.

Hence, in the New Testament, it is styled, "sinful flesh," or flesh full of sin; and sometimes simply "*sin*." If it be asked, why the body was to be of this quality first? The answer is, Because sin was to be condemned in the *flesh* of a sinless character; which would have been impossible, if there had been, in the physical sense, no sin there. Thus, by preparing a *sin-body*, or a body made of sinful flesh, for the Spirit of Wisdom, He laid upon that Spirit "*the iniquity of us all*;" and when the time came to make it "*an offering for sin*," it was "offered through the Eternal Spirit;" and thus, in the Spirit's own body our sins were borne upon the tree.

But of all bodies woman-born, which was the body fashioned for the Spirit? This question could be answered only by Him "who engraved the graving thereof" in secret. All who profess to believe the New Testament confess that the body born of Mary was the Sin Covering, or Vail, for the Spirit, to be rent in due time. "*And the Word*," says John, "*became flesh*;" not, however, *in utero*, but some thirty years afterwards, when the Spirit of Wisdom descended from the Father in the form of a Dove, and filled the son of Mary with understanding, counsel, and might, knowledge and the fear of Jehovah: and then, when the Eternal Spirit united himself to the body prepared of the Father, a voice from the excellent glory said, "This is my beloved Son, with whom I am well pleased!"

After this union was effected between the Eternal Spirit and the nature of Abraham, "the Life which was the light of men shone in to the darkness;" and the Galileans who sat therein, saw the greatness of it; and as one of them says, "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth;" but generally speaking, "the darkness comprehended it not;" for it was "the region and shadow of death" in which it blazed. Behold then the Lamp ordained for David! "The true light which enlighteneth every man coming into the state. He was in the state, and the state was made by him, and the state knew him not. He came into his own land, and his own people did not receive him: but as many as received him, to them gave he power to become children of God, to them believing into his name;" *whose faith leads them into his name*; who were born, not of blood, nor of the will of flesh, nor of the will of man, but of God.

The Eternal Spirit walked, and taught, and accomplished mighty works in this body

for three years and a half. When in the temple he said to the Jews, "Destroy this temple," alluding to his body, "and in three days I will raise it up." On another occasion, "I am the living bread which came down from heaven: if any man eat of this bread he shall live in the age: and the bread that I will give is my flesh, which I will give for the life of the world." And again, "I speak that which I have seen with my Father. I proceeded forth and came from God; neither came I of myself, but he sent me. Abraham rejoiced to see my day; and he saw it, and was glad." By this the Jews understood him to say that he had seen Abraham, which greatly surprised them: but he astonished them still more by saying, "Before Abraham was born I am."

In another place the Spirit continues, "he that hath seen me hath seen the Father, who dwells in me, and doeth the works. Believe me, that I am in the Father, and the Father in me. Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." After all this, can there be any doubt in our correspondent's mind as to the meaning of the Spirit of Wisdom, when he addresses the Father through the body in which he walked, saying, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was?"

The body of Jesus had no existence before its formation in Mary; but the Spirit of Christ which forsook it on the cross a short space before the Vail of the temple was rent in twain, was "brought forth" from everlasting "or ever the earth was." "It was with God, and was God;" and was revealed to Moses as Jehovah, or *I shall be*; because he would meet him again in an Abrahamic Veil upon the Mount of Transfiguration; and hereafter in glory upon his Davidian throne.

THE POWER OF THE TRUTH ILLUSTRATED.

DEAR SIR,—I have for some time past had a desire to return my grateful acknowledgments to you for the invaluable services rendered me through the medium of "*Elpis Israel*," and the "*Herald*;" but have been prevented, from a fear that by doing so I might add another to your already accumulated list of troubles.

For, certainly, the very conspicuous and responsible position which you occupy as a

public man, must, of necessity, surround you with more than an ordinary degree of the duties of an editor.

But when I assure you that an unbounded confidence in the correctness of your interpretations of the teachings of Prophets and Apostles, in reference to the Kingdom of Jesus Christ, and the age to come, as well as the general teachings of the Scriptures (so far as I understand them), is my apology for thus obtruding myself upon you, I hope to be excused.

Believing, at the same time, that it will be some gratification to you to know that your efforts in behalf of the truth are crowned with success, even with one of my humble pretensions; as our Lord and Master preached the Gospel to the poor,

It is a common feeling or propensity of the human mind, to be more or less attached to the party, sect, or organization to which one belongs, independently of the principles which characterize them. But I have endeavored, as far as possible, to divest myself of the feelings, and not allow any undue influence of the kind to close my eyes to the truth. Having adopted in my early life that good old maxim, "prove all things, and hold fast that which is good," I determined to give your teachings of the Scriptures a candid investigation, Bible in hand—and to be honest, I must say that the result has astonished me: for the impressions which had been made on my mind by the representations of others, in reference to your position, were by no means favorable. You may therefore conclude, that an entire change in my views and understanding of the "Word of Truth," has not been the result of any predilection towards you or your teachings, but an ardent love of the truth. I have for years past endeavored to serve God without ostentation or hypocrisy—having His glory and the salvation of my own soul in view. But I regret very much that the veil of thick darkness thrown around the *Bible*, by Gentile philosophy, has obscured the light which was intended by our Creator to shine upon and make plain the "way" to immortality—has so obscured my spiritual vision, as to prevent me from seeing my way plainly. But, thanks be to God, the veil is rent asunder, and the light of the glorious Gospel now shines with life-giving energy into my mind and soul.

The fear of the Lord, a love of truth, prudence, and a becoming respect for the opinions of others—as well as a sense of justice to myself—have induced me to weigh the

matter seriously and prayerfully before coming to a conclusion, in reference to your position: for to believe, with me, is to act; knowing, at the same time, that to stand with you in defence of the truth, is to incur the hatred of the world, and a loss of the fat things bestowed on the worshippers of Mammon. But in imitation of Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," I am willing to lay aside every consideration of worldly interest or comfort, and take up the cross and follow Christ, through evil as well as good report.

In conclusion, allow me to subscribe myself, very truly, your friend in the "Hope of Israel."

JOHN W. PEARCE.

Cheneyville, Louisiana,

March 6, 1855.

For the information of the reader, to whom we have the pleasure of introducing our correspondent, as a new acquisition to the "*common faith*," styled by Paul the "*One Faith*," we quote from a letter recently received from a friend of his at Cheneyville: "Mr. J. W. Pearce, who was bishop of the Campbellites a few years ago, has quit them, and declared his faith in your expositions of the Prophets." May the conversions of our old friends from darkness to light increase abundantly.

EDITOR.

ADVANCING.

DEAR BROTHER,—I am the more assured of the ground you occupy being the true one, the more I examine the subjects treated of; and as I have remarked before, if others had read your writings and brother Campbell's, as I have done, for the purpose of being benefited, they might have derived much from both. Having long read your paper and his, I have been greatly benefited by them; but at present, I believe, I receive greatly more benefit from yours than from his. The *Herald of the Kingdom* is certainly in advance of the *Millennial Harbinger*, whose fondly-cherished views will, many of them, be found to be among the things that were, but shall hardly be hereafter.

There is less of religious life here than I have ever witnessed. Nothing doing by any of the parties in the field. With best wishes for your usefulness, prosperity, and happiness, I remain,

Yours in the Truth,
M. W. WEBBER.

Shelby, Tenn., March 19, 1855.

As a pioneer in the forest, Mr. Campbell's writings have been doubtless beneficial. For a time, he valiantly attacked the clergy and their traditions, and enabled many to emancipate themselves from the thrall and prostration of intellect they impose. Had he and his co-laborers known the truth, they might at this crisis have placed many upon the rock; but this not being the case, they delivered them, indeed, from the pirates, but sent them adrift in a cockle-boat. If the scriptural end of religious effort were merely to revolutionize the present, without regard to the coming world, Mr. Campbell and his associates may be said to have performed a useful work. But this is not the end. The true end is to *prepare men for the kingdom of God*; and this their ability does not reach. Viewed, therefore, in the light of this end, their work is useless; and as they combine to misrepresent, oppose, and suppress "the Gospel of the Kingdom," their labors are positively injurious. But they will go on to the end, an election only withdrawing from their communion. They can hardly make the world worse than it is; and may prove a benefit as a means, by their opposition, of manifesting the approved.

EDITOR.

Impostures Modified by Truth and Judgment Promotive of the Purposes of God.

"All things work together unto good for them who love God, for them being called for a purpose."

THE following notice appeared in the *Stanford Mercury* published in *Lincolnshire, England*. The interest which directs it, I think, is Unitarian, which, of all the sects in that country, is considered the most "*liberal*," because, in the opinion of "orthodoxy," the most infidel. I republish it here, after having lost sight of it several years, because of the table it contains, and of the principle expressed in the above title which is alluded to in it, and illustrated in the reply it called forth. The chronology upon which the divisions of the table rest is that formed by my own examination of the Bible; and by which I have been enabled to discover some very important omissions and errors in the chronologies extant. But, to the notice, which reads as follows:—

"The lectures of Dr. Thomas, the first of which was noticed in our last paper, have been continued on two or three occasions since; and it is said that a room has been taken for a twelvemonth, where the peculiar views of Mr. Thomas, whom some style "a Latter-day Saint," are to be preached regu-

larly. Some of the remarks of this eccentric teacher have provoked a little acerbity amongst the different denominations in Lincoln; and several in retaliation say he has taken the modes of calculation propounded by the learned author of the *Rise and Fall of Papacy* for the computation of scriptural years, and squared his own notions to these computations. The scriptures frequently put days for years; and Whiston in his *Theory of the Earth* conjectured that the reason was that before the fall there was no diurnal rotation of the earth, and no days of twenty-four hours, but only an annual rotation. Mr. Thomas propounds what he designates a *Mediatorial Week*, and thus divides it:—

From Creation to Deluge	1656
Deluge to Confirmation of Covenant with Abraham	377
From Confirmation to Exodus from Egypt	430
From the Exode to the Birth of Christ	1627
Birth of Jesus to Fall of existing Thrones and his Advent	1868
From the Advent to Complete Restoration of the Jewish State	42
Restoration of David's Kingdom to the End of the Future Age	1000
	<hr/> 7000

He says, because human religions and human governments are usurpations and rebellions against the divine laws, they are doomed one and all to irretrievable and eternal overthrow, and that "God designs to found an empire, and subsequently to renovate the globe, the inheritors of which shall attain to all imperial honors and dignities, be righteous, and immortally possess the earth when freed from every curse, on the principle of believing his promises, and voluntarily obeying his laws even unto loss of goods, liberty, and life." Strangely inconsistent with the notion of the existing systems of Christianity being vicious superstitutions, and that imposture is the aggregate of State Christianities, he says in another place, that "The system of the world is but the aggregate of means through which God purposes to accomplish *two grand developments*—the one proximate, the other ultimate. The creation of the six days, and the peopling of the earth with nations of mortal men, is the mere aggregation of the raw material for a great, glorious, and magnificent display of wonders upon the earth. These materials have been shaped by the modifying influence of truth and judgment into the ecclesiastical and political associations which demoralize and oppress the

world. God, as a wise master-builder, did not lay the foundation of the earth as it is, without a fixed and determinate plan, and a certain and well-defined purpose. *Prophecy* reveals the intended plan, and *history* its execution." Institutions at one and the same time impostures, and shaped by truth and judgment, present contradictions which those must reconcile who can. Then supposing the fixed plan of the Almighty, how agrees with it the following :—"The present system of the world is based upon sin, a principle of deterioration which pervades the body politic in every part. Had the world been left to itself, it would have reduced itself to universal barbarism, such as we see in the wild Indian of the West, or the Cannibals of the Carribean Sea. It is to the love of God, to his periodic intervention in human affairs, that mankind are indebted for the mitigated barbarism, called civilization, which they enjoy in certain sections of the globe." Then, "if the ultimate development of Jehovah from the crude materials of the mediatorial week is the consummation of the whole," it would seem the machinery of these corrupt systems of religion and policy are the means through which a happier state of things is to be worked out, probably superseding their necessity; but how it can consist with this purpose and power innate in them, that they are usurpations and rebellions, we cannot see. However, every person has a right to preach what he pleases as his interpretation of Divine truth; and it is a mark of the good sense of the day that he is listened to, and not repulsed by brute force. Fifty years ago, the humble disciples of John Wesley were buffeted and scorned in Lincoln, and Aldermen of the old corporation used to give boys money to put sparrows into their meeting-houses to flap out the lights!"

REPLY.

TO THE EDITOR OF THE MERCURY.

SIR :—Allow me to correct, through the medium of your paper, a report which I find by your last is in circulation concerning me. You say that some style me a "Latter-day Saint." This is done, I apprehend, for effect. The Latter-day Saints are Mormons, with whom I have as much sympathy or religious fellowship as with Mahomedans, or State Religions, Papal, Protestant, or Pagan. The scriptures divide mankind into *saints* and *sinners*. Having believed the gospel as I find it set forth in the bible, but which I do not

hear preached from the pulpits, and having also obeyed it, I claim to belong to the "saints" of whom we read in the epistles of the New Testament, and in the Prophets. These are the *Early Day Saints*; the only saints with whom I am willing to be identified. I read nothing about "Latter-day Saints" in the word of God; in short, I have no faith in any "saints" that acknowledge uninspired human authority in matters of religion, be it state, conference, board, association, or otherwise. And as to Latter-day Saints, or Mormons, we are too well acquainted with their abominations in America to be inveigled into an approval of so gross an imposition.

As to the "modes of calculation" set forth in my lectures, their merit or demerit must be attributed to myself alone. If by the "learned author of the Rise and Fall of Papacy" is meant Fleming, I beg leave to say, that I never saw the book till my last visit to Nottingham. Fleming is a mere spiritualist and guesser, and utterly destitute of demonstration. His interpretations may suit State-Church or Political Dissenterist theories; but no man, I suppose, who has paid an ordinary attention to prophecy and history can possibly be misled by them.

You think me "strangely inconsistent" in averring that State Christianities, &c., are the aggregate of a vicious apostasy from the Christianity of the Apostolic Age, and at the same time affirming that God works through them to the accomplishment of his purposes. But I think my "inconsistency" will disappear from your mind if you appreciate the facts of history in the case. For example, during the Heptarchy this island was overspread with a veil of Pagan darkness, which, you will admit, was a vicious superstition: another superstition superseded this, when the Anglo-Saxons became Romanists, A.D. 604. Here were two State abominations, which if left either of them to their natural operation, would have reduced Albion to New Zealandism, or to what you see in Spain or the Papal parts of Ireland. But the crude materials of these two superstitions have been "*shaped by the modifying influence of truth and judgment*" into the ecclesiastical and political associations which demoralize and oppress England." History shows us how this has been effected; and the "groans of the Britons" ascending to heaven from every corner of this priest-ridden and down-trodden, but fine and intellectual land, fully demonstrate the oppressiveness of things as they are, political and ecclesiastical. By the art of printing, the revival of learning, the circulation and advocacy of the truth of scripture, and the Cromwellian castigation of regal and priestly craft,

&c., God has so far shaped and modified the impostures of past ages, as to make things what they are, as compared with what they were in the days of Henry VIII. to Charles II., the "most religious" and pious heads and defenders of State-Churchism!! But though God has thus modified and shaped them by the *external force* of truth and judgment brought to bear upon them through human agency, he does not therefore approve them. For the sake of suffering humanity and the carrying out of his own ulterior purposes, he had diminished their power for evil, but they still continue as impotent for peace, righteousness, and liberty (I use these terms in the scripture sense), as the unmodified impostures out of which they arose. Thus you may see that "institutions" may be "at one and the same time impostures, and yet shaped by truth and judgment;" and when so shaped, still be demoralizing and oppressive. Contemplate the State religions and religious sects of these islands; do you find the morality practised and sanctioned by them such morality as the grace of God inculcates? Do you find true liberty reign among any of them? Do they "deny themselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and the Saviour Jesus Christ, who gave himself for us that he might redeem us from *all* iniquity, and purify unto himself a peculiar people, zealous of good works?" Titus ii. 11-14. Is this the morality of the world's religions? Who will venture to affirm it? Yet anything short of it is "earthly, sensual, devilish," in the sight of God.

Yes, "the machinery of these corrupt systems of religion and policy are the means through which a happier state of things is to be worked out." In this you are perfectly correct. "The wicked are the sword of the Lord;" and when there is bloody and destructive work to be done upon the oppressors of mankind and their institutions, God makes use of wicked men to uproot the evil of the world. This is the philosophy of the things elaborating before your eyes in all surrounding nations: be then not high-minded, but fear, for God's controversy with England also is near, even at the door.

With all due respect, I remain yours,

JOHN THOMAS.

Lincoln, Sept. 2, 1848.

P.S.—The insertion of this in your paper will be an act of justice, which, I am informed, your known liberality and gentlemanly feeling will not permit you to refuse. A clear stage and no favor, but that to which all men are equally entitled, is all I ask at

the hands of any man. This I think you will in nowise refuse to grant.

Romish Matters.

The Queen of Heaven and St. Patrick.

It has long been the prevailing policy to dissemble the irreconcilable animosity existing throughout Europe between the Protestants and Papists, and so long as established governments were able to prevent any great progress among the people the accomplishment of this purpose was easy. But now at length the discovery has been made that the Pope and his filthy superstitions stand directly in the way of all social improvement. Both, therefore, must be got rid of, or the nations of Christendom will never become either free or prosperous. In Italy the Vatican is universally felt to be synonymous with darkness, and men prefer throwing off their allegiance to all religion, or at least, to all churches, rather than vegetate in that disgraceful slavery to which men are inevitably condemned wherever Catholicism is in the ascendant.

If we turn to Ireland we find the same degradation of the human species as in Italy. The superstition of the majority would disgrace a multitude of chimpanzees. In the middle of the nineteenth century, with the light of civilization blazing around, we have a priest named CULLEN, calling himself Archbishop of Armagh, prating of some effect to be produced here on earth through the instrumentality of the "Queen of Heaven and Saint PATRICK!" What more monstrously insane could have been uttered in the most gloomy period of the dark ages? We know, of course, who is meant by the Queen of Heaven, but what bogtrotter was Saint PATRICK? Who canonized him? And suppose him to have been there sainted, what, in the name of Mohammed or Mahadeva, has his saintship to do in the quarrel between civilization and popish superstition in Ireland? Wherever the Italian superstition prevails, it dwarfs and perverts the species, so as to throw it almost beyond the pale of humanity. 'Priests in the kingdom of Naples devote themselves occasionally to the murdering of political refugees, for which BOMBA gives them pensions and poor M'FARLANE loads them with panegyrics. His Majesty of the Two Sicilies, with whose atrocities our readers are familiar, is comforted and encouraged to persevere in his resources by the lousy friars of Rome, who are crawled over in their cells by vermin, and who, when they crawl out of them, ap-

pear in the same light to the rest of the world.

At Rome itself numbers of the clerical order on whom a few rays of light had accidentally fallen, became ashamed of the asinine superstition of their ancestors, and joined the laity in demanding reform, civil and ecclesiastical. These honest men are now plunged in dungeons, while bulls and rescripts, excommunications and curses, anathemas and invectives roll in a sort of tempest over their heads. They are flapped into silence by their red hats, trampled upon by red stockings, and mocked by wandering vagabonds, with the name of cardinals. And this is the model social state which the Keogh's, Slattery's, and Scully's of Ireland seek to introduce into this empire! Occasionally the excesses of these men provoke the indignation of thinking persons in this country. But we should carefully guard against being betrayed into anger with them, for they are really not in a state of mind to be answerable for their own actions. The Romanish idolatry has degraded them below the condition of men. To them St. PATRICK is a sort of second-rate divinity on the Popish Olympus, while the Queen of Heaven occupies the place of the imperial Juno. Doctor Middleton once wrote a letter from Rome, to point out the identity between Catholicism and Paganism. He was perfectly right. There has been little change in the names. We find the ass-mounters and wallet-bearing antiquity reappear under the name of begging friars, who perpetrate in modern society all the disgusting vices for which the vagabond priests of Cybele were notorious in antiquity. We have a similar brood in the vagrant Brahmins of Hindostan, sturdy libertines and impostors, who subsist in luxury and laziness, on the fruits of the popular superstitions whose tenets they glosingly diffuse.

“Commanding to Abstain from Meats.”

THE following regulations for Lent, addressed to the Roman Catholic clergy and laity of the diocese of Limerick, were read at each Mass, in every Chapel in this diocese, on Sunday last, by order of the Right Rev. Dr. Ryan:—

1st. To make but one meal in the day, besides which a repast, called a collation, is allowed, at which neither eggs nor butter should be used.

2d. Leave is hereby granted for using flesh-meat at dinner only, on every day during the entire Lent, except on Wednesdays,

Fridays, and Saturdays: and as this indulgence is granted solely in consideration of the wants of the destitute poor, all those who will avail themselves of it, incur a strict obligation of giving them relief, either in food or by alms in money, according to their means.

3d. Leave is also given for eating eggs at dinner only, on every day during Lent, except the first and last Wednesday and all the Fridays.

4th. Milk and butter are forbidden on Ash Wednesday, Spy Wednesday, and Good Friday.

It is expressly prohibited by the Church to eat flesh and fish at the same meal on any day during the Lent. As the Sundays of Lent are only days of abstinence, the usual number of meals are permitted, at which eggs may be used, but flesh-meat can be eaten but once, and that at dinner only.

5th. The destitute poor have hereby permission to use whatever kind of food they can procure every day during the Lent. With regard to those persons who, though not absolutely destitute, are still poor, their respective pastors are hereby empowered to grant them such relaxation of the law of abstinence as their limited circumstances will appear to require.

From the opinion we entertain of the zeal of our clergy, we expect that Mass will be given at a convenient hour in the chapel, in each town of this diocese, every working day in Lent if possible, and that a short lesson proper for the time will be read out of some pious book to the congregation, after the priest's communion. And we earnestly exhort all those who can, to sanctify each day in Lent, and the good works thereof, by devoutly assisting at the most adorable sacrifice of the Mass. We also most earnestly recommend, as very proper and most beneficial practices, to read in Lent books of true Christian piety, and sound morality, and to have them read for the instruction of others; and that every family do piously join together at night in the rosary or beads of the blessed Virgin Mary, and in reciting the Litanies of the Saints, with the annexed psalm, verses, and prayers. Parents and others who have the charge of children, should consider it a special duty in Lent, to instruct them and their servants in the Christian doctrine, and by word and example, to bend their minds to religion and virtue. St. Paul says: “If any man have not the care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.”

We hope it is unnecessary to remark, that entertainments, assemblies, parties of pleasure, and public amusements of every

sort, are highly unbecoming Christian penitents, in those days of humiliation, self-denial, and mortification.

That the Father of Mercies, who wills not the death of a sinner, but that he be converted and live, may grant you a true spirit of repentance—that he may graciously hear your prayers in this holy season, in which mercy flows, and relieve you in all your necessities, is the blessing we sincerely wish you. In the name of the Father, and of the Son, and of the Holy Ghost—Amen.

† JOHN RYAN.

Jesuitism on Crimes.

THE following doctrines of Jesuitism on crimes are copied from the works of St. Ignatius Loyola, the founder of the Society of Jesuits, and his adherents. The extracts are vouched for as being correct by D. Cormeinin, a French Catholic, in his "History of the Popes," pages 313, 314. Whether the doctrines now taught are the same, we leave our readers to judge, merely observing that the works of Loyola are in the hands of nearly every Romish Priest, and their author has been canonized by the Church, which entitles him to be held in the most reverential veneration by all good Catholics. The reader will note particularly that part of the following which relates to the crime of perjury or false swearing.

"If, however, the conscience recoil before a false oath, one might murder the words of the formula in pronouncing them, so as to be beyond all suspicion of sin; for example, instead of 'juro,' which signifies 'I swear,' he might pronounce 'uro,' which signifies 'I burn,' and thus would only commit a venial sin. It is, moreover, permitted in light or grave matters to take an oath without intending to take one; in this case one is not obliged to keep it. If a judge summons one to keep his sworn faith he may refuse and say, 'No, I have not promised anything,' because that may mean, 'I have not promised with a promise which compels me.' Without this subterfuge he might be condemned to pay that which he does not wish to reimburse, or to espouse the girl whom he does not wish to take for a wife."

"A shopkeeper whose wares are sold too low may use false weights, and he may deny before the judge that he has used false weights, with this mental reservation, 'by which the purchaser has suffered unjustly.' So we may testify before justice of supposed things by the aid of mental reservation; thus we may depose not only to what we have heard, but we may even invent feigned facts, and receive money for false testimony

without scruple, provided we hand over a part of it to the church."

"A son may make vows for the death of his father, that he may enjoy his inheritance; a mother may desire the death of her daughter to avoid being obliged to support and endow her; a priest may wish for the death of his bishop in order to succeed him, because it is less the evil of his neighbor than his own good he desires; a son who in the moment of intoxication has killed his father may rejoice in the murder he has committed on account of the great good it may bring him, and his joy has nothing reprehensible in it; a son may kill his father when the latter is banished or declared a traitor to the state or religion; Catholic children may denounce their parents if they are heretics, though they know this crime draws after it the penalty of death for the author of their days; and if they inhabit a Protestant country they may murder them without remorse."

"The doctrines of the good fathers concerning sodomy and amorous intercourse, and the shameful turpitudes of bestiality, were as frightful as those they taught concerning perjury, prostitution, robbery, murder, and parricide; but we are compelled to pass them by in silence on account of the obscenity of the monstrous scenes which these venerable Jesuits trace in their works, with an affectation of complacency, omitting no detail, nor allowing no occasion of showing their prodigious knowledge in matters to escape."—*R. I. Adv.*

Remarks on Revelation XX.

A REFERENCE to the historical and prophetic records of the Old Testament dispensation will furnish us with much useful information on this subject. We are there told, that the glory of God dwelt, in the visible form of a cloud, in the tabernacle in the wilderness, and in the temple at Jerusalem. We there also find (in the Prophecies of Ezekiel, c. x. and xi.) an affecting description of the departure of the visible glory of the Lord from the temple, when the sin of Israel had reached its summit—descending to the threshold of the temple, going up from the midst of the city, and lingering on the Mount of Olives; and then, in the forty-third chapter of the same prophecies, after the accurate delineation, in the three preceding chapters, of the temple that is to be rebuilt in the days of the restoration, we are presented with a prophetic picture of the return of the same glory of the Lord to Israel, and to their restored temple. "And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the

noise of many waters; and the earth shined with his glory. . . And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east." Ezek. xliii. 2-4. And in the succeeding verses, the Prophet describes this glory as the actual and personal advent of the Lord. "So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speak unto me out of the house; and the man stood by me. And he said unto me, 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" (ver. 5-7). Compare this with the description of the same event in the Prophecies of Zechariah—"And his feet shall stand on that day upon the Mount of Olives, which is before Jerusalem on the east;" and also with the testimony of the angels at the ascension—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—and we shall have little difficulty in arriving at the conclusion, that as sure as the glory of the Lord dwelt visibly with, and departed and continues absent from, Israel—and as surely as the Saviour pressed with his feet the Mount of Olives, and rose in human form to heaven, so surely shall the glory return to the bodily form of the glorified Saviour, to reign over the kingdom of Israel, and to subdue all nations, and bring them under his dominion. Of the manner in which the Lord shall communicate with, and exhibit himself to, the inhabitants of the world, we are not told, and, therefore, it is not for us to speculate on the subject. It is sufficient to know, that Christ shall reign at Jerusalem with his saints, gloriously; and that then shall be fulfilled to the letter the promises to the patriarchs and their seed."

Those who fill the thrones which appear to the Evangelist, are the saints who are introduced to our notice in the preceding chapter, as accompanying Christ "upon white horses, clothed in fine linen, white and clean," which is explained in a preceding verse (v. 8) as denoting the righteousness of saints. These are they who, in the regeneration, are to sit on thrones, judging the twelve tribes of Israel (Matt. xix. 28)—those who, having suffered with Christ, shall be privileged to reign with him (2 Tim. ii. 12)—to whom the Lord has appointed a kingdom, as his Father hath appointed to himself (St. Luke xxii. 29)—those to whom, having overcome the enemy, it is granted by the Saviour to sit with him on his throne, even as he himself overcomes, and sits down with his Father on his throne (Rev. iii. 21)—

and to whom, moreover, it is granted, that they shall judge the world (1 Cor. vi. 2; Obad. 21). From these references it is obvious, that this revelation of the saints sitting on thrones to judge the world in the regeneration or millennial dispensation, is not for the first and only time introduced to our notice in the passage of Holy Writ before us. It is a simple, and ought to be a familiar, doctrine of Scripture.

These saints, we are told, "lived and reigned with Christ a thousand years." This expression we take in its literal sense, and conclude, that the millennial dispensation, the period of the personal reign of Christ on earth, will be one thousand years. The phrase is repeated four times in this and the three following verses; and, as there is nothing figurative or symbolical in the language of the passages in which it occurs, we are warranted in taking the words in their literal sense.

As to the nature of this millennial reign of Christ and his saints, we conceive that Jerusalem will, in fulfilment of the prophecies, become the metropolis of the world; and that all the other nations of the earth shall have been subdued and become subordinate to the kingdom of Israel, restored to God's favor, and in possession of the blessings promised and secured by covenant to the fathers, with Christ their acknowledged King, sitting on the throne of David, and ruling gloriously with his saints on Mount Zion. "The nations shall see and be confounded at all their might. . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord their God, and shall fear because of thee."—Mic. vii. 16, 17. "*For the nation and kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted.*"—Is. lx. 12. And that all these nations shall be required to do homage periodically to the ruling powers at Jerusalem, is plainly predicted in the prophecy of Zechariah—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles."—Zech. xiv. 16. They shall be witnesses of, but not communicants in, the glory of Christ and his saints, as the Israelites were witnesses of God's presence with Moses on Mount Sinai; and as Peter, James, and John beheld the glorified Saviour in company with Moses and Elias, on the mount of transfiguration.—*M'Cauley's Times of the Gentiles.*

Comprehensive Summary.

I. THE Jews shall be gathered from all parts of the earth, and brought home to their own land. Isai. xi. 11; xxvii. 12, 13; xliii. 5, 6; xlix. 11, 12.

II. They shall be carried by the Gentiles into their place, who shall join themselves with the Jews, and become the Lord's people. Isai. xlix. 22; lx. 9; lxvi. 19, 20.

III. Great miracles shall be wrought when Israel is restored; as formerly, when they were brought out of Egypt; viz.:

1. Drying up of the river Euphrates. Isai. xi. 15, 16; Zech. x. 11; Rev. xvi. 12; Hos. ii. 15; Mic. vii. 15.

2. Causing rivers to flow in desert places. Isai. xli. 17-19; xlviii. 20, 21; xliii. 19, 20.

3. Giving them prophets. Isai. lxvi. 18-21; Hos. xii. 9, 10.

4. The Lord Christ shall appear at the head of them. Isai. xxxv. 8; lii. 12; lviii. 8; Hos. i. 10, 11; Mic. ii. 13.

IV. The Jews being restored, and converted to the faith of Christ, shall be formed into a State, the Lord Christ himself being their King, who shall then be acknowledged king over all the earth. Isai. i. 26; lx. 17.

V. They shall have the victory over all their enemies, and all kings of the earth shall submit unto them. Isai. xi. 13, 14; xli. 14-16; xlix. 23; lx. 12; xxv. 10-12; Joel iii. 7, 8, 19, 20; Obad. 17, 18; Mic. iv. 5-8, 11-13; v. 5-7; vii. 16, 17; Zech. ii. 13; ix. 13-15; x. 5, 6; xii. 6; Numb. xxiv. 17; Isai. xlix. 23; lx. 10-16; lxvi. 19, 20.

VI. The Jews, restored; shall live peacefully, without being divided into two nations, or contending any more with each other. Isai. xi. 13, 14; xiv. 1, 2; Jer. iii. 18; l. 4; xxxvii. 21, 22; Hos. i. 11.

1. They shall be very numerous, and multiply greatly. Isai. xxvii. 6; xlv. 3, 4; xlix. 18-21; liv. 1-3; lxi. 9; Jer. xxiii. 3; xxx. 18-20; xxxi. 17; Ezek. xxxiv. 11; xxxvi. 38.

2. They shall have great peace, safety, and outward prosperity. Isai. xxxii. 16-18; liv. 13-17; lx. 18-21; Jer. xxxiii. 3-6; xxx. 10; xxxii. 34-41; xxxiii. 6-9; l. 19, 20, &c.

3. They shall be very glorious, and a blessing to the whole earth. Isai. xix. 24, 25; lxi. 9; Jer. xxxiii. 9; Zech. viii. 13.

VII. The land of Judea shall be made eminently fruitful. Isai. xxix. 17; xxxv. 1, 2, 7, 9; li. 3. 16; liv. 11-13; lv. 12, 13; lx. 17; lxxv. 17-25; Ezek. xxxiv. 26, 27; xxxiv. 37; Joel iii. 18; Amos ix. 13, 14.

VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any

more. Isai. lii. 1; lx. 18; xxxiii. 6; Joel iii. 17; Obad. 17; Zech. xiv. 10, 11; Jer. xxxi. 38-40; Ezek. xxxviii. 11.

IX. A little before the time of the Jews' call and conversion, there shall be wars, confusion, and desolation in the earth. Isai. xxxiv. throughout; Joel iii. 1, 10; Zeph. iii. 8, 9; Ezek. xxviii. 25, 26; Hag. ii. 21-23; Jer. xxx. 7-10.—*Extracted.*

LET those who say the whole Romish Church is not one vast secret society, read what Cardinal Wiseman, of England, says: In a communication inserted in the *Univers*, of Paris, in reference to serious topics discussed by the French papers, we notice the following remark:—

"Nothing, in fact, is more completely contrary to the truth than the greater part of the views given in those articles on subjects of which the author or the person who has signed them knows nothing. For example, he pretends to make known the motives which all at once decided the motives of the Hierarchy. Now these motives *have never been made public*. They were drawn from considerations weighed at Rome, and which were treated under the strictest secrecy. It is needless to say that I took part in those deliberations, and I declare without the least hesitation, that there is not one word of truth in all that which the Abbe Cognat advances on this subject on his own responsibility."

Be it remembered that Cardinal Wiseman is one of the most eminent Papists in Europe.

The World.

WANT sense, and the world will overlook it;
Want feeling, 'twill find some excuse;
But if the world knows you want money,
You're certain to get its abuse.

The wisest advice in existence
Is ne'er on its kindness to call;
The best way to get its assistance
Is—show you don't want it at all.

"Man's the gold!" said the bard, with a feeling
That still his discretion outran;
For each day of our life is revealing
The bard should have said—"Gold is man."

Gold is genius, and greatness, and merit;
Want gold—you want all that gold brings!
But if fortune you only inherit,
The world will excuse other things.

CHARLES SWAIN.

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 Sign of the Son of Man indicative of His Appearing in Power and Great Glory.

And there shall appear in the heaven the Sign of the Son of Man.—JESUS.

In our No. 2, on the Signs in Heaven, we said, we should consider in this article the *ερχομενος, erchomenos*, or return of the Lord Jesus, and the sign thereof, as the notable visibilities of these "latter days." We shall therefore now proceed to the examination of the same.

In No. 2, we pointed out two judgments, and two "comings," foreshown to come to pass after the Day of Pentecost, A. D. 35; or two comings to judgment before the blessedness of Abraham should come upon Israel and the nations through Jesus Christ: and that in the execution of these judgments, He would make use of the Gentiles as his sword upon Judah; and many centuries after, of Judah and Israel as His sword upon the Gentiles.

By Judah and Israel, we mean, the whole twelve tribes, inclusive of Jesus and the children whom his Father has given him for brethren, the King and his associate rulers of the tribes. The following testimonies will reveal this arrangement clearly:

"Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them THE JUDGMENT WRITTEN: this honor have all his saints."—Ps. cxlix.

Hitherto the saints in glory have not wielded this two-edged sword in punishing nations; nor have they bound their kings and nobles with iron fetters. It is true, Samuel hewed Agag in pieces, and David at the head of Israel executed all Jehovah's will upon contemporary nations; but then, Samuel and David were not saints in glory, nor were they "all the saints," nor were the punishments they visited upon the guilty "the judgment written." Their wielding of the sword only proves that *the slaying of the wicked is not at all incompatible with holiness, provided it be done according to divine appointment.* Nations deem it patriotic and honorable to slay the enemies of their altars and homes; and God has pronounced it to be an "honor" for his saints to execute His sentence upon his enemies and their's. The use of the sword by the saints is only a question of time. That they shall use it is a truth revealed; but when? The answer is, *when they are in glory.* Until they are glorified the decree is, "They that take the sword shall themselves die by the sword." Till then the weapons of their warfare are not carnal, their present mission not being to slay the flesh, but to pull down the strong holds or reasonings, in which the enemies of the truth have entrenched their high thoughts against the knowledge of God and obedience of Christ. But when he appears in their midst "his servants fight." The sword of the Lord is then put into their hands, and its scabbard thrown away until its dripping edges shall have broken the power of the wicked; and shall have executed due vengeance for the temple, land, city, and people of Jehovah. To the glorified who have been prevailed against by the potentates of Babylon until the Ancient of Days comes, the exhortation is, "Reward Babylon even as

she rewarded you, and double unto her double according to her works ; in the cup which she hath filled fill to her double. 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. . . . Rejoice over her, O heaven, and ye holy apostles and prophets ; for God has avenged you on her, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth."

But where are the armies with which Jesus and his brethren shall operate in avenging upon the nations and governments of Babylon, represented by Daniel's Fourth Beast, the righteous blood they have slain upon the earth ? The answer is that every such nation and government have in the very heart of their kingdoms the enemy prepared for their destruction. The dispersed of Israel are the forces of Messiah and the Saints, styled in the Apocalypse, "the holy messengers and the lamb ;" in whose presence the subjects of the Beast and his Image are tormented with fire and brimstone in the war of the great day of God Almighty. When the ensign of Jehovah shall be lifted up upon His mountains, and the Lord God shall blow the trumpet, there shall be "a great noise and a shaking" among them, and the Jews shall "stand up upon their feet, an exceeding great army." And what does the reader suppose is to be done with this great army of many millions when it stands up ready for action ? Hear the answer of Jehovah, who saith to it, "I will bring you into the land of Israel ; and will make you one nation upon the mountains of Israel ; and you shall form one kingdom ; and the Beloved, my servant, shall be king over you forever." And, reader, dost thou know so little of the political relations subsisting between the papal governments and the Jews, as to suppose that they will voluntarily acquiesce in their return to Palestine to found there a powerful kingdom hostile to the Greek and Roman idolatries ?—a kingdom, that will be a political institution for the propagation of a faith subversive of all dominions, principalities, and powers, upholding superstitions displeasing to them ? You see how it is at present with the Greeks and Latins with respect to "the Holy Places in Jerusalem." You see what trouble their superstitious regard for these has brought upon the Ottoman possessor of the city ; yet he is infinitely more tolerant than the Jews would be. If they were there an independ-

ent people they would expel the motley crowd of lazy monks and pilgrims, and suppress the shrines. Nay, the continental governments will be like Pharaoh to their armies of old, and will not let Israel go if the force at their disposal can prevent it. The North will refuse to "give up," and the South will "keep back," until the power of the North and South be broken.

It is evident, then, that to march armies of several millions, with all their wives and children, goods, chattels, and effects, out of countries hostile to their removal, and in the face of their enemies embattled on every side, is a work demanding divine energy and generalship. It is a work for "Michael the Great Commander," and the Saints in glory ; who will do it so effectually that not one shall be left behind. Under these commanders "Israel shall do valiantly. His King shall be higher than Agag, and his kingdom shall be exalted. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." In their latter end, "one shall chase a thousand, and two put ten thousand to flight."

The exceeding great army, then, will be the weapon of Messiah and the Saints with which they will "execute the judgment written." This is evident from the unfulfilled testimony of the prophets, as well as from the necessities of the case. In Isaiah it is written, "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. I have chosen thee, and HAVE NOT CAST THEE AWAY. All they that were incensed against thee shall be ashamed and confounded : *they shall be as nothing* ; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee ; *they that war against thee shall be as nothing*, and as a thing of nought. Behold, I will make thee a new sharp threshing instrument having teeth : thou shalt thresh the mountains (empires) and beat them small, and shalt make the hills (kingdoms) as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them : and thou shalt rejoice in Jehovah, and shalt glory in the Holy One of Israel."

Now, Jesus has said, "The scripture cannot be broken." Isaiah's testimony must therefore be accomplished at some time. It certainly has not been fulfilled yet ; for instead of Israel threshing the empires and kingdoms of the Gentiles, and scattering them as chaff before the whirlwind, they have themselves been the conquered and dispersed unto this day. There is then but one conclusion remains, and that is, that the time for Israel to do thus valiantly is yet to come. When that time arrives the

ἐρχομενος or return of Jesus will take place. He will then find Nebuchadnezzar's Image in full military array upon the mountains of Israel, bestriding the land as a huge colossus, with his heel in the neck of Zion's captive daughter. But a blow upon THE FEET by the stone of Israel will break them to pieces, separating forever their iron and clay. Then will the Lord "call for a sword throughout all his mountains;" and Judah responding to the trumpet call "will fight at Jerusalem," and prevail "because the Lord is with them." Soon after this the threshing and fanning of the nations by the fan of destruction begins with Israel as the new sharp instrument with teeth. They thresh the gold, the silver, the brass, the iron, and the clay, together, until they become like the chaff of the summer threshing floors; and so effectually will they do the work that "no place will be found for them." The whirlwind of this truly great war will have swept the Greek and Roman systems clean away, leaving the whole earth to the dominion of the Messiah and the Saints.

From the premises, then, already before us, it is clearly to be perceived that the *parousia*, or nearness, and the *erchomenos*, or return, of Jesus, are characterized by a diversity of judgments; and that since the *judgment of the invisible presence*, or *parousia*, styled "the coming of the Son of Man," many centuries have elapsed; and that the *judgment of the visible presence*, or *erchomenos*, is yet in the future.

Erchomai, from which *erchomenos* is derived, signifies to *come*; and when used in relation to a person coming to a place where he was before, it imports to come back, or return. The visible presence of a person styled *ho erchomenos*, THE COMING ONE, or "he who is to come," is not the sign of his coming; but his actual appearance, or the thing signified by whatever sign may have been given to indicate it. The *παρά ἐμεῖ*, *para emi*, I am near; that is, the *parousia*, or state of being near, the sign of which was "Jerusalem encompassed with armies," was the result of an *erchomenos* perfected, or a coming completed, the signs of which we enumerated in the conclusion of No. 2 from 1 to 6 inclusive. So also the *erchomenos epi*, "the coming upon" the clouds of the heaven with power and much glory, is not "the sign of the Son of Man in the heaven," but the thing signified, or the Son of Man himself visible there. He comes to the clouds, which is not seen; having arrived there, he becomes visible, and in his descent from the dew point of our atmosphere to Mount Olivet, he is seen by the inhabitants of Jerusalem "coming upon" the clouds — *ὄψονται*,

opsontai, they shall see the Son of Man coming upon the clouds, &c." There is no sign given by which watchers in places far remote from Jerusalem may know that the Lord is in the act of descending from the cloud-region of Judea to Olivet. The sign given, or recorded in scripture, is significative of his departure from the presence of the Ancient of Days, and of his being on his journey from the Divine Presence to the clouds impending over Israel's land. Hence the sign may be regarded as synchronous with the journeying from the "far country" from which the Jewish Nobleman is to return when he receives the kingdom.—*Luke xix.* By *synchronous*, I mean, that so long as he may choose to occupy himself in performing the journey, so long may the sign of his coming be discerned, whatever it may be. The sign in the heaven of the Son of Man coming to the clouds is not an instantaneous phenomenon like a meteor shooting across the sky which disappears in the darkness before you can direct attention to it. It is chronic as well as *synchronical*; and may be observed for months and even years. This obtained in relation to the signs of the coming which ultimated in the *parousia* at Jerusalem's destruction and suppression of the Daily. The appearing of false Christs among the unbelieving Jews, and false prophets among them who believed, the apostasy of the churches in Judea, and the proclamation of the gospel of the kingdom throughout the habitable,—the signs of the coming *parousia* and end of the Mosaic Cycle were spread over a period of nearly 40 years. The consummation of the signs was the encompassing of Jerusalem with armies—signs, not for "deceitful workers, transforming themselves into ministers of righteousness," and those whom they beguiled from the simplicity that is in Christ; but for them that believed, and kept in memory what the apostles preached to them.

In Matthew's record of the Mount Olivet discourse, he speaks of the desolation of the temple, the dissolution of the Mosaic Heavens, and consequent overthrow of Judah's commonwealth, with the taking of them all away with a Noachic overthrow. Notwithstanding, however, this "great tribulation," unsurpassed by anything that had befallen Israel from the foundation of their state, or should ever after happen to them, he testified that Jerusalem should have a being at the *erchomenos*, when her Jewish inhabitants would hail his advent with blessing, as *ὁ ἐρχομενος*, *ho erchomenos*, the "he that cometh in the name of Jehovah."

But, of the intermediate condition of Jerusalem, between the setting of her sun, and the withdrawal of her moon—the com-

mencement of her days of mourning—and her shining forth prosperously, “because her light is come, and the glory of Jehovah is risen upon her,” Matthew does not testify in this place. Luke, however, supplies his deficiency, in saying that “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled;” that is, when their times are accomplished, or the times allotted to them during which they are permitted to rule the world in wickedness, shall have an end, Jerusalem, which is now as a captive woman sitting on the ground in poverty and wretchedness, shall arise and stand upon her feet; a position that will be terrible to her oppressors. This standing up is synchronical with the appearance of her King; so that the *sign of that appearance is the sign of her deliverance*. Hence, Matthew tells us, in effect, that the sign of her approaching redemption will appear in the heaven, because, he says, “In the heaven shall appear the sign of the Son of Man.” The sign of the one is, and can only be, the sign of the other. The recognition of this truth will help us to understand the nature of the sign, and to discern it when it exists. It must therefore be a sign in which things concerning Jerusalem must find place. Matthew sheds no light upon the sign; but simply affirms that a sign will appear. Luke, however, goes further, and intimates that the sign does not consist of a single event, but is constituted of elements, or a combination of significant circumstances to obtain in the political world, or heaven and earth. Having brought us down to the end of Gentile times, he proceeds to speak of things pertaining to the nations, when, as Haggai had foretold, Jehovah would “shake the heavens and the earth, and the sea, and the dry land;” or, according to the Lord’s interpretation of his own words, “I will shake all nations—I will overthrow the throne of kingdoms, (an imperial throne therefore,) and I will destroy the strength of the kingdoms of the nations—and things desired of all the nations shall come;” and I will take Zerubbabel, my servant, and I will make him as a signet; and I will fill this house with glory; saith the *I shall be of armies.*”

Luke’s specification is in these words, “There shall be signs in the sun and moon, and stars, and upon the earth distress of nations in perplexity; the sea and the waves roaring. Men’s hearts failing them for fear and anticipation of the things coming upon the habitable; for the powers of the heavens shall be shaken. And afterwards they shall see the Son of Man coming on a cloud with power and much glory.”

Matthew, then, tells us in general terms, that the sign should be in the heaven, but leaves us to infer what heaven he means; as if he should say, “I have just informed you that *immediately after* the tribulation of those days, in which the Eagles devour the dead body politic of Judah, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from the heaven, as Daniel had foretold; it must, therefore, be evident to you that I do not refer to Israel’s heaven; for you cannot see signs in a heaven so totally eclipsed; you may consequently very accurately infer what heaven I allude to in which the sign of the Son of Man shall appear, indicating his approaching visibility on the clouds in power and much glory.” Luke, however, does not leave us to inference. He tells us, that the aggregate signs should be *in sun, moon, and stars pertaining to the habitable, occupied by nations in perplexity*; that is, in the heavens of Daniel’s Fourth Beast, the symbol which represents the Powers having dominion over the territory inhabited by the Greek Papal nations. While the sun, moon, and stars of the Gentile world are shining, and contemporary with a time of perplexity and distress, and when the times of the nations are verging upon their close, signs would be observable in those politico-celestial orbs, importing to the *maskillim*, or instructed, that the Son of Man was on his journey from the right hand of the Majesty in the heavens to his beloved Jerusalem.

Matthew says nothing about the condition of the nations of the habitable at the time of the appearing of the Son of Man’s sign in the heaven; but Luke testifies that there shall be distress, perplexity, tumult, panic, and terrible apprehension of coming evil. Beyond this he does not go. He leaves us to find out from other testimonies what the signs in the sun, moon and stars of the Gentile heavens would be; and concludes by telling his contemporaries, that when they might see these things begin to come to pass, they might look up, and lift up their heads, because their redemption approaches; or, as he expresses it in another verse, “when ye may see these things happening, know that the kingdom of God is nigh.”

* רבאף חמדת כלל-הגוים, *uvu khemdath kol-haggôim*, is rendered in the common version, “the desire of all nations shall come,” which the commentators apply to Messiah at his appearing in the days of Augustus, though no nation desired him but Judah. But *shall come* in the text is plural, and requires a plural nominative; *khemdth*, “desire of,” has lost the letter *q*, *ô*, which, when restored, removes the error, and makes it *khemdath*, “things desired of” the nations, such as liberty, fraternity, equality, peace, prosperity, and good government. In their blindness the coming of Christ is not desired.

But some may say, "If Luke's contemporaries were to see these things, how can the signs in the heavens belong to our future?" This is a very pertinent inquiry, and appears to me answerable after this manner. The knowledge of "the times and the seasons" was unknown to all other intelligences, than the Father. These he kept concealed within himself. Therefore said Jesus, "Of that day and hour knoweth no man; no, not the angels which are in heaven, NEITHER THE SON, but the Father only." For anything, therefore, that was then known, the "*these things*" might all come to pass in rapid succession, and the Son of Man be enthroned in Jerusalem in the lifetime of the apostles. So they thought; for before the day of Pentecost arrived, they asked the risen Jesus if he would not at that time restore again the kingdom to Israel? But he told them that the times were still a secret. They might, or they might not, witness the accomplishment of all things. All he was able to tell them was, that some of them should be put to death; that their generation should not pass away till all spoken against it should be fulfilled; and that he would be absent for "a long time." If therefore "ye may see (*ἴδητε, idēte*, subj.) these things come to pass, know ye that the kingdom of God is nigh." See what things? The things last mentioned—the signs in the Gentile heavens, &c. But they were not permitted to see them. It pleased the Father that the return of his son should not be till remoter times; so that not seeing the signs, (for they had not then been revealed,) they died without the earnest that the redemption in the kingdom was at hand.

But since the dissolution of the Mosaic heavens, and the melting away of the earth over which they ruled, the times, and seasons, and signs, have been revealed by the Father to the Son, that he might communicate them to his servants. This communication was made, according to Eusebius, who figured in the court of Constantine, about the A. D. 96, at the close of the reign of Domitian, emperor of Rome. It was sent to the apostle John while he was an exile in Patmos, on account of the word of God and his testimony for Jesus Christ, about 61 years after the crucifixion. The book containing it is styled "*The Apocalypse*," from *ἀποκάλυψις, apokalypsis*, the first word thereof, and signifying a revelation. It is not, as termed in the English version, "The Revelation of St. John, the Divine;" but "A revelation of Jesus Christ, which God gave to him, that he might exhibit things to his servants which must come to pass shortly." *God gave it to him,*

that is, the things called "times and seasons," which he had hitherto withheld from the Son, he now made known to him: so that being revealed, it could no longer be said, "Of that day and hour knoweth no man, no, not the angels that are in heaven, *neither the Son, but the Father.*" The day and hour of the judgment upon Judah had become a matter of history 24 years before; and any one that understands the plan upon which the Apocalypse is constructed, will know that the "times and seasons" are therein exhibited, or presented to the sight; and that consequently what is styled "*the day and hour*" of the coming of the Son of Man in power, is revealed.

When the Lord Jesus received the revelation from God, he did not communicate to John the things revealed in the form of a simple discourse; but by exhibiting to his sight representative objects with accompanying descriptions, which, as a whole, constituted a *symbolical prophecy*; for the descriptions and signs foreshadowed events that would come to pass on the arena of the Fourth Beast dominion, on its own development, its conflict with the Saints, its judgment, and the establishment of the kingdom of God at the appearing of the Son of Man in power and much glory. "And having sent by his messenger, *he gave it in sign to his servant John.*" The words *ἐσημανε, esēmanē*, the first aorist of *σημαίνω, semainō*, to give a sign, from *σημα, sēma*, a sign or mark. The common version is, "he signified it." Thus, in chap. xii. John says, "There appeared a great sign in the heaven,"—a sign in the sun, moon, and stars of the Fourth Beast heaven. The "great red dragon," also, he terms "a sign in the heaven." The "*seven angels having the seven last plagues*," he likewise styles "a sign in the heaven." It is in this heaven, and in the sun, moon, and stars thereof, that we must look for the sign of the Son of Man; for till he come, no other heaven is given for the development of signs.

The question, then, "*What is the Apocalypse?*" might be answered mainly in the words of Jesus recorded by Luke, saying that, It is a revelation of the signs in sun, moon and stars; and concerning the roaring of the sea and waves of the distressed nations; and the shaking the powers of their heavens, as significant of the coming of the Son of Man in power and much glory. *The sea and the waves roaring* is expressive of the nations in a state of tumult, and admirably described by Isaiah as "a multitude of many peoples making a noise as the noise of the sea; the rushing of nations making a rushing like the rushing of many waters." He saw them in vision, sweeping onwards

like a roaring flood under Israel's spoiler, to battle in the latter days. Therefore he says, "The nations shall rush like the rushing of many waters; but He shall rebuke him, and he shall flee afar off, and He shall chase him as the chaff of the mountains before the wind; and like thistle-down before the whirlwind. And behold, at eventide sudden destruction; and before the morning he (Gog) is not. This is the portion of them that spoil us, (Israelites,) and the lot of them that scatter us"—xvii. 12, 14. Thus, He that said to the winds and the roaring waves of Gennesareth, "Peace, be still!" and they obeyed him, shall speak peace to a stormy world, and reduce it to a calm. His power is not only great but invincible. "I have," says he in prophecy, "pursued mine enemies, and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet. For thou hast girded me with strength unto the battle; thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them; even unto Jehovah, but he answered them not. Then did I beat them small as the dust before the wind, (*this is making the image metals as the chaff of the summer threshing floors.*) I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; *thou hast made me the head of the nations*: a people I have not known shall serve me. As soon as they hear of me they shall obey me: sons of the foreigner shall submit themselves to me. Sons of the foreigner shall fail and tremble out of their strongholds. (*Men's hearts failing them for fear.*) God avengeth me, and subdueth the peoples under me. He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me; thou hast delivered me from the man of violence, (Gog.) Therefore will I give thanks unto thee, O Jehovah, among the nations, and sing praises unto thy name. Great deliverance giveth he to his King, and sheweth mercy to his Messiah; to David; and his seed, unto the age."—*Psal. xviii.*

In the Apocalypse, these testimonies from Luke, Isaiah, and David, are represented as occurring under the sounding of the seventh trumpet. The enthronement of Jehovah's Messiah as "the Head of the Nations," is there expressed by the saying of the voices in the heaven, "The kingdoms of the world are become our Lord's and his Christ's; and he shall reign for the ages of the ages." The rebuke, or repulse, of the rushing and

roaring nations, and the beating their powers small as dust before the wind, is apocalyptically styled, "taking thy great power, and reigning;" while the nations in their tumultuousness are said to be "*angry*," or enraged, and their rebuke is expressed by the phrase, "Thy wrath is come," "The powers of the heavens are shaken," as significant of Messiah's advent, when the Ten Horns find it necessary to agree and give their kingdom for the one hour to the beast"—Rev. xvii—which occurs at a time when, for some cause not revealed, "they hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire." They do this in their rage, while "the sea and the waves" of the world political are "*roaring*;" so that the trouble which has already begun will not be confined to the Turkish Question; but will extend itself to Papal affairs in all the *Star-kingdoms* pertaining to "*the tail*" of the great red-dragon, which are answerable to the Ten Toes of the Image feet: and this anti-papal war, or present war in its *second stage*, apocalyptically precedes the coming of divine wrath, and the resurrection of the dead; and must therefore be taken as part of the working of the signs in sun, moon, and stars, the signs in their operation being significant of the appearing of the Son of Man; for the dead in their graves do not rise until, as in the case of Lazarus, they hear the voice of his presence.

The Seventh Trumpet has been sounding for the past 65 years. It is still sounding; and will continue to sound until the body, head, horns, sun, moon, and stars, of John's Dragon, and Daniel's Fourth Beast, have all vanished as the tempest driven dust of Nebuchadnazzar's image. The last two divisions of this period, especially the last, are fearful times for the nations of the habitable. The last is preëminently a time of "Voices, and thunders, and lightnings; and of a great earthquake, such as was not since men were upon the earth, so mighty and so great an earthquake; and of an exceeding great hail." These are all concurrent with the sea and the waves roaring, and the shaking of the powers of the heavens; which cause the hearts of the men connected with those powers to fail them for fear and anticipation of coming terror. While the nations of the habitable are distressed, their rulers are in perplexity, not knowing what course to pursue for safety; thus verifying the saying of the prophet: "There shall be a bridle in the jaws of the people causing them to err."

The apocalyptic "heaven," in which the signs succeed one another, shine forth for a time, and then vanish, may be compared to

a screen or expanse, upon which the figures of a magic lantern are cast. Upon the screen are projected appearances called signs, representative of "*things which are*" and of "*things which shall be after these.*" Of the things extant in John's day, was the "great red dragon, having seven heads and ten horns, and seven crowns upon his head, with a tail." This was representative of the Roman dominion, under whose sixth crowned head or governmental form, the apostle lived. He styles the dragon-symbol answering to this dominion "*a sign in the heaven,*" that is, in the *sign-heaven*. Hence, the sign being of a power, it is evident that the sign-heaven must be representative of the political area, region, or sphere, in which the power exists, moves, and has its being. A revolution by which the power is made to assume a new position, or new relations, is indicated by the representation of appearances affecting its sign; and when the effect is complete, the *old system of policy and administration of power* are said to *find no place in the heaven*; but still retaining vitality for future action, the power is said to be *cast out into the earth, having great wrath, knowing that it hath but a short time*. Each power has its heaven, or peculiar sphere, or constitution of things; so that when the ten horns are spoken of they are styled "*the powers of the heavens,*" or kingdoms of the world; and their rulers and officials, *the pneumatics of the inherent badness in the heavenlies*; that is, those through whom the inherent evil of the powers breathes forth in word and deed. This *πονηρία*, *poneria*, or inherent badness, is *ὁ πονηρός* *ho poneros*, "*the evil one,*" or *αἶων*, of the world, the *αρχὼν*, *archōn*, of the dominion of the air—the archon of the spirit, working in the sons of disobedience. That is to say, since the flesh politically incorporate in the dominion under which they lived, (for the apostle in Eph. ii. 1, 2, is writing of trespasses and sins in which they walked according to the institutions of Gentilism), is the *Æon*, or god, of this world; and therefore the Archon, or governing principle, of the principalities and powers of the existing darkness; and the essence also of the spirit working in the world-rulers, and disobedient, whose ways are evil, and only evil, and that continually. The air, the darkness, and the heavenlies, to which these powers belong, constitute the heaven and its firmament, in which may be seen the apocalyptic signs as they successively appear, and affect the bodies thereof.

Under this heaven, or dark expanse of evil, "*the air*" or political atmosphere, is established. It is in this that the voices, and thunders, and lightnings, are seen and heard,

and from whence descend apocalyptic meteors, hail and fire mingled with blood, the symbols of war upon the political earth and sea, rivers and fountains of waters. Wrath poured into the Air affects the constitution of the political world; and brings upon its rulers and peoples judgments of the most disruptive and terrible character. Unless the Air is the subject of special wrath, and so particularized, it is comprehended in the heaven. It is only named twice in the Apocalypse; first, where the sun and air of the Roman Habitable are darkened by the smoke of the Mohammedan abyss; and next, where the seventh angel pours out his vial, and the political world is reduced to chaos.

In the highest heaven, and above the air, are the sun, moon, and stars, of this evil system—the domain of the Dragon, the old Serpent, Devil and Satan. The sun is the supreme or imperial civil power; the moon, the ecclesiastical organization; and the stars, the thrones, principalities, &c., of the Roman world. In respect to this heaven there were great signs prefigured to John significant of the appearing of a typical Michael, who, when the sixth seal should be opened, should make the sun black as sackcloth of hair, and the moon as blood; shake the stars of the heaven from their spheres; and roll up the heaven as a scroll. So were there also exhibited to him signs, prefigurative of political phenomena in the Roman Heaven as constituted at this present, indicative of the appearing of the real Michael the Great in power and much glory; for as Cyrus was typical of Messiah in his character of breaker of Babylon, restorer of Judah, and builder of the temple; so Constantine the Great was typical of the same Messiah, as conqueror of the Dragon, and deliverer of the Church.

Now, before Christ's mystical body is delivered, which occurs at his appearing, a sign in the apocalyptic heaven is manifested. This sign is a great and marvellous one, because of its terrible significance. It is stated to consist of "*Seven angels having the seven last plagues, in which is filled up the wrath of God.*" Hence the prophetic symbols that represent that wrath are the sign in the heaven of the approaching manifestation of those who are to obtain the victory over the Beast and his Image; and as this manifestation cannot take place in the absence of Jesus, it is also the sign in the heaven of his appearing. But this sign is not single as if significant of a solitary event; it is compound, and therefore representative of a series of calamities affecting the objects of divine wrath. This "*great and marvellous sign in the heaven*" is resolved into seven elements, or *sign-messengers*, to each of

whom is assigned a distinct mission; to the first, a mission against "the earth;" to the second, against "the sea;" to the third, against "the rivers and fountains of waters;" to the fourth, against "the sun;" to the fifth, against "the throne and kingdom of the Beast;" to the sixth, against "the Euphrates;" and to the seventh, against "the Air," which brings final ruin upon Babylon, and upon the worshippers of the Beast and his Image.

The sign-messengers, or "angels," are the executors of the "Third Woe," which was to follow ταχυ, tachu, *hastily*, or immediately after the second. The last effect of the Second Woe prophetically indicated, was the "giving glory to the God of heaven," by the remnant of the terrified on May 7, and June 8, 1794, when the National Convention of France, which had previously abolished the papal superstition and decreed the worship of Reason, acknowledged the existence of God, and a festival was celebrated to his honor by the nation. This national renunciation of the Romish abomination and Atheism, was concurrent with war in the North and South of France; but the wrath of God having prostrated the Bourbon monarchy, Aug. 10, 1792, and severely, though not sufficiently avenged, as yet, the blood of his witnesses upon the royal family, aristocracy and priesthood of the nation, the crisis very soon afterwards arrived for using the French and English upon a more ample theatre, as his messengers of wrath against the "earth," and "sea," of "THE HOLY ROMAN EMPIRE," or dominion of the Beast and his Image. The smoke from the censer of a member of the Seven-Angel Sign in the heaven began therefore to make its appearance. The vial of the first Sign-Angel upon the earth began to pour out Sept. 20, 1792, when Belgium became the seat of war between France and Austria, the emperor of the latter being elected ten weeks later emperor of the German, or Holy Roman dominion. The second Sign-Angel power began its mission against the "sea," March 9, 1793, with the first coalition against France, formed by England, which allied itself with Austria, Prussia, Holland, Spain, Portugal, the two Sicilies, the Roman States, Sardinia and Piedmont—continental dominions of "the Beast and his Image." The French and English powers, the Sign-Angels of the first and second vials, being thus brought into collision, their mutual enmities became the means by which the war-period was prolonged until its terrible judgments had for the time accomplished the wrath of God upon the powers of the anti-Gallic coalition. A noisome and grievous sore fell upon the men having the mark of the Beast, and wor-

shipping his Image; and the sea became as the blood of a corpse, and every living soul in the sea died; and the rivers and fountains of waters became blood; they were scorched with great heat; and they gnawed their tongues for pain. Such are the phrases employed to express the intenseness of the divine wrath signified by the Seven-Angel Sign in the heaven, and which tormented the papists of Europe from 1792 to 1815.

To be concluded in our next.

"American Hebrew Christian Association."

ACCORDING to a notice, which we received too late for insertion in our May number, a Meeting of Jews, who admit that Jesus of Nazareth is the Messiah promised to Israel in the prophetic writings, was held in New York, on Thursday, May 10th, 1855, at 71-2 P. M., at the Asbury Methodist Episcopal Church, in Norfolk street, for the purpose of organizing the *American Hebrew Christian Association*. There were probably about two hundred and fifty persons assembled, consisting of Jews and Gentiles of divers sects, with about twenty of our own body, which is separate from all. There are said to be about three hundred "Converted Jews" in this City, besides Gentiles who take an interest in the future destiny of Israel, of whose number we have no means of forming a correct opinion. The audience of Thursday night did not indicate a general and lively interest in this enterprise of our Jewish friends. Even the Asbury Methodists continued their meeting in the room below, as we judged from the noise peculiar to Methodist out-pourings, that ascended through the floor, so that their interest in Judah, unless they were agonizing for Israel, and the success of the Association in "the basement," could not be very deep. The aspect of things, therefore, filled us with chagrin; for we had hurried from very agreeable chit-chat with brethren over a cup of tea, that the whole company might be in time to get seats before the Asbury Methodist temple should be filled to overflowing; when, lo! on our arrival at the appointed time, the doors were still closed, and hundreds at any period of the meeting could have been conveniently accommodated.

After waiting a considerable time the meeting was at length opened by "the Rev. Dr." Findlay being called upon to "engage in prayer." He blessed God for the establishment of "the kingdom" here, which, in common with all orders of the clergy, he identified with what they call "the church;" or, as we should say, "the kingdom of the

clergy," which institution, he told the Lord, had existed from the foundation of the world. He evidently believes in Israel's restoration, and that the Lord will yet make use of them to proclaim His truth to the nations; but he erred in supposing that their preaching would consist in telling "the simple story of the cross," seeing that Isaiah testifies, that they shall blow the trumpet of the Lord's fame, and declare His glory among the nations which have neither heard nor seen it. *Isa. lvi. 19, 21.* He prayed for the building up of Jerusalem; and for the drying up of "the Great River," which two things being accomplished will have abolished Methodism and Mohammedanism (not very distant relations, which may be the secret of Anglo-Methodistic enthusiasm for the independence of Turkey), which, if the Rev. Dr. did but know it, are as obnoxious to Jerusalem in her glory, as any other abomination against which he may have holy anti-Calvinistic indignation. He spoke of three hundred Jewish ministers conversing with the Gentiles on the glad tidings of salvation, and "telling them what God had done for their souls," a phrase which, from the mouth of a Methodist doctor implies, according to the fashion of Methodism. He alluded to "one baptism," but which one, whether the Romish, Greek, Episcopalian, Presbyterian, Quaker, Baptist, or Christian, he did not particularize, and prayed that the middle wall of partition between Jews and Gentiles might be removed. This, however, was quite an unnecessary petition, seeing that the Lord has anticipated the doctor's request eighteen hundred years ago, when he sent Peter to the house of Cornelius to announce that the wall was levelled, and that henceforth Jews and Gentiles were invited to become heirs of his kingdom upon equal terms.

The Rev. Dr. Findlay having ended, another reverend gentleman, named *Guilden*, who presided on the occasion, read a few verses of Rom. ix. In the few remarks that fell from his lips, he observed, that *the salvation of disciples would be completed if they were taken out of the world to heaven on the day of their conversion*; but they were detained here that they might labor, like the apostles, for the salvation of their kinsmen after the flesh. This notion was intensely "orthodox," and well becoming "the sacred desk" on which he leaned. It was the wisdom of this world, and therefore of necessity opposed to the wisdom of God. It did not at all seem to strike Mr. G. that, if a disciple's salvation was completed on the day of conversion and physical death, the resurrection of the body and the restoration of Israel, the return of Christ, the setting up of the kingdom

in the covenanted land, and the reign of Messiah with the Saints there, were unnecessary, and some of them even impossible. This single remark was sufficient to prove his profound and entire ignorance of Christianity from alpha to omega, from first to last. Happily, his comments were brief, and having evoked the Secretary to state the object of the meeting, he resumed his seat.

MR. MORRIS J. FRANKLIN then read the following circular, addressed to Jews:

"Dear Brother—At a meeting of converted Jews, held lately in this City, the following preamble and resolution were unanimously adopted:

"Whereas, There exist in the United States several hundred highly respectable and intelligent Christian Jews, many of whom reside in New York City, and places contiguous to it; and whereas, it is the firm belief of many of these Christian Jews, that the present signs of the times are such as call upon them to abandon their now isolated position, and organize an association consisting of sincere and long-trying converts, having for its object the promotion of the spiritual interest of its members, the relief of those of their brethren who, for confessing Christ are suffering want and distress; the stirring up of the dry bones of the House of Israel, and the arousing of the Christian Church to more earnest prayer and increased effort for the salvation of Judah; and,

"Whereas, The annual meeting and public testimony of such a body of witnesses to the Messiahship of Jesus, and the setting aside by them of all the sectarian formula of the present day; knowing nothing among themselves save Jesus, their common Redeemer, and cherishing love to all that bear his image, by whatever name they may be called, would lead many of our Jewish brethren to examine the religion we profess; be it

"Resolved, That we invite and urge our Christian Jewish brethren to meet in convention in the City of New York, &c., for the purpose of organizing such an association as will carry out the principles expressed in the above preamble.

MORRIS J. FRANKLIN,

REV. JOHN NEANDER,

G. R. LEDERER,

REV. B. J. BETTELHEIM, M. D.

"New York, April 25, 1855."

This circular having been read, the Rev. John Neander, an Israelite from Germany, and several years pastor of a Presbyterian Church in Williamsburgh, was then called upon to address the meeting. He remarked that it must be the heart's desire of every Jew that all his brethren should be saved. The signs of the times were such that they

require the true converts to meet for prayer. It was not their intention to organize a new church. No, let all true Israelites remain in all the denominations as so much salt among the nations. Jews, however, ought to meet oftener together. They have a right to organize themselves, and to open their mouths for the truth with Jews who do not believe in Jesus. This is their right. But let the Methodist brethren remain in the Methodist church, and the Baptist brethren in the Baptist church. Although a Presbyterian Minister, he would not seek to make Presbyterians, but to bring men to Jesus. They must warm up each other. Points of doctrine should not separate the followers of Christ. Let them join in study, in prayer, in visiting the sick, and in relieving the distressed. It is now time to think of the words spoken to their father Abraham; let there be no separation, but let every Jew remain in the church where he happens to be. Jews have a right to blaspheme Jesus, and curse Jehovah; we who venerate both have a right also to bless, and to love, and to proclaim that Jesus is the Christ.

From the tenor of Mr. Neander's remarks, it would seem that objections had been made to their enterprise, as tending to the formation of a new sect, and that consequently, the Jews had no right as Jews to move apart from the schemes in which the clergy of the Gentiles take the lead. But Mr. Neander is correct. The Jews have a right to move; for they have interests to attend to, in respect to which the sects of the Apostasy are either totally indifferent, or avowedly hostile. The words of Jehovah in Moses are addressed to Mr. Neander and his Jewish brethren who are Gentilizing in the Protestant sects, which they have mistaken for the Church of Christ! "They that are left of you," writes the great lawgiver of Israel, "shall *pine away* in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they *pine away* with them. *If they shall confess their iniquity*, and the iniquity of their fathers, *with their trespass which they have trespassed against Me* (Jehovah in Jesus), and that also they have walked contrary unto me, and I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. xxvi. 39-42. The "converted Jews" scattered among the sects are literally "pining away" in their sins; for sectarianism being dead in trespasses and sins, all

Jewish elements thereof must partake of the corruption.

Yet, Mr. Neander is right again, in advising his Jewish brethren to remain in their several Protestantisms. They would derive no spiritual benefit, but much temporal embarrassment, in forsaking them. It matters not what sect a man belongs to, be he Jew or Gentile, if he attain not to the belief of the gospel of the kingdom and the obedience which it requires. We say with Mr. Neander remain where you are; but here we part company with him, and add, *if your "conversion" carry you no farther than an acknowledgment that Jesus is the Messiah.* You must recollect, O Israel, that Messiah brought a message to you from Jehovah; and that he predicates our salvation on the belief of that word as it was afterwards delivered by his apostles. It is not enough, therefore, for you to believe that Jesus is your Messiah; but you must believe *also* his message, and afterwards be immersed into his name. If your intelligence shall bring you to this, then you cannot remain in sectarian churches without sin.

Mr. Neander having concluded some further remarks in German, Mr. Morris J. Franklin, of Union College, was invited to speak. This gentleman is a Jew of Prussian-Poland, about 24 years of age, "and educated in the strictest observance of modern Judaism". He came to this country in search of his uncle, whom he did not find; but though disappointed in this, the pursuit of the lost relative led him into circumstances under whose influence he found the great foundation truth, that Jesus of Nazareth is Jehovah's anointed King of Israel. He has published a tract in which he gives an account of what he terms his "Conversion;" and from it, it is evident, that his conviction of the Messiahship of Jesus is the result of scripture-reading; which places him considerably in advance of the generality of his gentile cotemporaries. But I do not find from his account, that he has attained to "the obedience of faith" for which the gospel was preached. A Presbyterian clergyman pointed out to him the testimony for Jesus in various prophets; but he appears still to be in Congregationalism, from which, it is to be hoped, he will ere long be delivered, as he was happily from the tradition of his fathers. Presbyterianism is to Christianity what Pharisaism was to the religion of the Jews—a system that makes of none-effect the word of God by its tradition. From the sincerity and earnestness he has manifested already in forsaking the prejudices of his early education, we doubt not, if he shall ever attain to a saving comprehension of the gospel of the King-

dom, he will rejoice in the privilege of putting off his present form of Gentilism, and of obeying the truth; which will place him in the position of Moses, and a cloud of witnesses, who gloried in the honor of being accounted worthy to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. Presbyterianism may be profitable in reference to the loaves and fishes; but its doctrine and institutions are ineffectual to the saving of the soul in the Kingdom of God.

Mr. Franklin remarked that they had reason to congratulate themselves for what God had done in convening them in that place. He showed by reference to the circular what prompted the call for this meeting, and observed that that night's organization would not be the end of the undertaking. Christ had called upon them to convene that night, though it was not stated by the speaker in what sense we were to understand the remark. He was thankful for permission to assemble in freedom, and that he could stand in purity of motive and confess that Jesus of Nazareth was King of Israel. He was glad to see so many there; and he would say to them that Jews had not abandoned the faith of their ancestors when they confessed that Jesus was Messiah. Jews were the cause of their being cut off from their own olive tree. He could not admit that Jews were proselytes to Christianity; for it belonged to them, and not to another people. They could boast of a fleshly relation to Abraham, and Jesus, to Moses, and the Apostles; which, if there were any profit in the flesh, he might have added, was as high an honor as their relation to Caiaphas and Judas was a disgrace. They need not feel ashamed of being called Jews; for they were the witnesses and servants of Jehovah, who had chosen them before any other people of the earth. By their presence here they proclaimed this to the audience of the night. There were difficulties in the minds of Jews as to the purity of proselytes; but seeing that they had been educated in Jewish prejudices this was not astonishing. They were taught to believe that Messiah was yet to come in great splendor as a hero to release Israel from present captivity; to gather them from the four corners of the earth, and having driven their enemies out of the Holy Land, to settle them in their former habitation, and reign over them as a temporal king for ever; they cannot, therefore, see how Jews, trained up in these prejudices, can honestly acknowledge that Jesus is king. The present signs of the times were favorable to the daughter of Zion. The hold of rabbinism on the Jewish mind was giving

way; and as an example, he might quote the editor of the *Israelite*, published in Cincinnati, who repudiated it. The present eastern war, which began about Jerusalem, was another sign of the times; also the increasing cultivation of Palestine, and the increasing influence of the Jews in all countries—were all indications of the approach of Israel's glory. Sectarian formula were devouring the church; but God would raise up a reformer, making Israel the means by setting a better example to the world.

Having sung a hymn, the chairman called upon Mr. G. R. Lederer to address the meeting. Brother Lederer is from Hungary, whence he was expelled by the tyranny of the Austrian government, because of the part he took in the troubles of the times. As his address was wholly in German, we can only mention the fact, and pass on with the remark, that another Jewish brother, who is familiar with that tongue, testified that what he said was very good, and to the point.

After Brother Lederer had retired, the chairman called "*the Rev.*" Mr. Harris, of the Biblical Institute, Concord, N. H., before the meeting. This Jewish Methodist clergyman came forward with an air and manner that would have suited the stage; but which were ill-adapted to the gravity of the occasion, and subject of the evening. Considerable dissatisfaction was expressed at the unprofitable consumption of the time of the meeting, by the light-minded and rambling character of his remarks, which were exceedingly distasteful to many, both Jews and others. Such orators may do for Methodism; but they will be no help to Israel in their work of inducing Jehovah to remember them in connexion with his covenant and the land.

He began by referring to his maiden platform speech, &c.; and after telling us that he perceived the germ of a glorious development in the fortunes of Israel, proceeded to inform the audience how speeches were begun in divers centuries that were passed, in illustration of which he cited us to the case of some old lady's turkey, the details of which were they, indeed, profitable, we are unable to report. In referring to the circular, he said there was one particular from which he entirely dissented; and that was from setting aside all sectarian formula. Sectarian divisions, he said, were not injurious. The only injuriousness was the remaining in the form, not in remaining in the sect. Sectarian divisions were presided over by the Holy Spirit for good. After this, we need not expect to find the authority of Paul of much weight with Mr. Harris. The apostle says, "*I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the*

same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind and in the same judgment." This earnest desire of the apostle is utterly intolerant of sectarianism, and leaves not a nook or cranny in the christian temple for a solitary Romish or Protestant schism. But Paul wrote to saints ; Mr. Harris has yet to learn who they are. The spirit he terms *holy* approves of sects ; but that which inspired Paul emphatically forbids them. Jews, continued Mr. H., object to christianity on account of its divisions ; and well they may. Their premises, he says, are correct, but their conclusions wrong ; and proceeded to play off against the Jews an *argumentum ad hominem*, by which the question went a begging. Judaism is the author of sects, as the Essenes, Pharisees, Galileans, Herodians, and *Nazarenes* ; but that did not prove the religion of Moses false ; neither does modern sactarianism militate against the truth of christianity. Granted ; but the religions of Moses and Jesus militate against them, as nullifiers of the word of salvation by their traditions.

The great barrier to the conversion of the Jews, he considers to be the Roman Catholic church, whose effort has been to annihilate them ; a destruction, however, they could not effect, because the God of Israel was their defence. Where were Tyre, Babylon, Persia, and ancient Greece ? In their shroud ; but the Jews are as numerous as their fathers in the palmy days of Solomon their King.

More Jews have embraced Christianity in the last twenty-five years than in eighteen centuries past. This, however, may be regarded as more rhetorical than true. Eighteen hundred years ago placed us in the full tide of apostolic labors, when "multitudes of the priests became obedient to the faith." Jews who now admit the Messiahship of Jesus, but rarely become "obedient to the faith." They are misled by those who "convert" them ; and fall into the fatal error, that PROTESTANT SECTARIANISM is the religion of Jesus ! Hence they become Gentiles, and barter away the glorious name of Israel, for the wretched cognomina of Methodist, Presbyterian, and all that sort of thing, in which the blind delight. Mr. Harris remarked that he was "a mite sectarian ;" but not a bigot, calling all others unholy or unclean. Of course, being a Methodist, and not a christian, he would have no right to play off the pot against the kettle, and call his brother sectarian unholy or unclean. In speaking thus we do but give utterance to the judgment of that great enemy of sectarianism, the apostle Paul, who says : "Whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as men ?" Cer-

tainly ; for sects are by the same apostle classed among the works of the flesh, which men are forbidden to practice under penalty of exclusion from the kingdom of God.

As a reason for his sectarianism, he gave us a piece of autobiography. Eight years ago he left home, and was soon surrounded by influences antagonistic to Judaism ; and kneeled at a Methodist altar. After two years he went home with a constitution shattered by reading the Bible by the midnight oil, hoping that Jesus was not the Christ ; but fearing that he was. He prayed for evidence that he was ; the Bible testimony, we suppose, not being demonstrative to his mind. When he came to the conclusion that he would accept him, he jumped up and exclaimed, "Thou art the Christ, the Son of the living God." Methodist friends nursed him, and ordained him, and therefore he loves the Methodist church. There was but one thing that would cause him to leave that church. He then told an anecdote of a little Irishman, who, when he shook hands, gave him a terrible grip of affection ; and so he did the ladies. But let that pass. This illustration of the "one thing," left us still in the dark upon this important point ; where, it is probable, Mr. H. intended us to be ! Having dismissed the Irishman, he proceeded to eulogise the Methodist altar system, by which he had "got religion." Methodist ministers were in the habit of apologizing for the altar, and saying that there was no virtue in it ; out that the virtue consists in committing yourself. But he believed that there was virtue in the wood. When he kneeled at it, and laid hold of it, he could not force himself away. The tempter urged him to go ; and it was, "yes, I will stay, and no, I won't," he kept yessing and noing within himself until the yesses got it, and he stayed. He illustrated this internal conflict by the puffing of a steamer as it nears the landing—its now *oowhizh* and then *ourgh*—*oowhizh*, *ourgh* ! till the yesses got it, and up he jumped, and confessed that Jesus was the Christ ! He believed that the wood was galvanized, and that there was virtue in the wood !!

Strange as this notion may appear to the reader, there is more truth than fiction in it. Methodism is, doubtless, essentially, a *galvanized wood superstition*. The celebrated Le Roy Sunderland, a Methodist clergyman, regarded animal magnetism as the occult principle of sectarian revivals. The wood of a Methodist altar is magnetized, electrified, or, as Mr. Harris said, "galvanized," by the fanaticized or excited brains of the clerical operators ; and becomes the medium by or through which certain peculiar phre-

nologies and temperaments in the crowd are brought into *rapport*, or magneto-carnal-relationship, to them. Those that get "converted," or as their phrase is, "get religion," are the most impressible or sensitive to the xylocerebral, or brain-exciting wood, influence. If Mr. Harris's account of himself is to be credited, as soon as he placed himself *en rapport* with the altar, a sort of steam conflict began in his brain with its magnetism; and continued until he was overpowered, or charged so full of the galvanic principle, that it gave him a shock which started him to his feet, and made him in effect cry out, like the damsel possessed of Python's spirit. "These men are the servants of the most High God, who show unto us the way of salvation." (Acts. xvi. 16.) and effectually deceived by the altar-spirit, he bartered away his Judaism for something worse. What is the difference between bowing down before the wooden altar of Methodism and a wooden image of Baal or Apollo? The altar-spirit and the image-spirit are the same; for they are both the galvanism or spirit of the wood. Does the reader doubt the existence of such a spirit, power, or influence? If no such thing exist, will he explain how a wooden table can move without being touched? We know by experiment that a table can be moved by the human will without being impelled by muscular force. A friend of ours who frequently attended our meeting, but still a member of the Methodist denomination; and who was president of a committee of investigation to ascertain, if possible, by what power tables were moved, and raps were produced; and who does not believe in spirits, or immortal-soulism, but frankly declares that he cannot tell what the power is; this gentleman, whose word is reliable, testified to us that, before many witnesses, a table was raised up by an invisible power, eight feet from the floor while he sat upon it, and was then carried forward to the end of the rooms, a distance of seventy feet! Here is a fact that can be proved, and which, therefore, it is useless to deny. He believes the power is Satanic; and, if by "Satanic" he means *the power peculiar to living flesh*—the spirit of the flesh, generated by the organism of our bodies in the processes of 'digestion and respiration; and which, when it operates upon and through the intellectual and moral faculties, unenlightened by the truth, is *adverse* to that truth:—If with "Satanic" he accept our definition, then we believe so too. The wood spirit is Satanic. The wood of itself is inert; but when operated upon by the effluence which exhales from living animal bodies, either imparted to it by actual

contact, or by throwing upon it one or more currents of human wills, by active volition, or by attentively considering it; the wood acquires power of locomotion, of emitting sounds, or of magnetizing those who place themselves within the sphere of its effluence. This satanic spirit of the wood may attach itself to other bodies, which are then in scripture said to be "possessed," as the damsel already cited, or Mr. Harris himself; who, as a clergyman, becomes in his turn a wood-altar magnetizer. It is only upon this physical principle that we can account for the stupid persistence of mankind in the worship of pagan idols, popish images, and sectarian wood-altars. The gold, silver, brass, or wood spirit demonizes or infatuates them, and they stick to their superstitions as to their own flesh. The wood-spirit and the flesh-spirit are identical; the flesh being its *fons et origo*, its very fountain and origin; and the wood or any other inert material, the medium of manifestation. For this spirit to reign in a man is for him to be "*in the flesh*" and to live or "*walk after the flesh*;" of whom the apostle says, "They who are in the flesh cannot please God; for they that are after the flesh, do mind the things of the flesh; for the thinking of the flesh is death; because the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii., 8, 5-7. Now it is the clergy and their glorifiers who mind the things of the flesh, which they preach and practice. They preach, as Mr. Harris uttered in his speech, that the precepts of God may be modified; hence they modify the words of Jesus, who declares that the condition of salvation is, *the belief of the gospel he and his apostles preached, and immersion into his name*: they say, "No; to believe that he is the Son of God, and to be pious, is sufficient." But even to this, their casuistry makes exception; for they teach the salvation of murderers, adulterers, and drunkards, if at the last hour they only "repent" and "make their peace with God;" for, say they,

"While the lamp holds out to burn
The vilest sinner may return!"

Their ministrations are the mere thinkings of the flesh; hence their doctrine leads those to death who receive it; for it is "enmity against God; that is, notwithstanding their affected zeal of God, it is subversive of God's teaching as revealed in the prophets and apostles. The thinkings of their darkened minds do not, and cannot bring men into subjection to the laws of God. They leave their fellow sinners where they find them, and like themselves, "dead in trespasses

and sins." And this lamentable state of things all results naturally from the wood-spirit; which in Paul's day was styled the "Spirit of Python," or Apollo; and which, though it proclaimed him and his companions to be the servants of God who taught the way of salvation, he silenced and suppressed: and in our day is most injuriously termed "the Holy Ghost," a holiness akin to that enthroned on the Seven Hills—a flesh ghost, or as Paul styles it, "*another spirit*," sanctified as bishops consecrate a "church," or cemetery, by means appointed of the flesh. The Holy Spirit, which was in prophets, in Jesus, and in the apostles, has nothing to do with the clerical holy ghost, or wood-spirit but to destroy it. Mr. Harris' speech, on Thursday night, was a wooden speech, at enmity with God's truth, and a disgrace to a Jew. It was intensely clerical and Methodistic, and therefore intensely foolish, and we sincerely and devoutly hope that when our Jewish friends make another effort to "stir up the dry bones of the house of Israel," they will obtain speakers, who, understanding the religion of Moses fulfilled and illustrated by Christ, will have no part in victimising these great prophets upon the wooden-altar of Methodism, before the multitude. Leave the HARRISES to the galvanising of wood for the fanaticising of the ignorant; but in the name of the prophets, and of the honor of God's Israel, no more tolerate their co-operation in the promotion of the spiritual interests of sincere and long-trying converts." The wood-spirit can promote no interests but those of craft, and of craftsmen in religion the Bible bids us to "beware."

Having concluded his speculations about galvanised wood-altars, he put four questions which he undertook to answer upon wooden principles. These were, *first*, Are the Jews to be converted? *Second*, When are they to be converted? *Third*, By what power are they to be converted? and *fourth*, What have we to do in their conversion? The first question he answered affirmatively; as to the when, he said they were to be converted now; and remarked that they would have been converted long ago if the church had done her duty! This was wooden altarism, which ignores what the scriptures teach. If he understood those writings, Biblical Institutionist though he be, he would have known that the Jewish nation cannot be converted till Messiah comes in power and great glory, and that however well the church of Christ, which is not sectarianism, might have done her duty, she never could have succeeded in their conversion. If the church of Christ co-operating with the apostles, whose preaching and teaching was attested by the Lord himself in the miracles which accom-

panied them, could not hold those Jews they had converted loyal to the faith; how could the church have succeeded in converting all Israel when such powerful aid and confirmation were discontinued? The church herself was to be "prevailed against;" how then could she prevail to convert the Jews? The church cannot convert the Jews, any more than she can convert the Gentiles. "*God*," Paul says, "*is able to do it*," and he only; the church by her testimony can only "take out from among Jews and Gentiles a people for the Lord's name." This is as far as her mission extends in the way of conversion. When we say "the church," we do not use the phrase in the popish or protestant sense; but, as expressive of the *aggregate of immersed believers of the gospel of the kingdom*. This is the only church we know anything of in the light of scripture. Mother "churches" are counterfeits; or, as the Lord Jesus styles them in his letter to the church in Symrna, "the Synagogues of Satan." Satan, we know, is a great champion of the "Orthodox Church," and has done what he conceives to be his duty to the full extent of his power; but, though he has hosts of clerical hirelings in his pay whose "craft he caused to prosper by his power," all he can effect is to turn a few Jews into Gentiles, oblivious of all that God has promised to their fathers! More than this he cannot do; for the Jewish nation is to continue blind, not to his abominations, but to the truth of God, until Satan's work is done. He therefore cannot convert the nation to the superstitions of his synagogue, any more than the true church of Christ can convert them to the belief and obedience of the truth. Their conversion is to obtain when the fulness of the Gentiles is brought in.

In answer to his third question, the Rev. Mr. Harris said, that the Jews were to be converted by the power of the Holy Ghost acting through missionary instrumentality. Farewell, then, forever, to the conversion of Israel! He himself experimented a little in this sort of instrumentality towards the conclusion of his speech. There were several "unconverted" Jews present, upon whom he tried some argument in behalf of Jesus. And one was the great benefactor he had been to them. But such a reason must have had no force upon men, whose king had driven them from his land, and left them to pine away in their iniquity, and in the iniquity of their fathers, in the countries of their enemies without deliverance. If "missionary instrumentality" use no better argument than that of which Mr. Harris' is a specimen, the claims of Jews upon the faith of Israel are hopeless! If the Holy Wood-Ghost

continued to ordain such an instrumentality as this, it will ever be as hitherto, a by-word and a jest to all intelligent and honest hearted Jews. No, no; the Holy Spirit will not employ *sectarians* to convert Israel; and simply because they are not converted themselves. The "*Israelites, indeed*," are the Holy Spirit's agent for the conversion of the Jews. Gentle sectarians may convince them that Jesus is the Christ; but this is only a preparation for conversion. He requires men to believe also the gospel or glad tidings he brought from God to Israel, and which he commanded his apostles afterwards to preach to Jews and Gentiles "in his name." Popish and protestant sectarians know not what these glad tidings are; therefore, instead of bringing the Jews they convince of the Messiahship of Jesus, to the obedience the gospel demands of all who believe it, they turn them aside to Methodism, Episcopalianism, Presbyterianism, or to some other *ism*, perversive of the truth. Thus Satan turns aside the allegiance of Israelites from Jesus to himself. They become sectarians instead of saints.

In reply to his fourth question, Mr. H. told his brethren that they had to go to the Jews with the whole truth and nothing but the truth; and exhorted them to greet this "*Hebrew Association*" as a co-laborer in the work. Of course, we could but smile at such a rhetorical flourish as this in the mouth of one who was convinced of the Messiahship of Jesus by the wood-spirit. It reminded us of the old demons who used to trouble Jesus by proclaiming to the people, that "They knew whom he was, even the Messiah, the Son of the living God!" The whole truth and nothing but the truth coming out of the mouths of sectarians demonized by the wood-altar spirit of Methodism and its allies, would be a phenomenon as startling as our friend's journey, not, indeed, on a broomstick, but on a table through the air for seventy feet! But enough of such foolishness. Our patience was exhausted; and, though our reverend divine continued to ramble on for a considerable time longer, we ceased to take any further notes of what he said.

When he had finished, the secretary proceeded to read the constitution of the Association. This being adopted, its officers were appointed. According to one article, a meeting will be held on the first Wednesday in every month, for the purposes stated in Mr. Neander's speech. We hope that those who meet on those occasions will make the following a standing question for examination by all who shall attend; namely:

What is the gospel men are required to believe and obey, who acknowledge that Jesus of

Nazareth is the Christ, the Son of the living God? This question should be investigated by a diligent search of Moses, and the prophets, before proceeding to the Acts and apostolic epistles; for Paul says, that the gospel into which he was separated was promised of God through his prophets in the Holy Scriptures. *Rom. i. 1,2.* He desired that the christians in Rome might be established "according to his gospel, and the preaching of Jesus Christ." Here are two things; *first*, Paul's gospel; *second*, the preaching of Jesus Christ. He then coalesces them in a phrase which brings "the gospel" and the "preaching of Jesus" to bear upon the Gentiles, saying, "according to the revelation of the mystery which was kept secret during the times of the ages, but now is made manifest, and *through the scriptures of the prophets* * * * made known to all nations for the obedience of faith." But we will not enlarge here, as this matter will appear more in detail in our article styled "*Summary of the Christianity Revealed in the Bible.*"

In conclusion, we hope that something better will arise out of the monthly meetings of the Association than yet appears. The end must not be judged by the beginning, which in most undertakings is the day of small things. We would venture to hope that the Association may become an *outer court* to the "*CHRISTIAN SYNAGOGUE*," which is the only institution in this city fit for the reception of Jews, who are Israelites indeed. The members of that association are proselytes, or strangers, who have embraced the Jewish faith and institutions of the Nazarene. They have abandoned the Gentilism of their fathers in all its forms; and by adoption through Jesus Christ have become Israelites, and therefore "fellow citizens with the saints, and of the household of God," which for many years consisted only of natural Jews who had embraced the faith of Jesus. That Gentiles are proselytes to Hebrew Christianity, and not the Jews, as is generally supposed, was well enforced by bro. G. R. Lederer in his German address, which gave no little umbrage to the Gentile chairman of the meeting. Jews are not proselytes to christianity; for it is an institution of their commonwealth: as Paul testifies, saying, "To my kinsmen according to the flesh, who are Israelites, 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 Messiah came, who is over all, God blessed for ever." Bro. Lederer tried to impress this upon the sixty Jews present, and we hope he succeeded; for we like much to see men stand true

to their colors. But this his countrymen cannot do by merging into Gentilism. If a Jew become a Methodist, or a Presbyterian, or a Dutch Reformed Lutheran, or an Episcopalian, or worse than all, a Papist, he becomes a Gentile; for these are Gentilisms, and belong to the *Unmeasured Court of the Gentiles* (Rev. xi. 2;) not to the "*Holy City*." Did these sects ever pertain to Israel? No, never; persons then adopted into them acquire no right to God's salvation; for "salvation is of the Jews," not of the Gentiles. The time is hard upon us when the Gentiles are to be cut off because of unbelief in the gospel of the kingdom. Jews ought, therefore, to separate themselves from their institutions lest they be cut off with them. Let them rally around the ensign of Judah's Lion, which in this city is borne aloft by the adopted citizens of their Commonwealth, who preach liberty, independence, and peace to Israel through Jesus sitting upon the throne of his father David in the age to come. We know of some Jews in New York, who have been immersed and united themselves to a baptist church, they themselves professing to believe the glad tidings of the Kingdom. It is said that the pastor believes in the restoration of Israel and the reign of Jesus over them in Palestine; but it is also said, that he is afraid to preach it, because it would displease his church! That is, in plain, unvarnished, Anglo-Saxon, he would run the risk of being turned adrift! Now, it is unquestionable, that such shepherds will be put to "shame and everlasting contempt" when the Chief Shepherd shall appear; and their flocks scattered to the four winds. Nothing is more disreputable than for men to withhold the truth from fear of pecuniary loss. It is wickedness, and they more guilty than their flocks; because they know better and do worse: so true is it, that "the fear of man brings a snare," which is of fatal consequences to the captive; for "*the fearful*" are numbered with "the unbelieving and abominable," &c., "who have their part in the lake which burneth with fire and brimstone, which is the Second Death"—Rev. xxi. 8. We cannot understand, how Jews, who believe and rejoice in the truth, can identify themselves with such churches, and preserve their allegiance to Jesus and their conscience undefined. To unite themselves with such is to go into Egypt, where Christ is crucified—Rev. xi. 8; for where his truth is suppressed, in whole or in part, he is suppressed; and where the truth is bound, there is no light nor liberty, but Egypt, whose darkness may be felt. Let Israel, then, arise, and free themselves from Gentilism; and, by walking in the steps of

the faith of their father Abraham, become Jews according to the gospel, "whose praise is not of men, but of God."

ANALECTA EPISTOLARIA.

"A TRIBUTE OF GRATITUDE."

DR. THOMAS:—DEAR BROTHER,—I have been so highly gratified by the prominence given to the *Kingdom of God* in all your writings, that I now venture to express this long-cherished gratification, hoping that your frequency of address from strangers will cause you to excuse this apparent liberty, together with the imperfections of the communication.

This is only designed as a tribute of gratitude long felt due to yourself, under God, as having been the instrument of giving me so many rich feasts, as I have, from time to time, read in the product of your explorations in Holy Writ.

When I see the almost entire turning away of this generation from the truth unto fables, I can but appreciate above rubies the labors of a few faithful watchmen who are endeavoring, in these last days, to give the trumpet a certain sound, that some may prepare for the day of the Lord which hasteth greatly.

We have been more or less familiar with your writings for the last five years, but as earth's year of release approaches, and the student of Prophecy is thus assisted in his researches, in this ratio does our interest increase in these things, and we are desirous of catching every ray of unfolding light, that we may thereby be enabled to act well our part in earth's closing strife.

We have been watching with intense interest the developments in the Holy Land for the last few years; and have long since come to the conclusion that there is a work to be done there before the *advent*.

We were glad to see your position in reference to it.

I would here like to ask, (if it would not add too much to your already arduous labors,) what is the nature of Gentile obligation in behalf of the Jews as intimated in Rom. xii: 30, 31., has this debt of mercy ever been paid? if not, when is it to be paid? The scripture light on this point would be of great value to me, as one who loves Israel, and Israel's God, and wishes above all things to do every duty.

And now may the blessing of our covenant keeping God rest upon you and upon your family, and may you be guided in all your efforts for your fellow men, that you

may be among those favored ones, who have turned many to righteousness; that you may finally share in their glorious reward, by shining as a star forever and ever in that kingdom which you have so faithfully preached—thus following the example of the great Apostle and High Priest of our profession, Christ Jesus and his Apostles—the burden of whose message was the glad tidings of the Kingdom of God. The Old Testament also teems with this same all important subject.

We are very desirous in this region, that you should visit the West. Can you not do so at some future time?"

My husband is absent just now; when he returns he will add a few lines. I therefore close, hoping that we may be still favored with your communications from time to time. "The grace of our Lord Jesus Christ be with your spirit.—Amen"

E. S. WILLARD.

DEAR BROTHER:—We see much beauty in your exposition of Bible Theology, and we find some discrepancy between it and orthodox Theology, we see the light so long as we can trace a harmony—we are bound to believe, though it be considered heresy by the many.—"Your Age to Come" is a welcome messenger. Hope it may be sustained.

Hoping to see you soon in this country to spend a few weeks with us in order to confirm and comfort the Brethren, we remain,

Yours in Christian fellowship,

R. WILLARD.

Warsaw, Kosciusko, A. D. 1853.

GENTILE OBLIGATION TO THE JEWS.

The passage referred to in the gratifying epistle before us reads thus from the original: "For as ye also formerly submitted not to God, but now have obtained mercy by their disobedience; even so have these also now not submitted to your mercy to the end that they also may obtain mercy. For God has given them all over into disobedience to the end that he might forgive them all."

In the English version the verb *επειθεσατε*, *epithesate*, is rendered *not believed*; and the noun *απειθεια*, *apeitheia*, *unbelief*. The margin, however, expresses dissatisfaction with the text, and prefers *not obeyed*. This is doubtless the more correct one. "They were broken off because of *unbelief*;" and "if they abide not in *unbelief*, they shall be grafted in again." In these places the original word is different; being *απιστια*, *apistia* instead of *απειθεια*, from the root *απιστω*, *apisteo*, to refuse belief: while *απειθεω* signifies to refuse

obedience through unbelief. They were broken off because of *unbelief*; and as a consequence, given over to *disobedience*, which is its result.

"They are enemies of the Gospel," or the "*mercy*," says Paul to his Gentile brethren "because of you" (*δι' ὑμας*, *di humas*): that is, because you have been "*called*," or invited, to share in its blessings with them, and upon equal terms. This was mortifying to their national pride; for in all their history Gentile dogs had had no share in the priesthood and royalty of Israel: they could not brook, therefore, by any means, the calling of the Gentiles to a participation in those institutions when Messiah should sit upon David's throne. They might have continued friends to the "*mercy*," or gospel, if they could have monopolized it; but to share it with the Gentiles was a degradation they could not endure. They therefore became enemies to it, and despised it as *agospel for Gentiles*; but unsuited to them: as if they should say, "The fellowship of the mystery is *their mercy*, not our's!" Thus, although "Jesus had slain the enmity by the cross," the doctrine of the cross did not find favor with them, and the enmity in their hearts remained.

This enmity to "the fellowship of the mystery," styled by the apostle "your mercy," showed itself very early in the history of Christianity. This mercy taught, that "the Gentiles should be fellow-heirs, and of the same body, and partakers (with Hebrew Christians) of God's promise (to Abraham) concerning the Christ through the Gospel." But they objected, and said, "No; the belief and obedience of that Gospel cannot make them fellow-heirs with us circumcised descendants of Abraham who believe. True, they have believed and been immersed into the name of Jesus; but that is not enough to make them citizens of Judah's commonwealth, or Jews; except they be also circumcised, and keep the law of Moses, they cannot be saved."—Acts xv. 1-5. This doctrine was a root of bitterness, which was not eradicated until God cut them off in suppressing the law by the Little Horn of the Goat, or Roman Power. This event was a signal confutation of their new way of partaking in the salvation that is of the Jews; for the Roman triumph rendered it impossible for either Jew or Gentile to keep the law.

The Roman conquest was a practical extinguisher upon that Judaism which troubled the "One Body" during the remainder of the apostolic ministry from the calling of the Gentiles. The controversy about circumcision and the necessity of keeping the law (which the Romans would not allow to be kept), expired; the pride of the Jews was

humbled; and those of them who came to believe in Jesus, were glad to accept of the Gentile mercy, or fellowship, that they might "be saved, even as they." Thus they were *stimulated to zeal* (*παράζηλῶσαι, parazelosai*—"provoked to jealousy and emulation" in verses 11, 14), which was the salvation of some.

Of the thousands of Jews that "became obedient to the faith" multitudes apostatized from its purity, and became accursed; by which the saying of Jesus, that "many were called, but few chosen," was marvelously exemplified. "Because," said he, "iniquity will abound, the love of the many will wax cool." God foreseeing this "disobedience," determined to counteract its effect upon his purpose, by calling or inviting the Gentiles to his kingdom and glory, that its seats, or thrones, might be filled. A kingdom that is to govern thousands of millions for a thousand years, requires a multitude of rulers; a multitude, which it was evident could not be obtained from Judah through faith in the Gospel; he resolved, therefore, to supply the deficiency from among the Gentiles; or as Peter expresses it, "to take out of them a people for his name." This work is still in progress, though almost brought to an end; there being few in society respondent to the divine requirement of a self-sacrificing obedience to the faith. Thus, then, "through Judah's disobedience the Gentiles obtained mercy," that "the wedding might be furnished with guests."

The Jewish nation now occupies the position formerly occupied by the nations before the Gospel invitation was sent to them through Peter and Paul—a *position of disobedience characterized by not submitting to the fellowship of the mystery*. But the position they occupy is not a permanent one. God has given them over for the present to disobedience. There exists no agency, Gentile or Jewish, that can make them obedient. As a people, they will remain in disobedience until "the Deliverer shall come to Zion and out of Zion, and shall turn away ungodliness from Jacob." Then "they will obtain mercy," by the salvation of all the twelve tribes from their dispersion; by the "blotting out of their transgressions as a thick cloud;" and by the establishing of them as an independent and powerful nation in the Holy Land. This will be their "fulness." Their fall and deposition are the riches of obedient Gentiles; who, but for that, would not have been called to the kingdom and glory of the age to come; but would have been left in their disobedience subject to eternal death. Whatever blessing might have come upon the nations in the future age, Gentiles dying before its introduction

would have had no experience of it. The kingdom and glory of that state would have been monopolized solely by saints of the House of Israel. We of the nations, then, who believe, are rich—our sins are blotted out, we are sons of the Almighty, rich in faith, heirs of the kingdom and eternal glory; but though thus rich, what will not the fulness of Israel be to us! No longer heirs; but actual possessors with Christ of the earth, the world, and all their glory and treasures, with unending life. Thus the receiving of them will be "life from the dead"—to them and the nations life spiritual, and liberty, and blessings; to us who are obedient, resurrection, transformation, immortality, and glory in the kingdom of God.

In answer to our sister's question, then, we conclude, that the obligation of us Gentiles who have obeyed the Gospel of the kingdom, is to endeavor to save some of them from the consequences of disobedience; and when this is effected, seeing that we are partakers of their spiritual things, it is our duty to minister to their necessities with our carnal things according to our ability. The debt will not be paid so long as there is a poor *saint* of Hebrew race to be relieved.

EDITOR.

INTERESTING INQUIRIES CONCERNING THE FUTURE.

MR. JOHN THOMAS:—Dear Sir,—Permit me to ask you as a watchman, what are to you the signs of the times? You will recognize me as the friend of our mutual friend Prof. Comings, by whom I had the pleasure of an introduction to you, when attending to your lectures a year ago. I became deeply interested in them, as they opened up to my mind new fields of thought in your, to me, new mode of biblical interpretation. I purchased and have studied very closely, your books entitled "Anatolia," and "Elpis Israel," and must confess that you bring great weight of testimony from the sure word of prophecy in proof of your interpretation and views. I have for many years rejected the common notion of the world's conversion, and such conversion as constituting the long-predicted and much talked of millennium; and have believed, as do Mr. Tyng and many other Episcopal clergymen, that the millennium would be introduced by the personal coming of Christ and the resurrection of the dead. I find much difficulty in my own mind with some of your views, more especially with the mode of the Saviour's appearing, and the condition of things during his reign—of mortal men and mortal nations being the constituents of his kingdom, over whom He

and the risen immortal saints shall reign. How are these nations in their people, who may repent and desire salvation, to be saved, after Christ has laid aside forever his priestly office and ceased to be mediator and advocate with the Father, and has assumed His kingly office? But what especially are to you the present signs of the times—if you have any views recently expressed on these matters that are now being enacted before the world in your journal "*Herald of the Age*," please remit me a copy and I will remit therefor. If not too much trouble, I should be gratified to have you write me on the subject of the difficulties expressed above. What do you think of the argument for the Advent this spring? May I hear from you?

Sincerely yours,

P. P. LEARNED.

Worcester, Mass.
April 23, 1855.

P. S. I will add that my difficulty with your view as to the *manner* of the Saviour's appearing, is that, I have gathered from the Scriptures that it would be to the world more grand and awful than your interpretation would seem to make it. The Saviour says: "As the lightning cometh out of east, and shineth even unto the west, so shall the coming of the son of man be." And Paul says, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that *know not God*, and that *obey not the Gospel*, &c.—*who shall be punished*, &c." which seems to imply that "*all the wicked* will God destroy," "at his appearing and kingdom." And John:—"Behold, he cometh with clouds, and *every eye shall see him*—and *all kindreds of the earth shall wail* because of Him." These and many other kindred passages, I have found it difficult to harmonize with the view that the Saviour's appearing would not be sublime, awful and majestic enough, to overwhelm the wicked with terror and dismay; but on the contrary, that they would have so little apprehension of his presence and true character, that they would even, having been spared "sudden destruction," go to war and contend with him for the dominion of the world. This view is a stumbling-block to me as yet. I cannot reconcile it with these Scriptures—perhaps I may not rightly understand them, yet it seems to me they are so plain they need no interpretation. Where is my error? P. P. L.

MISUNDERSTANDINGS RECTIFIED.

How are the nations or peoples subject to the saints, who may repent and desire salvation, to be saved after Christ has laid aside

forever his priestly office, and ceased to be mediator and advocate with the Father, and has assumed his kingly office?

By this question, I understand our friend to suppose, that when Christ comes to reign on his father David's throne, he lays aside, or ceases to act as priest and advocate with God: that is, that from his ascension to his future advent, is the period during which he acts as high priest; and that from that advent and thenceforth forever, he reigns only as a king with his saints over the nations; and nations being ever composed of mortal men in need of repentance and salvation.

Now his "much difficulty with some of my views" results from these suppositions preoccupying his mind. The Scriptures do not sustain them. Christ is now the High Priest *over the household of God*, which is composed of those who believe and obey the gospel of the kingdom; and of such only. This is true. He is not now the Advocate with the Father for the Jewish nation, nor for any of the non-Israelite races of the earth. At his future advent he does not cease to be a priest; he only discontinues the work of making reconciliation for his household. When the last member shall be added, and reconciled, he will leave the presence of the Father, commissioned to announce, who of all that have been immersed are regarded by the Father as worthy of sharing with Jesus in the kingdom and glory: "for many will have been called; but of these few only will be chosen."

After this, he will officiate for the saints as a priest. They will be all acting priests, and he their chief; by being then in possession of "the great salvation," he will not be mediating for them in the work of the redemption.

This household work accomplished, he enters upon the business of setting up the kingdom, which is to break in pieces and consume all other kingdoms. When he has effected this, he sits upon the throne of that kingdom as a Priest upon his throne, and bearing the glory. *Zech. vi. 13*. He then occupies the positions of Aaron and of David; of Aaron, as High Priest of the twelve tribes of Israel; and of David, as king over them. He continues the High Priest and King of that nation for a thousand years; during which time, as the nations are then tributary to Israel, Christ is High Priest and King to them all; that is, to the whole world. Those of the millennial generations who desire to live forever after the thousand years are expired, will have to conform to conditions which are not yet revealed; but which are summarily indicated "as the law which goes forth from Zion, and the word of the Lord from Jerusalem."

Having reigned till he has put all enemies under his feet, the millennium will have closed, and Christ's mission will be fully accomplished, which is to extirpate sin and its consequences from the world. There being then, no more sin to expiate, the Son delivers up the priestly kingdom to the Father. The wicked having been exterminated, the righteous only remain, who by this time have become, all of them, immortal; for "there is no more death," and "every curse ceases." Consequently, all the inhabitants of the earth are then immortal. Christ and the premillennial saints cease to be priests; but continue to be kings in all the post-millennial eternity: while the commonalty of their dominion are those that have been taken out from the millennial generations by the obedience of faith peculiar to the dispensation—equal in nature to Christ and his brethren, but of inferior rank and dignity.

The argument "for the advent this spring" is too illiterate, unscriptural, illogical, for a serious refutation; so that time being precious, I give it, as I do all such productions, the go-bye as unworthy of notice.

The article on the Sign of the Son of Man in this number, and concluded in the next, will explain "what to me are the present signs of the times. I need, therefore, say nothing further in this place.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be;" though universally applied to the coming of Christ in power and great glory, has manifestly not reference to that event. Why is that coming, or rather nearness, of the Son of Man, like the lightning referred to in its course from east to west? Jesus himself tells us the reason, saying in the next verse, "For, or because, wheresoever the carcass is, there will the eagles be gathered together." *What carcass?* "Thy carcass," says Moses to Israel, "shall be meat unto the fowls of the air, and unto the beasts of the earth, and no man shall fray them away." *What Eagles?* The same authority says, "Jehovah shall bring a nation against thee from far, from the end of the earth, as the Eagle flyeth; a nation whose tongue thou shalt not understand; a nation of fierce countenance * * * and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: * * * and ye shall be plucked from off the land; and Jehovah shall scatter thee among all people." The Eagle shall fly as the swift lightning from the east even unto the west. With Moses and Jesus as interpreters there is no difficulty in the passage. They were

both speaking of the dissolution of the commonwealth, or body politics of Israel, when it should become a carcass, or corpse, because of unbelief in "the glorious and fearful name of *Jehovah Elohekkah*, or, I shall be thy Gods." The Roman Eagles commanded by Titus were marched from the east against Judah, whom they devoured, and scattered; and no power was found able or willing to fray them away. When they did this, Jesus was near; and his presence, though unseen, was recognized by those who discerned the signs he had given.

The revelation of the Lord Jesus from heaven in flaming fire is as a thief. The mighty hosts in and around Jerusalem, and Bozrah, will be destroyed by the brightness of his appearing. Only a sixth part of them will escape—a remnant of barbarians, that will be but little able to account for their overthrow. It is a truth, that "all the wicked will God destroy," but it is not scriptural that that universal destruction will be consummated when the Stone of Israel strikes the Image on the feet; a grinding to powder succeeds that blow, which continues during "the hour of judgment," which is not less than thirty years. But even this does not destroy "all the wicked;" it breaks and binds their power for a thousand years, at the end of which they are exterminated from the earth.

Yea; "every eye shall see him" within the field of vision; "and all the kindreds of the earth shall wail because of him." Zechariah interprets this for us, saying, "They shall look upon me whom they have pierced, and they shall mourn for him (whom they have pierced) as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrinmon in the valley of Megiddo, xii. 10. The manner of Christ's appearing is but little understood; because Moses and the prophets are disregarded. Study the exodus from Egypt, the giving of the law, and the conquest of Canaan, and the reader will have a miniature representation of what is preparing for the nations when "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." The events of this hour will "overwhelm the wicked with terror and dismay."

Our friend's error lies in the popular idea of the manner of Christ's advent: abandon this and take that of the prophets and all will be harmonious and true. EDITOR.

"COMING IN HIS KINGDOM."

DEAR SIR, — A subscriber desires you would make some remarks on the saying, "There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom." We all desire that you give some attention through the Herald to various objections to your theory in the New Testament. While we contend that there is no argument for the popular systems in the passages used; yet without some assistance we are unable to explain them.

Peace, health, and prosperity;

JAMES M. STONE.

Henderson, Ky., Aug., 1854.

REMARKS.

The objection to our position in the above lies in the words, "not taste of death till they see the Son of Man coming in his kingdom;" from which it is argued, that Christ came in his kingdom before the death of the apostles; and that consequently, the kingdom was in existence at some time previous to their death: and that this being the case we are wrong in maintaining that the kingdom has not yet been established.

We do not say, that the kingdom of God has not yet been established. We say that it existed from the giving of the Mosaic law to the destruction of Jerusalem; but that the throne of the kingdom in the family of David has had no existence since six hundred years before the birth of Jesus; nor will it have any until he come in power and great glory to re-establish it and the kingdom.

Jesus was in this kingdom of God when he resided in Palestine. But it was then rented out to certain husbandmen who were to give a stipulated proportion of the fruits to its proprietor. Jesus, the proprietor's Son, demanded the rent of the kingdom; but they refused to pay it, and said among themselves, "THIS IS THE HEIR; come let us kill him and let us seize on his inheritance." By the tenant-husbandmen he meant, "the Chief Priests and Elders of the people," to whom he said, "The kingdom of God shall be taken from you, and given to a nation yielding the fruits thereof." Now, if the Chief Priests and Elders had not then possession of the kingdom of God, it could not have been taken from them. But they continued to possess it until the destruction of Jerusalem; the other "nation" there referred to did not receive it before that overthrow; nor at, or since, that catastrophe has it been possessed; for it was then destroyed and has not been again restored. There is then but one conclusion, and that is, first, that its restoration is yet future; secondly, that when res-

tored it will exist in Palestine; and thirdly being there it will be possessed by the nation which will yield the fruits to the Heir, and not seek to kill him.

The nation which is to possess the re-established kingdom is composed of the saints; to whom the apostle Peter in writing to some of them says, "*Ye are a holy nation*;" and concerning this nation, Daniel writes, "The Little Horn made war upon the Saints, and prevailed against them, until the Ancient of Days 'came, and judgment was given to the Saints of the Most High; and the time came that the saints possessed the kingdom." From this it is evident, that the nation yielding the fruits does not possess the kingdom till the king comes, and judgment is given to them for the destruction of the Fourth Beast. No one will pretend that they have effected this. It is certain therefore that the kingdom is not existing but yet to come.

What then is the meaning of the text of Matthew? The original has a various reading in this place. In some manuscripts it is *δοξη*, *doxe*, *glory* or *majesty*, instead of *βασιλεια*, *basileia*, *kingdom*; and which among other meanings, signifies also, *the honor of a king*. The reader can take which he pleases; for both are sustained by the testimony of Peter, who says, "We have not followed cunningly devised fables when we make known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of his *majesty*; for he received from God the Father *honour* and *glory*, when there came such a voice to him from the excellent glory, This is my beloved son in whom I am well pleased. And this voice which came from heaven we heard, when we (Peter, James, and John) were with him on the holy mount." This testimony of Peter makes the meaning of the text perfectly obvious. Peter, James, and John, were the same who stood there that did not taste of death until they saw Jesus make his appearance in *honor* and *glory*, the constituents of *majesty*, *ερχομενος*, *erchomenos*, rendered "coming" in the text, also signifies "making one's appearance." When Jesus was transfigured, he made his appearance in his *majesty*, which is the proper rendering of the words *ερχομενος εν τη βασιλεια αυτου*, in Mat. xvi. 28. In the twenty-seventh verse, he declared that he would make his appearance in his Father's glory with his angels; and in the twenty-eighth, he added that some then living should see the appearance he would make: and in the next chapter, that appearance is described.

EDITOR,

—
"The wise shall inherit glory,"

FEET-WASHING.

BY JOHN N. DAVIS.

To understand either the Old or New Testament writers, it is of absolute importance to understand something of the history and character of the countries and nations to whom they wrote. Now the reader will observe that Jesus washed his disciples' feet in the land of Judea or country of Palestine—Now with a view that the reader may get at the true interpretation of this act of the Messiah, he must learn the customs and manners of that people. The first example of feet-washing occurred in the plains of Mamre, 1898 B. C., under the hospitable roof of old Abraham, the friend of God, who was not unmindful to entertain strangers. The feet washed on that occasion were neither the feet of saints or sinners, but the feet of three Angels (see Gen. xviii. 4); again two heavenly messengers visit the house of Lot, who invites the washing of *their feet* (Gen. xix. 2); also (Gen. xxiv. 32), the messenger of Abraham who is entertained by the father of Rebecca, “ungirded his camels, gave straw and provender for the camels, and water to *wash his feet*,” and in the xliii. chapter of Genesis we have it recorded that Joseph's brethren were brought into his house “and he gave them water and *they washed their feet*, and he gave their asses provender;” in like manner it occurs in Exodus xxx. 19-21, Judges xix. 21, 1 Samuel xxv. 41, 2 Samuel xi. 8, which abundantly proves that feet-washing among the Jews of that country was an act of hospitality just as necessary to be attended to, in that hot climate, after travelling among the rugged mountains of Palestine, as hay for camels, or the fatted calf for the hungry man. From the foregoing citations it is manifested that feet-washing was a custom of the Israelites when they entertained and lodged strangers, and appears to have been practiced after supper. With these testimonies before us, what are we to understand the Lord Jesus as teaching his disciples in the xiii. of John? Are we to understand him (as some affirm) as setting apart feet-washing as connected with, and a part of, the weekly worship in breaking of bread? or are we not rather to understand him as following in the footsteps of his father Abraham in practising so venerable an act of kindness and hospitality, as the washing of the often bleeding and parching feet of his scattered and persecuted disciples, whose wanderings over the rugged hills of Judea were often of the most distressing and fatiguing character?

In the 2d verse of this chapter it is affirm-

ed of Jesus, that “supper being ended,” he riseth from supper, laid aside his garments, and took a towel and girded himself—after that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded, &c., to the end of the 17th verse. This rising from supper, it is perceived from the foregoing testimonies, is in strict conformity with the practice of the fathers, and must be regarded as an ordinary supper, and not the memorial of the Lord's death; because it appears from verse the first that it was *before the feast of the Passover*, at which time Jesus set apart the institution called the Lord's Supper.

And supposing it to have been the Lord's Supper, it does not appear that it was at all connected with that institution, for be it as it may, that supper *was ended*, and the feet-washing therefore a separate and distinct thing. But that, washing the disciples' feet, in this instance, was one of those many good examples set by our Lord, who went about everywhere doing good—and a good work to be observed especially in that country and time. I think I am further warranted from Paul's 1st letter to Timothy, where feet-washing is classed in the catalogue of good works as follows, “Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers (as did Abraham Angels, as says Paul to Hebrews, unawares), if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work.

It is therefore no more to be esteemed a part of Christian worship than the bringing up of children, the entertaining strangers, or the relieving the afflicted, but as one of the good works of Jesus and the saints, especially relating to his day and country.

Again, Matthew, Mark and Luke in their history of the Lord's Supper unite in saying it was instituted at the Passover, and make no mention of feet-washing. Nor does Paul in his commentary on the observance of this institution, in the xi. chapter of his first letter to the church at Corinth. And in the Acts, ii. it is testified that the disciples “continued steadfastly in the apostle, doctrine, and fellowship, and in breaking of bread, and in prayers.” Now had feet-washing constituted a part of Christian worship to be attended to in connection with breaking of bread, would it have been so uniformly omitted by all who have written concerning its institution and observance? We say not; and repeat our conviction that feet-washing is not a part of Christian worship, but a good

work in the day and time of our Lord's sojourn in Palestine.

Richmond, Va., Feb. 12, 1855.

HAVING THE STARS.

THE Hon. Theodore Frelinghuysen, who presided at the recent anniversary of the Foreign Missionary Society in his introductory address, is reported to have said, that "they who turn many to righteousness should *have the stars* for ever and ever." This was an attempt of the honorable gentleman to quote Daniel, who saith, that "they who turn many to righteousness shall *shine as the stars* for ever and ever." On reading his version of the prophet, it occurred to us whether Mr. F. really believed what he said? To "*have the stars*," is to inherit an enormously magnitudinous estate? And as rich men and politicians are immensely greedy of wealth and power, we marvelled whether the prospect of such a fortune had ever stirred up the once-candidate for the Vice-Presidency of the United States, to labor much, or little, or at all, in turning many to righteousness? He appears not to have been contented with *shining as the stars*; but that he must *have the stars for ever and ever!*—which being interpreted, signifies in the Presbyterian dialect of Ashdod, *inheriting kingdoms beyond the skies at death*. But what has Senator Frelinghuysen done in turning men to righteousness to obtain them? Judging his faith by his works, we conclude that had he a real belief of his own perversion of the prophet's words, he would have devoted his talents to the turning of men to the righteousness of God, instead of wasting his years in the service of mammon, and the acquisition of political renown! "By their fruits ye shall know them"—a rule which never deceives. EDITOR.

Miscellanea.

"THOUSANDS of drill-sergeants have been despatched from Moscow and from the posts on the Don, and even within a day's march of the Chinese frontier large Russian battalions have rehearsed sorties for the defence of Sevastopol. To such preparations did the policy of Nicolas extend. He and his ancestors conquered deserts (the house of Togarmah of the north quarters) that these might supply troops for the conquest of fertile provinces; they seized territories not worth the cost of governing, that the rapacious and destructive races inhabiting them, with their energies concentrated and their

fury curbed, might shed their cheap blood in the assault of Silistria, or in the bayonet charges of Inkerman. The process of forming such armies has been urged on for upwards of ten years; German travellers have witnessed their exercises, and have heard boasts of their mission *to roll like a flood over the earth*; or in the language of scripture, to "*enter into the countries, and overflow and pass over*."—More than one Slavonian writer warns the nations of the West that they forget too early the last wave of the Asiatic inundation. The hordes which Genghis and Timour led have transferred their allegiance to Russian Czars, and millions of them—thirsty devotees of the sword—are incorporated with the mass of the Russian Empire. Among their leaders exists the hope, *armed with prophecy*, that their great race will swell its limits, and succeed the Turks, as possessors of the Levant."

"A MAN was condemned the other day in one of the French provinces to fine and imprisonment, for sitting drinking beer with his hat on during the passage of the Host. There is no law to this effect; but the judge, incited by the clergy, decided that "the presence of the religious procession temporarily changed the street into a church, and punished him as if he had been guilty of profaning a place of public worship." Such acts of violence and injustice will certainly hasten on the terrible reaction that is preparing. The clergy will repent this straining of their powers, and the Government is very imprudent that permits it.—*Leader*.

RELIGIOUS ARRESTS IN SARDINIA.—On the 18th March, the police of Nice paid several domiciliary visits and in particular searched the dwellings of M. Léon Pilatte, and M. A. Gay, ministers of the Waldensian Church in that town. They had been instructed to seize all Bibles and New Testaments found in the possession of the Protestant heretics, as well as any other works of a religious character. The only remarkable circumstances connected with this display of Romish intolerance, is that it took place in Sardinia. We had thought that the government of King Emmanuel was liberal enough to dispense with religious persecution, and strong enough to forbid it.—*Leader*.

DURATION OF THE EASTERN WAR.—The

Earl of Ellenborough, ex-Governor General of India, and Lord Panmure, present Minister of War, told the House of Lords the other day, that "the war would probably be at an end in three years!" How blind are those in high places, to the real nature and tendency of the international strife they have evoked!

Imprisonment for Reading the Bible.

A LETTER from Florence states that another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized at half past four o'clock in the morning, hurried away from his children, to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year's confinement in the Penitentiary of Imbrogiano, near Monte Lupo, whither he was conveyed in chains on the following morning; the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal when examined by the Chancellor of the Delegation of Santa Maria Novella, that he considered Christ the head of the church. He was a workman employed in the tobacco manufactory of MM. Emanuel Fenzi & Co., the well-known bankers, who have for years formed this monopoly. He lived on the first floor of a house in the Via Taddea. In another small apartment on the same floor was lodged a young man the apprentice of a vintner in Borgo La Noce. He was struck by the good conduct of Cecchetti's children, and by the excellent kind bearing of the father, and in the course of conversation and familiar intercourse at length learned that the father was in the habit of reading with his children and his friends the Bible. And in casual chat with his own master he repeated this circumstance to him, expressing his belief that the Bible could not be such a very bad book after all, when it produced such happy fruits.

A few days afterwards, the vintner went to confession at San Lorenzo, and there mentioned to the confessor that his apprentice had been talking to him about Diodati's Bible, which he thought not so bad as had been represented. The priest immediately interrupted the confession, and refused him absolution. Next day he met Priest Buratti, the first curate of San Lorenzo, and one of the fiercest and most relentless persecutors of the Tuscan Protestants. "Why, what is the matter with you," said Curate Buratti, "you seem so dull?" "Ah, Curate, no wonder, yesterday I was refused absolu-

tion." "Refused absolution!" rejoined the curate, "impossible; refuse absolution to so good a Catholic as you! There must be some mistake; come to my house and confess to me and I hope it will prove nothing."

The vintner made his confession to Curate Buratti, and received absolution, and Curate Buratti lost no time in denouncing Domenico Cecchetti to the Tuscan police as guilty of the crime of Protestant propagandism.

Some three months ago four gendarmes suddenly entered Cecchetti's house about 9 o'clock in the evening, and seized and carried off in triumph one copy of Diodati's Bible, and two copies of the New Testament.

Cecchetti heard nothing more of the matter for nearly ten weeks. On the morning of the 14th inst., however, he received an order to appear before the delegate of Santa Maria Novella, and was required to declare why three copies of Diodati's Bible were found in his possession. "Indeed, Signor Delegate," was the answer, "I wish there had been five instead of three, for there are five of us, my four boys and myself, and we require a Bible a piece."

On being questioned as to his opinion regarding mass, confession, the authority of the Pope, he replied that Jesus Christ had been offered up once a sacrifice for the sins of mankind; that no future sacrifice was or could be wanted. As to confession, he said, when I have sinned, it is my duty to confess my sin first to Almighty God, and implore his pardon, then to my brother, if I have acted wrongly against my brother. As to the Pope being the head of the church, I know, he said, no headship save that of Jesus Christ. The Pope is a constituted authority, like you, Signor Chancelliere.

Neither wheedling nor bullying could induce him to reveal the name of one of the Christian brethren with whom he read and discoursed on the Scripture. The Chancelliere, finding the attempt hopeless, then read over the minutes of the examination. Cecchetti himself perused it, and signed the same; and so, for the time, the affair terminated in the dismissal of the accused.

The paper thus obtained was submitted to the Council of Prefecture, which on the avowals it contained, sentenced Domenico Cecchetti to a year's imprisonment in the penitentiary of Imbrogiana. Imbrogiana was formerly a villa of the Grand Dukes of Tuscany, in which they solaced themselves after the cares of the state with rural pleasures, and is now a dungeon for the Protestant subjects of Leopold II., and in that character doubtless, affords him as much pleasure as he is capable of receiving.

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 Sign of the Son of Man indicative of His Appearing in Power and Great Glory.

And there shall appear in the heaven the Sign of the Son of Man.—JESUS.

(Concluded from page 128.)

BUT the reader must not suppose that the Seven-Angel Sign disappeared from the heaven with "the settlement of Europe" by the Treaty of Vienna. The history of the countries of the Beast and his image to the present time, sufficiently indicates that the sign has never vanished, but that its significance hitherto always obtains. The civil wars and discords of Spain, Portugal, and Naples, still evinced the droppings of divine wrath upon the worshippers of the Beast's Image, from the vial of the fifth angel of the sign. They continued for several years after the sixth angel-power commenced its wrath upon the Euphratean Desolator of the Holy Land; and did not entirely cease until the vial of the seventh began to drip upon "the Air" in 1830.

The sixth and seventh wrath-messengers of this sign in the heaven, usher in the Son of Man in power and much glory; and the contemporary resurrection and manifestation of his associate-brethren, the Saints, or "Kings of the East." Who is so blind as not to see the Sign in its sixth and seventh phases in the heaven? What is indicated, or can be indicated, by the calamities that have so grievously affected the Ottoman world since 1820, and are still exhausting its vitality, but that the sixth Messenger is pouring out the wrath of God, predetermined since the days of Daniel, "upon the great river Euphrates," the power by which the desolation of Israel's land has been perpetuated to the full end of 1290 years? It is self-evident, and requires no argument to

prove it. The calamities affecting Ottoman-ia for the past 34 years, are an element of the Sign in the heaven indicating the approaching resurrection of the saints; for the testimony says, that the power is drying up "that the way of the Kings from the Sun's risings may be prepared." This is figurative language. The "sun" is the symbol of the angel-power "standing in the sun" of the Gentile heavens (Rev. xix. 17), which at a remote period previously "clothed the woman." That angel power is "the Sun of Righteousness that ariseth with healing in his wings to them who fear His name." At his rising they shall go forth; and tread down the wicked; for they shall be ashes under the soles of their feet in the day that he shall work, saith the *I shall be of armies*; or, He who shall be Commander-in-Chief of armies, as indicated in this chapter by "a sharp sword going out of his mouth, that with it he might smite the nations." The Saints are kings and priests for God proceeding from the rising of the Sun, the bright Day, or Morning Star, destined of Jehovah to illumine the world. The Ottoman power is drying up to make way for them; and is therefore the present sign in the heaven that their redemption draweth nigh.

But their rising, or "going forth like dew from the womb of the morning," cannot come to pass till the Sun of Righteousness himself appear in glory. In order, therefore, to give their brethren "who are alive and remain unto the coming of the Lord," a sign in the heaven specially indicative of his appearing, a very remarkable sign is revealed in connection with that prefiguring "the dying of the sick man." This sign in the heaven, which pertains to the wrath of the Sixth Vial, is described as "Three unclean effluences (*πνευματα εκ, pneumata ek*) like

frogs from the Dragon's mouth, the Beast's mouth, and the False Prophet's mouth." As the Seven-Angel Sign is in the heaven, this must also be there. It is not like "an earthquake," to be observed among the people; but in the heavens that rule over them. The Frogs, the Dragon, the Beast, the False Prophet, and their Mouths, all belong to the heavens, being representative of powers and governments, not of the multitudes they rule. The dragon Symbolizes the Constantinopolitan dominion, of which the Ottoman government is the "mouth;" the Beast, the Germano-Roman, of which the Austrian is the "mouth, and the False Prophet, the papal, of which the Roman is the "mouth." From these governments were to issue "spirits," breathings, or utterances, called the "*spirits of demons*"—*πνεύματα δαιμονίων*, *pneumata daimonion*; the utterances of Gemi. The demons of the Apocalyptic air are an ærial order, having much to do with human affairs, and occupying a middle position in "the air" between the emperors and the peoples. They are political interpreters, or ambassadors, from the gods of one nation to the authorities of another; and through them passes all political divination, or diplomacy; for the gods, or crowned heads, mingle not directly with the multitude, but through these media is ever carried on the intercourse between the heavens of the political world. The reader will not understand me as speaking of demons or genii of the air we breathe, which, by the priestly varlets of the papacy are said to be scared out of their wits, if they have any, by the ringing of bells sprinkled with "holy water!" These belong to the theologies of Plato, Rome, Geneva, Bethany, &c.; not to the doctrine of Jesus and John. The demons or genii they refer to are the Diplomats of Constantinople, Vienna, and Rome, such as Lords Stratford de Redcliffe and Westmoreland; de Bourqueney, Gortschakoff, and Buol. The notes and protocols which issue forth from the mouths they affect are *effluences*, styled in the common version "unclean spirits of devils like frogs"—the expression of that "SECRET DIPLOMACY" so characteristic of their proceedings.

That the "*Frogs*" of the sign in the heaven are representatives of the French power, I need not undertake to prove in this place; for it must be an established truth in the minds of all who have paid attention to the evidence I have elsewhere adduced upon the subject. The *demon effluences*, then, are said to be "*like Frogs*," because, when the secret diplomacy becomes public in the Constantinople and Vienna "notes," and "points," and "treaties," they are found

to display the operation of the French power.

Such, then, is the sign in the heaven concurrent with the drying up of the Euphrates-power, and the interpretation of its elements. Does history afford us any counterpart to it in the past or present of the world? The question seems to me superfluous. Surely that man must be hopelessly blind who cannot discern it as the *sign* of these times in the heaven. Try the literary exposition by the facts, and see how admirably they harmonize. There is the French power, in parliamentary documents acknowledged to be the originator of the present crisis in the east; and with which the *entente cordiale* is matter of much felicitation on the part of the English government. This cordial understanding results from the policy of the French power being thoroughly anti-Russian; and thus securing to commercial England a strong military ally against Russian aggression on India. Napoleon fears the ascendancy of the autocrat in Europe, and Britain his ascendancy in the East; so that, not their love for each other, but their mutual fears of a common foe, establish a cordiality between the two powers, that causes England to forgo her ancient rivalry, and to follow in the wake, or, at least, to do nothing not previously approved by the policy of the Frog-power.

Again: In the Sign in the heaven the Dragon is mentioned first, as the power out of whose mouth an unclean spirit was to go forth. Now, look at the fact. Before the present war was declared, Constantinople was the field of demonism. The *demons*, or diplomatists of France, Russia, Austria, and Britain, worked diligently in their calling there; so that for a time the eyes of all the world were turned to Constantinople to see what would come of it. At length the question started by the Frog-power about the "Holy Places in Jerusalem," and which brought the irascible Menschikoff to Constantinople to obtain a settlement of it in favor of the Autocrat, caused a voice to issue from the Dragon's Mouth, declaring war against Russia; and so placing itself in a like position with France in relation to its anti-Russian policy, and therefore making its unclean spirit, or policy, *ὁμοίον βατραχολς*, *homoion batrachois* similar to the frogs.

But, in process of a short time, all eyes were turned from Constantinople to Vienna. The former city ceased to be of any diplomatic interest. Before this "Great Eastern Question" began to be agitated, I interpreted this sign in the heaven, and showed that the unclean effluences, or spirits, were to go forth from Constantinople, Vienna, and

Rome, as the localities from which the "Mouths" were to express their warlike policy, and in the order of their position in the text. Now, the reader can see that in relation to Constantinople as the place of the Dragon's Mouth, and the Frog-like policy to proceed from it, my interpretation was correct; nor can he fail to remark, that events are still travelling in the course of my exposition. The sign in the heaven of the Son of Man's appearing, is in its SECOND PHASIS. This is the *working of the Demons under the influence of Frog-policy upon the Beast-power, until its Mouth shall enunciate a policy resulting from the disturbing influences generated by the Frogs.* The demon-working in the metropolis of the Beast has been hitherto secret, indefatigable, and complicated; but the result will be when the Austrian government comes to speak out plainly, a belligerent declaration, extending the war which has been originated by the policy of France; for its effluence is to be similar in its tendency to the frogs. All eyes are now upon Vienna, seeking to penetrate the tendency of things. Will the demonism at work there bring peace and assurance to the powers of the heavens, confirming their dynastic privileges, and consequent enslavement of the peoples forevermore; or will it result in extending the war into Germany and the Rhine? This is the exciting question of the hour, which those who discern not the Sign of the Son of Man are unable to answer. The scriptural response is, that there will be no peace for the consolation of the wicked. The Frog effluences of the demons exhaling from the three Mouths, are signs of wrath, not of mercy and peace. The spirits, or effluences, are signs to the servants of God that the Lord is standing at the door, and knocking. The plenipotentiaries (*δαίμονες, daimones*) of the dragon, beast, and false prophet, mouths, are unwittingly producing notable results or signs (*ποιούντα σημεια, poiounta semeia* in the common version. *working miracles*) or working telegraph as it were, to signalize the faithful and wise—the instructed in the signs of God—of what is in the offing. Providence could have proceeded with the drying up of the Euphrates power to the end, as it has been doing for the past thirty-four years, and have brought the power to account under the walls of Jerusalem, without the present tedious and notable diplomatic campaigns in Constantinople and Vienna, and hereafter in Rome. It could have done so; but, in that case, there would have been no Sign in the heaven indicating wheth the end were near, or still afar off. The Demons of the Powers are therefore making Signs for us to interpret by the Book of Signs, the Apocalypse, that we may

know that the Son of Man ere long will arrive at Jerusalem in power and much glory; and not only that we may know, but that we may be benefited by that knowledge, in preparing to meet him in peace.

But, before the sign in the heaven of the Son of Man's appearing is complete, it must pass from its present into a third and last phasis. Vienna will become diplomatically as quiescent as Constantinople. All eyes will then be turned to the demonism of the Court of Rome. So long as the breathings or expressed policy of the Beast's Mouth fall short of frog-like belligerency, there will be harmony and concert of action between France and Austria; and Italy will be exempt from the horrors and ravages of war. This, however, is a condition of the Peninsular that cannot continue. If the powers of Italy were just and good, and the people righteous; they might expect, as Israel of old, protection from evil; but it is not so. Italy is the home of powers at enmity with God and men; and their peoples, like the ancient Amorites, full of uncleanness and abomination. There can be no peace for such as these. Jezebel may say in her heart, "I sit Queen, and am no widow, and sorrow I shall never see!"—but, when she least expects it, she will find herself involved in a diplomatic crisis which will not fail to exhale from her "mouth" a frog-like policy that will bring upon her the hatred of the kings, and desolation at their hands. France and Italy may then be in arms against Austria; and struggling, not for ascendancy, but for national exemption from Russian, or Russo-Austrian rule.

When this third spirit like to the Frogs shall have gone forth from the False Prophet-power's mouth, the sign in the heaven will be complete. The full effect of the three-fold sign operation will then remain to be worked out. This full effect is not simply to create a general war; this is but a means conducive to the end proposed. The full effect will be a *coalition of the kings of the Roman Earth and whole European Habitable against Jerusalem and the power in garrison there.* The signograph says, that the Frog-war policy expressed by the Three Months is to bring the kings together, for a particular war. The word is *συναγαγεῖν simagagein*, which signifies to bring together in amity, as allies are brought together; thus, *ξένος ἦμεν, καὶ συναγάγετε με* *xe nos emen, kai synagagete me, I was a stranger, and ye welcomed me.* But war among the powers precedes this amicable coalition, as we see at the present crisis. France, England, Sardinia, Naples, Austria, and rumor says, Spain, Portugal and Holland, have declared themselves against Russia, and con-

sequently against whatever powers may side with the Czar. This, however, is only a proximate result of the Frog-policy; for, *when that Frog-power shall disappear from among the powers of Europe, their relative position to the Czar will undergo a change.* This may be illustrated by what has already occurred in the history of France. In 1812, Austria, Prussia, Holland, Spain, Italy, including Naples, Lombardy, the Roman States, and Sardinia, with all the Duchies, Sweden, Switzerland, Poland, the Confederation of the Rhine, &c., all coalesced with France against Russia; but after the retreat from Moscow the Napoleon spell was broken, his vassal kingdoms threw off the yoke, and the coalition was dissolved. Imperial France had to combat for her existence; and Russia, at the head of the kings of the earth, having broken her horn, entered Paris in triumph, reduced it to a kingdom, and fixed its limits to those of January 1, 1792, the old confines before France became the Messenger-power of the first vial. Russia is again the object of a hostile coalition under a Napoleon; but it will not stand. Military reverses in Germany or Italy, or in both, when the present war shall have fairly entered into its second stage, will prepare the way for the suppression of the Frog-power, and the consequent ascendancy of the Czar in the councils of the powers now and hereafter confederate with Napoleon, Britain and Turkey principally, if not, alone, excepted.

As the Son of Man comes to Zion for her redemption, and for the destruction of the power of her adversaries, *we would reasonably expect that the sign in the heaven of that coming would be significant of things pertaining to Jerusalem.* Now, this we find to be the case in revelation and in fact. The prophecy reveals, that the operation of the sign results in the alliance of all the kings; and that the sixth messenger power, whose mission it is to exhaust the strength of the Ottoman by the wrath he brings upon it, leads them on to occupy a position in the Holy Land. The words are, "And συνηγαγε, SYNEGAGE, he brought them together into the place called *Hebraistically*, ARMAGEDDON." If it had been said, *Hellenistically*, we might have sought for the place of this great military convention of powers in some country of Greece; but the introduction of a Hebrew name in a Greek dress, with an intimation that it is Hebrew, is a hint to the reader that the event treated of has to do with Hebrew affairs. The Armageddon assembly of powers, therefore, is to be sought for neither in Germany, Italy, nor Greece, but in the Holy Land: and the working of things in the signs must tend to that result.

We have an example of this mode of di-

recting attention to the Holy Land in conjunction with the Greek empire, in Rev. ix. 11. I know of no difference of opinion worthy of regard as to the arena of the torment of the First Woe revealed in that chapter. All agree that it was the locality of the Saracen wars, which intensely affected the Holy Land, which they first invaded, and from whence they spread over the provinces of the Greek empire, to which for 150 years their devastation was almost exclusively confined. This arena of scorpion torment is indicated by the name bestowed upon the Locust-power; as, "The name to it acquired in Hebrew is Abaddon, and in the Greek the name is Apollyon:" that is, its terrible ravages in the Holy Land acquired for it there the name of Abaddon, or the Destroyer; and its fearful desolations in the countries where Greek was the language of the people, obtained for it the name of Apollyon, which also signifies Destroyer. Upon the same principle, the place where the kings will be assembled as the result of the Frog-sign in the heaven, will acquire the name of Armageddon, being in the country to which the Hebrew is indigenous.

The interpretation, then, of this sign-name must be sought for in the Hebrew tongue and history. It is compounded of two words, namely, *מגדון* *ar* *megiddon*. The former word embraces not only the idea of an encampment, but also that of watch-posts; hence, a military encampment, or place occupied by armies. *Megiddon* was the name of a fortified city of Manasseh, which was given also to a part of the great plain of Esdraelon. It is derived from *גדד* *gādād*, to cut in, or hew, to break in upon. Hence, a military encampment broken in upon and hewed in pieces in the country of the Hebrews, is the signification of the phrase "called in Hebrew Armageddon." Encampment, slaughter, Palestine, are the three ideas suggested by *Ar-Megiddon*, ideas suggestive of the testimonies of Daniel, Ezekiel, Joel, Zechariah, Hosea, &c. Daniel says, "The King of the North shall plant his palatial tents between the seas to the mountain of the glory of holiness." This defines the area of the encampment as extending from the Mediterranean to the Sea of Tiberias, and from thence south to the city of Jerusalem. This includes the plain of Megiddon and the plain of Jezreel. Ezekiel says, the King of Magog shall come like a storm from the north against the mountains of Israel, upon which he shall fall with terrific slaughter. Joel says, the nations shall assemble and gather themselves to the valley of Jehosaphat, where they shall be trodden down as grapes in the wine-press of divine fury. Zechariah says, they shall first

capture Jerusalem; and Hosea, that the day of Jezreel shall be great. Besides all this, Armageddon is suggestive of the manner of the overthrow of the kings; for, as the encampment of Midian on the same ground, panic-stricken by the blasts of Gideon's three hundred trumpeters, fled, and fell by mutual slaughter; so will the king of the north and his confederates fall before the Kings of the Sun's risings at eventide, who, with lamps blazing, and trumpets sounding loud and long, shall chase them as thistle down before the blast. "The Lord my God shall come in—all the Saints with thee;"—"thither cause thy mighty ones to come down, O Lord!" "The Lord shall come with the messengers of his power:"—and all this when the Frog-sign now in the heaven shall have accomplished that appointed for it to do.

Such is the testimony of revelation in the case. Jerusalem and the Holy Land must occupy a prominent place in the diplomatic discussions which result in the gathering together of the kings. The Eastern Question began about Jerusalem, as every one knows; and it will find its solution there, which is expected by very few. "When ye see Jerusalem encompassed with armies then know that the desolation thereof approaches." This was the sign of signs to those who witnessed the judgment of Gehenna upon Judah. And to this generation it may be said, "Keep your eyes upon Jerusalem. For when ye shall see the Holy City encompassed by the armies of the north, and taken, then know that at any moment the Lord may appear in power and much glory."

Reader, look narrowly into the prophecy before us. You will find no sign given intermediate between the Frog-sign and the intimation of the speedy appearing of the Lord. The sign of the Frogs immediately precedes the words, "*Behold, I come as a thief!*"—it must therefore be the sign in the heaven of that coming. Do you not see "*the water,*" or life, of the political Euphrates "*drying up;*" and that while this evaporation is in progress, the diplomatists, or demons, of the text, are hard at work at Vienna, as they have been at Constantinople, and will hereafter be at Rome; and do you not perceive that it is France (not England, which at present has no other foreign policy but to keep on good terms with the French emperor) whose policy gives tone and action to the councils of Europe? Do you not see, also, how this policy, notwithstanding all the twaddling about peace, results in treaties of offence and defence against Russia and revolutionists, and in raising troops for carrying on "*a great war?*" Now, suppose you desired to represent all this by heraldic

devices, or symbols, could you possibly invent anything more appropriate for the purpose than what is described in Rev. xvi. 12, 14? Then here you have the sign of your times fulfilling in the heavens of the political world. By it you may know assuredly what will shortly come to pass. Watch then, for in so doing you will be blessed; if, by what you discern, you are stirred up to provide yourself with a wedding garment, and are careful to keep it unspotted; so that when the Lord appears you may not be found naked, and exposed to shame.

Finally, then, remember the wholesome words of the Lord Jesus, which he has never modified nor repealed, saying concerning the gospel of the kingdom he began to preach in Galilee, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Do this, and thenceforth walk worthy of the kingdom and glory to which this gospel calls, or invites you, looking for the Lord from heaven and you will shine as the brightness of the firmament in the beauties of holiness forever.

EDITOR.

March 10, 1855.

Jesuitism and Great Intellect.

Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one; I never heard of a great philosopher, naturalist, historian, orator, or poet, amongst them. The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the company of the Jesuits from 1545 to 1854. They absorb talent enough, but they strangle it. Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the bole, and what becomes of the tree? The bole remains thin, and scant, and slender. Can a man be a conventional dwarf and a natural giant at the same time? Case your little boy's limbs in metal, would they

grow? Plant a chesnut in a tea-cup, do you get a tree? not a shrub, even. Put a priest upon a priest's creed as the only soil for a man to grow in; he grows not. The great God provided the natural mode of operation—do you suppose He will turn aside and mend or mar the universe at your or my request? I think God will do no such thing.—Parker.

THE POPE CURSING NICHOLAS.—In a letter from M. Gaillardet, of Paris, to the French papers in New York, is a passage which we find translated in the National Democrat, which reads thus:

When the Emperor Nicholas was on a visit to Pope Gregory XVI., in Rome, in 1844, the Holy Father reproached him with his persecution of Catholics in his dominions. The Czar did not deny the various ukases which the Pope had designedly collected, and pointed out to him with his finger. He even frankly avowed them, and justified them too, remarking that he had done so because he, of course, could not look upon Roman Catholicism as the true religion. At these words Gregory rose from his seat, and resting his two hands on the shoulders of the Czar, said to him in the presence of Cardinal Acton: "Well, then, Emperor of Russia, I, in my double capacity of old man and the head of the Church, pronounce you accursed, and sooner or later this malediction will reach your front, however high and lofty in place and power it may be."

BRITAIN is forming a Turkish army of her own. By a convention with the Ottoman government, she is to maintain a certain body of Turkish troops in her pay. They are to be officered by British officers. Thus, she is putting a red coat upon the Turk, and marshalling him under her standard for the last contest in the Holy Land.

Summary of the Christianity Revealed in the Bible.

"He that believes and is baptized, shall be saved; but he that believeth not shall be condemned."—JESUS.

1. ALL nations shall be blessed in Abraham.—*Proof*; Gal. iii. 8; Gen. xii. 3.

2. Abraham and his seed, the Christ, shall possess the Holy Land forever.—*Proof*; Gen. xiii. 15; Gal. iii. 16-19.

3. Abraham having died, must therefore be raised from the dead to live forever, and possess the Holy Land.—*Proof*; Luke xiii. 28.

4. Abraham's seed, the Christ, dying, must also rise from the dead to deathlessness; and departing from the earth, must return to possess the Holy Land for

ever; which likewise necessitates the final expulsion of the Gentiles from the country.—*Proof*; Lev. xxv. 23; Psal. x. 16; xxxvii. 29, 32-34; Zec. ii. 12; xiv. 4; Ezek. xlv. 7, 8; xlviii. 21; John i. 11; xiv. 3; Acts i. 11.

5. Abraham's seed shall be Melchizedek King of Jerusalem.—*Proof*; Gen. xiv. 18; Ps. cx. 4; Heb. vii. 1-28.

6. The High Priest and King of Jerusalem shall possess the gate of his enemies; and having triumphed over the kings of the nations who hold in captivity his brethren and their goods, shall bring forth bread and wine when the passover shall be fulfilled in the kingdom of God; and shall then and there as priest of the Most High bless Abraham and all his seed, who shall give him tithes of all.—*Proof*; Gen. xxii. 17; xiv. 17-20; Rev. xix. 11-21; xx. 4; Luke xiii. 28, 29; xxii. 15, 16, 18, 30; Ezek. xlv. 21; xlviii. 7-9; xlv. 13-16.

7. The "seed of Abraham" is not only singular, but multitudinous. Christ; "they that are Christ's at his coming;" afterwards, the Twelve Tribes of Israel who walk in the steps of his faith; and the many nations joined to the Lord in the day when he dwells in Zion—are all comprehended in the phrase.—*Proof*; Gal. iii. 16; 29; Rom. iv. 12; 18; Ps. lxxii. 11, 17; Gen. xvii. 5; Zech. ii. 10, 11.

* * * "The flesh profiteth nothing" in the matter of the *Heirship* of the kingdom.—James ii. 5. "If children of God, then heirs of God, and coheirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17; John i. 12, 13. The peasantry or tenants of an estate, are not the heirs of the estate; neither are the *subjects* of a kingdom the *heirs* of that dominion. The gospel invites men to coheirship with Christ of the Holy Land forever; and, by consequence, of all glory, honor, riches, dominion, and blessedness, covenanted to it throughout all generations. As the Land and its attributes are, by Jehovah's will and testament, devised to Abraham and his seed *upon a principle of faith*, and not of flesh, "the flesh," as Jesus saith, "*profits nothing*;" that is, no man can claim joint inheritance with Abraham and Christ because he is hereditarily descended from "the friend of God." As the promises pertain to Israel (Rom. ix. 4), *Gentiles must become Israelites before they can claim them*; and as the promises are covenanted to *faithful and obedient Israelites*, Jews must believe and obey the gospel of the kingdom as well as men of other nations, that they may become "*Israelites indeed*," and heirs of God's kingdom and glory. Hence,

"They are not all Israel who are of Israel; neither because they are the seed of Abraham are they all children, (John viii. 39;) but 'In Isaac shall thy seed be called.' That is, they which are the children of the flesh, *these are not the children of God* (and consequently not heirs of God); but the children of the promise are counted for the Seed."—Rom. ix. 6-8.

* * * "They who are of faith the same are the children of Abraham," whether before or after the advent of Christ, in power and much glory. Sonship by faith of the gospel of the kingdom before his return, entitles to immortality and a joint-possession with him of the Kingdom of Israel and the dominion over all nations to be attached to it: but Sonship by faith after his return entitles only to a *terminable-life share* in the Millennial blessedness possessed by Israel, Jehovah's First-Born, and the nations, when they exist as the political inheritance of Christ and his Saints."

* * * Israel and the Gentiles of the ages and generations preceding Christ's return, who are not of the "one Lord, one Faith, one Baptism, and one Hope of the Calling," are in the *lu-ruhamah* and *lu-anmi-state*; but after he shall have consummated "*the hour of judgment*," Gentiles and Jews will obtain mercy as the people of God.—Hos. i. 6, 10; ii. 23.

8. The everlasting possession of the Holy Land by Abraham, by Christ, by them who are Christ's, and by the Twelve Tribes grafted into their own olive tree again, was covenanted and *typically* confirmed 430 years before the night of the exodus from Egypt, and the promulgation of the Mosaic law. The commencement of the *everlasting* possession, of course, was to begin at some time subsequently to the bringing of that typically confirmed covenant into force.—*Proof*; Gen. xv. 7-21; Gal. iii. 17.

¶ As Moses was the *mediatorial testator* of the Sinaitic, so Christ was the mediatorial testator, or *representative* of Jehovah, of the Abrahamic covenant, or will. The Sinaitic came into force at the death of Moses; and so, likewise, did the Abrahamic at the death of Christ, which was the antitypical confirmation thereof; for "Jesus Christ became a minister of circumcision on account of the truth of God, in order to confirm the promises made to the fathers."—Rom. xv. 8; Heb. ix. 15, 16.

9. The law of Moses was an additional covenant imposed upon the Twelve Tribes because of transgressions, until the Seed, or Christ, should come, to whom the promise of the everlasting possession of the Holy Land was made.—*Proof*; Gal. iii. 19.

10. Circumcision outward in the flesh was a token or sign of the covenant betwixt God and Abraham; and a mark or seal of the righteousness counted to him because of his believing the promise that he should be the father of many nations which should be blessed in him, when as yet being an old man and his wife past bearing, he had no child. Hence, it was a *sign* that "all nations should be blessed in him;" and a *seal* of his faith in that gospel—circumcised flesh significative of previously circumcised heart and ears in regard to the truth of God. The cutting off the flesh of faithful Abraham memorialized "the putting off of the body of the sins of his flesh," when his faith in the promises of God was counted to him for righteousness or remission of sins. But multitudes of Israelites and Mohammedans are circumcised who have no faith. This is not true circumcision; for "that is not circumcision which is outward in the flesh; but circumcision is that of the heart, in spirit not in letter" of the law. A heart devotedly believing the gospel of the kingdom, or "the things concerning the kingdom of God, and the name of Jesus Christ," (Acts viii. 12,) and putting on Christ by being immersed into him (Gal. iii. 27)—being so in Christ, who, like Abraham, had the sign of the covenant in his flesh, and the righteousness thereof in his heart, such an one is "circumcised with the circumcision made without hands in putting off the body of the sins of the flesh, by the circumcision of Christ: *having been buried* (*συνταφέντες syntaphentes*) with him in the baptism, by which also ye are raised up with him through the faith of the energy of God, who raised him from among the dead:" therefore the apostle says to the saints at Philippi, "We are the circumcision, who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Col. ii. 11, 12; Gen. xvii. 1-11; xviii. 18; Rom. iv. 3, 11, 18, 19.

¶ Who that understands this would affirm, that the sprinkling of an infant's face with water was appointed by Christ or his apostles "in the room of circumcision?" But this is gravely affirmed by the teachers of the systems of the schools, reputed by their disciples wise, and great! Let the people beware of such; for "if the blind lead the blind, both will fall into the ditch!"

11. The seed of Abraham, or Christ, "the shepherd and stone of Israel," was to descend from the tribe of Judah before it ceased to be a State sovereignty, and from

the God of Jacob. Judah, the mother-tribe of Messiah, and God his father, was the prediction of Jacob. This Son of God and of Judah was also to come of David, and therefore necessarily of some female of "his house and lineage."—*Proof*; Gen. xlix. 8, 24; 2 Sam. vii. 12-16; Heb. i. 5; Isai. vii. 14; Luke i. 26-35.

12. The Son of God and of David, called *Messiah* in the Hebrew, *Christ* in the Greek, and *Anointed* in the English, is to sit upon the throne of David, and to govern his kingdom and the nations with great glory for a season and a time," or 1000 years.—*Proof*; Isai. ix. 6, 7; xxiv. 22; Ps. lxxxix. 3, 4, 24-29, 34-37; lxxii. 11; lxxvii. 4; Dan. vii. 12; Rev. xi. 15; xx. 4.

13. The throne and kingdom of David in Jerusalem and the Holy Land, are the throne and kingdom of Jehovah; and the king enthroned there is Jehovah's Viceroy over Israel and their tributaries.—*Proof*; 1 Chron. xxviii. 5; xxix. 23; 2 Chron. ix. 8; Jer. iii. 17; Ps. ii. 6.

14. Jehovah's throne and kingdom with dominion over all nations throughout all generations are covenanted or guaranteed to a man of the house of David, styled the Anointed of Jehovah, the Lamp of David, and Jehovah's Name.—*Proof*; Ps. ii. 2; cxxxii. 11-18; lxxxix. 24; Isai. xxx. 27.

15. Jehovah's throne and kingdom over Israel were not to exist uninterruptedly in the Holy Land from their foundation to the last generation of mankind: they were to be "overturned," and the power of Israel scattered by their enemies until the times of the Gentile Powers shall expire, and He shall come in the name of Jehovah "whose right they are" by covenant with his fathers Abraham and David.—*Proof*; Ezek. xxi. 25-27; Dan. xii. 7; Luke xxi. 24; Psal. cxix. 22, 26; Matt. xxiii. 39; xxi. 42-44.

16. The era introduced by the epochal ending of the times of the Gentiles, is "the Regeneration when the Son of Man shall sit upon the throne of his glory;" the restoration of the kingdom again to Israel; the times of the Restitution of all things pertaining to Israel; the building again of the tabernacle of David; the giving of the kingdom of God to a nation bringing forth the fruits thereof; and so forth. *Proof*; Matt. xix. 28; Acts i. 6; iii. 21; xv. 16; Amos ix. 11; Matt. xxi. 43; 1 Pet. ii. 9.

17. The era of the restoration of Jehovah's throne and kingdom of Israel in the Holy Land is the beginning of "the Day of Christ," or "the Day of Vengeance" upon the enemies of Israel and the Saints; and "the Acceptable Year of the Lord," for the approved. GENTILISM, in all its civil and

ecclesiastical manifestations, will be abolished; and all things Jewish, compatible with the sacrificial and sacerdotal attributes of Jesus of Nazareth, restored. From this epoch David shall never want a son to sit upon the throne of the house of Israel; nor the priests, the Levites, a man before Jehovah to do sacrifice continually. *Proof*; Jer. xxxiii. 14-26.

18. "Because he hath poured out his soul unto death, therefore He shall divide the spoil with the mighty." Hence, David's immortal son who is to be king for Jehovah over Israel and the nations, ascends Jehovah's throne in Jerusalem at some time subsequently to his resurrection from the dead—"God would raise up the Christ to sit upon David's throne." *Proof*; 1 Chron. xvii. 11; Ps. ii. 7; xvi. 8-11; Isai. liii. 10-12; Acts ii. 29, 31; xiii. 34.

19. The kingdom of Jehovah, the kingdom of David, the kingdom of Christ, the kingdom of Israel, and the kingdom of heaven, are all one and the same kingdom, consisting of the united twelve tribes under David II. as "their prince for ever," established in the Holy Land; which will then be PARADISE IN EDEN. *Proof*; Ezek. xxxiv. 22-31; xxxvii. 21-28; xxxvi. 35; Isai. li. 3.

20. When the God of Heaven shall set up this kingdom again, the priests and rulers thereof will be like the king of the Jews himself, deathless and glorious; while the twelve tribes of Israel, the *subjects* of the kingdom, though blessed in Abraham and his seed with all other peoples, will still have with them lives terminable in death. *Proof*; Dan. vii. 18; Rev. ii. 7, 26; iii. 21; v. 10; xx. 6; Isai. lxxv. 20; 1 Cor. xv. 25, 26.

21. The Messiah was to be the Messenger of the Abrahamic Covenant, bearing a message to the children of Israel, therein announcing peace to them through himself, when he should be established "Lord of all" upon the throne of David. *Proof*; Mal. iii. 1; Acts x. 36; Isai. ix. 7.

22. When he bore God's message of peace to Judah, he came not to bring the peace, but only to preach it. *Proof*; Matt. x. 34.

23. The bringing of the blessedness of Abraham upon Israel and the Nations, through the restoration of Jehovah's throne and kingdom in Jerusalem and the Holy Land; and the promotion of obedient believers, taken from among Israel and the Gentiles upon the principle of faith in the things covenanted to Abraham and David, to a share with Christ in the "power, and riches, and wisdom, and strength, and honor, and glory, and blessing" of the coming dispensation—is the *subject-matter*

of the gospel. Hence, the Message of Peace to Israel is styled "the gospel, or glad tidings of the kingdom of God;" "the word of the kingdom;" "the hope proclaimed in the word of the truth of the gospel;" "the hope of the gospel;" the hope of the promise made of God to the fathers; "the hope of Israel," and so forth. *Proof*; Matt. iv. 23; xiii. 19; xxiv. 14; Luke iv. 43; viii. 1; ix. 2, 6; Col. i. 5, 23; Acts xxvi. 6; xxviii. 20, 23, 31.

24. To inherit the kingdom of God is not to be a mortal subject of it, but to possess the glory, honor, power, riches, immortality, and blessings of it, as a king and priest thereof.

25. "In Messiah's days the righteous shall flourish." Hence, the kingdom of Jehovah and of his anointed will be righteousness, and peace, and joy; therefore the unrighteous, the fearful, and the unbelieving, cannot inherit it. *Proof*; 1 Cor. vi. 9, 10; Eph. v. 5; Gal. v. 21; Rev. xxi. 8; xxii. 14, 15.

26. A man is naturally unholy, and cannot make himself righteous; and as God has concluded all, both Jews and Gentiles, under sin whose wages is death, they must, without respect of persons, be justified, or "*made righteous*," that grace may reign in them through righteousness unto eternal life in the kingdom of God. *Proof*; Rom. iii. 9, 19; vi. 23; Gal. iii. 22, 26, 27.

27. Jesus exhorted those he came to invite to repentance, "to seek first the kingdom of God, and God's righteousness." He places the "kingdom of God" first in the sentence, because the "righteousness of God" is only for the justification of those who believe the truth concerning his promised kingdom. Hence, in recording the justification of the Samaritans, it is stated, that "*they believed the things concerning the kingdom of God, and the name of Jesus Christ; and were immersed both men and women*." *Proof*; Matt. vi. 33; Acts viii. 12.

28. The phrase "*the righteousness of God*" is expressive of that *system of means* whereby sinners who are subjected to it become righteous in *heart and state*. It is contained in the Gospel of the kingdom, and makes that gospel "the power of God for salvation to every one that believeth." He that does as the Samaritans did, is himself "made the righteousness of God in Christ," "whom God hath made unto the justified wisdom, and righteousness, and sanctification, and redemption." *Proof*; Rom. i. 15—17; 2 Cor. v. 21; 1 Cor. i. 30.

29. The righteousness of God without the law of Moses, attested by that law and the prophets, is sometimes styled "the wisdom

of God in a mystery," or secret, which was kept secret during the times of the ages (*χρονοις αιωνιοις*, *chronois aiōniois*;) but through the apostles was made manifest, and by the scriptures of the prophets made known to all nations *for the obedience of faith*; sometimes it is styled "the mystery," "the mystery of Christ," "the mystery of the gospel," "the word of God, the mystery which hath been hid from the ages and the generations, but now is made manifest to his saints," "the mystery of godliness," and so forth. It was styled "a mystery," because it was so long and impenetrably hid, that the prophets, who uttered oracles concerning it, and the angels themselves, could not see into it. *Proof*; 1 Cor. ii. 7; Rom. xvi. 25, 26; Eph. iii. 3; Col. i. 25, 26; iv. 3; 1 Tim. iii. 16; 1 Pet. i. 9—12.

30. "*The Fellowship of the Mystery of Christ*" is expressive of the truth, that "God is no respecter of persons; but that in every nation he that feareth him, and *worketh righteousness* is accepted by him." It teaches that Gentiles should be fellow-heirs with Jews, and of the same body with them, and partakers of his promise concerning the Christ, *through the gospel*: that is, that Jews and Gentiles, by the obedience of faith, should attain to one new manhood before God; and be equally eligible as heirs to the possession of the kingdom. *Proof*; Acts x. 34; Eph. iii. 6; ii. 15.

31. The gospel of the kingdom was preached to Abraham, to the tribes in the wilderness, and to Judah by Jesus before his crucifixion; it was afterwards preached by the apostles, *in his name*, for the first time on the succeeding Pentecost. "*In his name*" is a phrase indicating something peculiar in their preaching of the gospel of the kingdom as compared with Christ's. That peculiarity consisted in their inviting all who believed the glad tidings of the kingdom to become heirs of it by repenting and being immersed in the name of Jesus as the Christ, who was to be raised up to sit upon David's throne, for the remission of their past sins. In announcing this new way of justification, they preached "*the mystery of the gospel*," for the first time on Pentecost: and some years after, Peter preached "*the fellowship of the mystery of the gospel*" to Gentiles at the house of Cornelius. *Proof*; Gal. iii. 8; Heb. iv. 2; Matt. iv. 23; xxiv. 14; Acts ii. 38, 30; x. 34—43.

32. When Jews believed the gospel of the kingdom; that Jesus of Nazareth was the Christ destined to occupy the throne thereof; that he died for sins, and rose again for the justification of the believers of that Gospel; and were immersed into the

name of the Father, and of the Son, and of the Holy Spirit—they did not cease to be Jews; but became "*Israelites indeed*," "Jews who are such inwardly," "Jews who in saying they are Jews do not lie," and so forth; and when Gentiles, or men of other nations, believed and did the same things, *they did not continue to be Gentiles*, but became Israelites in every particular, save that of the accident of natural birth, "fellow citizens with the saints of Judah;" that is, by "the adoption which pertains to Israel." *Proof*; Rom. ii. 28, 29; Rev. ii. 9; iii. 9; Eph. ii. 11-22; Rom. ix. 4-8.

33. The righteousness of God as a system of means for making believers of the gospel of the kingdom righteous, is based upon the death and resurrection of Messiah. "Without the shedding of blood there is no remission of sins." This is witnessed by the law of Moses and the prophets. "In sacrifice and offering, and burnt offerings, and offering for sin, which were offered by that law, Jehovah had no pleasure;" for "it was not possible that the blood of bulls and of goats should take away sins." Therefore it was necessary that one, not born of the will of man, or of the lust of the flesh, but of God, should become a sin-offering—that one "who knew no sin should be made sin" for believers of the gospel; that he might "bear their sins in his own body to the tree;" that by putting him on, "they might be made the righteousness of God in him." No son of Adam has ever appeared among men capable of fulfilling this necessity but Jesus Christ. The Messiah must therefore needs have suffered, and risen again from the dead. In pouring out his life into death as an offering for sin ("for the life of the flesh is in the blood itself;" and "it is the blood that maketh atonement for the life or soul"—Lev. xvii. 11), he poured it out as the life-blood, or vital principle, of the covenant, or will, God made with Abraham concerning himself and his seed of all classes thereof; which, as the Mosaic had then "*waxed old*," and was about soon, that is, in about 40 years after, to "*vanish away*," is styled the "*new*," or "*second*" covenant, testament or will, though typically confirmed 430 years before the law was added; but, by the death of Messiah, then newly, or for the first time, brought into force; by the which will, initiated, vitalized, and consecrated by the sacrifice of Messiah's body, they who are called to the kingdom are sanctified or made holy. *Proof*; Heb. ix. 22; x. 4-14; viii. 13; Matt. xxvi. 28; Heb. x. 9.

34. But, if Messiah must needs have suffered to bring the sanctifying Abrahamic covenant into force, he must of necessity

also have risen from the dead; for an un-resurrected Christ would have been unprofitable for the purposes of Jehovah. God's system of righteousness would have been incomplete and inefficient; repentance, remission of sins, and eternal life, in the name of Christ, would have been impossible; faith in the gospel of the kingdom, and in Jesus as the Son of God and David, and therefore rightful sovereign thereof, would have been vain; resurrection and kingdom there would be none; in short, the promises of God would fail, and all mankind would perish. *Proof*; Ps. xxx. 9; 1 Cor. xv. 14-19.

35. The death, burial, and resurrection of the Christ, are the facts of the gospel's mystery, and that he died for the sins, and rose again for the justification of believers in the covenants of promise and the name of the true Messiah, is the signification or doctrine of the facts. That Jesus of Nazareth is that Messiah, has been attested of God according to the testimony of Matthew, Mark, Luke, and John; so that it is the truth, that Jesus is the Son of God and of David, who has been raised up to sit upon their throne in Jerusalem as High Priest and King of Israel; and that he died for sins according to the prophets, was buried, and rose again from the dead for the justification of the faithful. *Proof*; Rom. iv. 25; 1 Cor. xv. 1-4.

36. "*The name of Jesus Christ*" is a phrase summarily expressive of the things which make up the scripture character, styled *Jesus* in the Greek, *Jehoshua* in the Hebrew, and *I shall be the powerful* in the English. "The name of Jehovah," saith Isaiah, "cometh from far." The prophetic and apostolic testimony concerning Messiah is the definition of this name; because Messiah is "God manifest in flesh." To "believe on his name" is to believe the testimony concerning the Christ, and that Jesus is he. "The blood of Jesus, the Christ, God's Son, cleanseth from all sin;" and he is a propitiatory for sins—a propitiatory *through faith in his blood* for the remission of sins that are past. This sin-cleansing quality makes the name of Jesus Christ purifying to all the believers of the gospel, upon whom it is scripturally named. *Proof*; Exod. xxxiii. 19; xxxiv. 5-7, 14; Isai. vii. 14; ix. 6, 7; xxx. 27; Jer. xxiii. 5, 6; Zech. vi. 12, 13; Luke i. 31, 33; 1 John i. 7; ii. 2; Rom. iii. 25.

37. When a woman is united to a man according to law, his name becomes her's; and in acquiring that new name, she acquires all that it legally imparts; so also when a believer of the "things concerning the kingdom of God and of the name of Jesus Christ,"

is united to Jesus according to "the law of faith," the name of Christ becomes his, and he is called a Christian; and in that act by which Christ's name is named upon the believer, he acquires a right to all it scripturally imparts.

38. Repentance, remission of sins, sonship to God, and immortality, are offered to devout believers of the gospel of the kingdom, in the name of Jesus Christ. *Proof*; John i. 12-13; xx. 31; Luke xxiv. 47; Acts ii. 38; iv. 12; x. 43; xiii. 38, 39, 26; 1 John ii. 12.

39. The substratum of repentance is a disposition of mind, such as was in Abraham, resulting from the understanding of "the word of the kingdom," and the full persuasion that what God hath promised therein, he is able also, and will perform. *Proof*; Luke i. 17; iii. 3; Rom. iv. 3, 18, 20, 21.

40. The Abrahamic disposition of mind resulting from faith in "the exceeding great and precious promises of God;" that is, "the divine nature" thus created in a man—is *granted* to him for repentance in the name of Jesus Christ.—*Proof*; 2 Peter i. 3, 4; Acts v. 31; xi. 18; ii. 38.

41. Anxious bench repentance is "the sorrow of the world that worketh death," and which needs, therefore, to be repented of. It is the anguish of convicts ignorant of the truth, who abhor martyrdom for their sins. 2 Cor. vii. 10; Mal. ii. 13.

42. Immortality is deathlessness. God only has a nature in which the death principle never existed. Incorruptibility and life constitute immortality; so that immortality may be defined, *life manifested through incorruptible body*. A diamond is incorruptible, but not living; therefore, it is not immortal. Paganism defines immortality to be, a particle of divine effluence in all men, hereditarily transmitted, and having personality and consciousness after death! The Scriptures, however, reveal no such conceit. The immortality they bring to light is, "life and incorruptibility through the gospel;" or, "eternal life through Christ's name." Immortality is promised only to those who are justified by the name of Jesus; and being justified, walk worthy of that name. In being introduced "into the name of the Father, and of the Son, and of the Holy Spirit," a right-minded believer of the truth obtains "a right to the tree of life, and to an entrance in through the gates into the city," or kingdom of God.—*Proof*; 1 Tim. vi. 16; 2 Tim. i. 10; John xx. 31; 1 John v. 11, 12, 13; 1 Cor. xv. 53, 42-44; 2 Cor. iv. 14; Rom. ii. 7; viii. 11, 23; Rev. xxii. 14.

42. Jesus said that the gospel of the kingdom he preached before his crucifixion, should be preached in all the habitable subject to Rome, for a testimony to all the nations thereof; and that he that believed it and should be immersed should be saved through His name. This condition of salvation has never been modified or repealed since it was decreed. It is, therefore, in full force unto this day. Paul was saved from his past sins, and obtained a right to eternal life and the kingdom, by believing that gospel and being immersed; and being an honest and earnest man, he preached to others the faith he had confessed and obeyed, and pronounced a curse upon all, whether angels or men, who taught otherwise than he.—*Proof*; Matt. xxiv. 14; xxviii. 19, 20; Mark xvi. 15, 16; Luke xxiv. 47; Acts xxii. 16; Gal. i. 6-9, 23.

43. Believers of the gospel Jesus preached, are justified *by faith, THROUGH HIS NAME*; that is, their Abrahamic faith and disposition are counted to them for repentance and the remission of sins, *in the act of putting on* the name of Jesus Christ, which is the same "as putting on Christ." Paul says to such, "In Christ Jesus ye are all children of God through the faith. FOR AS MANY AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST: and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Hence, the evidence of a man's being Christ's by faith, is his being scripturally baptized into him.—*Proof*; Rom. v. 1; vi. 3-5; 1 Cor. vi. 11; Gal. iii. 26-29.

44. There is but one way for a believer of "the things concerning the kingdom of God and the name of Jesus Christ," to put him on or to be invested with his name; and that is, by immersion into his name. Baptism is for this specific purpose: namely, for the introduction of devout believers of the truth into the name of Christ, that through it they may receive repentance and the remission of sins, and a right to eternal life. From the day of Pentecost to the end of the Apostles' mission, there was no such thing as an unimmersed Christian, though there were many who had passed through the water that were a disgrace to the name.—*Proof*; Acts viii. 12, 16; ii. 38; x. 48; xix. 5; James ii. 7; 1 Peter iii. 21.

45. Sectarianism is not Christianity. The aggregate of sects vaguely termed "the Church," or the ecclesiastical system of Europe and America, is "the mother of harlots and abominations of the earth." These "abominations" are the "harlots"

styled "Women" — Rev. xiv. 4 — with whom Christ's virgins "are not defiled." *Every system or tradition that makes the Word of God of none effect is a harlot abomination,* and proceeds from the "carnal mind," that is, from *the thinking of the flesh* (το φρονημα της σαρκος), ignorant of the gospel of the kingdom and the obedience it requires. This is the fountain and origin of all those heretical formula which are incorporated in the Romish and Protestant sects, which are all of them "corruptors of the simplicity that is in Christ." As a whole, they are "THE APOSTASY" — ἡ αποστασια — foretold by Daniel and Paul, whose character is confusion worse confounded, and its institutions demoralizing and subversive of the truth. They preach "another Jesus," are animated by *another spirit*, and proclaim *another gospel*, than those ministered by the apostles. Their "faith" is the credulity of excitement or of authority; their "Lord," the thing they call "the Church;" their "baptism," an irrational and blasphemous invention; and their "hope," the mere baseless fabric of a vision. It is because of these abominations and their fruits, that the judgments of God are impending. From such a system of defilement, then, it is imperative on every man who would be saved to separate himself, even if he have to stand alone; as it is written, "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." — *Proof*; Rev. xvii. 5; Matt. xv. 6-9; Rom. viii. 6, 7; 2 Thess. ii. 3; 2 Cor. xi. 1-4; vi. 15-18.

46. The sincere inquirer after the truth is respectfully invited to examine carefully the Scriptures appended to each paragraph. He is expected to receive nothing as proved till he has done this, if he aspire to the high privilege of being "*taught of God*," without which he cannot scripturally come to Christ. — John vi. 43-45. If a Jew or Gentile, acknowledging that Jesus is Jehovah's Messiah, Christ, or Anointed, come to understand the things set forth in these paragraphs, he will have attained to a comprehensive knowledge of "*the truth as it is in Jesus*." If this knowledge be heartily received, it will exorcise him of all the theological foolishness of the schools, and renew him after the image of the Creator. It will "form Christ in him the hope of glory;" so that "Christ will dwell in his heart by faith," if that "faith,"

working by love," be permitted to attain perfection.

¶ Let the reader, then, be persuaded to search the Scriptures as for hid treasure. The Bereans did so, although they were instructed by an apostle himself. If, then, they received nothing without first searching the Scriptures, to see if Paul, though inspired, spoke in accordance with them; how much more necessary that, in this cloudy and dark day, the reader should prove all things by Scripture before he accept anything, from whatever source, as good. "The Bereans received the Word with all readiness of mind, and searched the Scriptures daily whether the things Paul spake were so: THEREFORE, many of them believed." Go, reader, and do thou likewise! — Col. iii. 10; i. 27; Eph. iii. 17; James ii. 27; Acts xvii. 11, 12.

The First Year of War.

THE war is now one year old. It completed its first year last Wednesday, March 28th. Parliament was informed on March 28th, 1854, that her Majesty was about to commence hostilities with the Emperor of all the Russias. The anniversary of so sad and terrible an event as a great European war, must needs be painful. The most righteous cause, the most far-sighted and magnanimous policy, the most consummate management, the most unbroken success, the most splendid victories, cannot take away the inherent evil and painfulness of war, nor convert its anniversary into a day of gladness and feasting. But this March 28th, 1855, cannot fail to strike every Englishman as an anniversary of peculiar pain and special bitterness. This first year of war has not merely been signalized by the sorrows and horrors inseparable from all wars—from struggles the most righteous, and conflicts the best conducted; it has not only been a year of bloody battles, of protracted sieges, of deranged commerce; it has been all this and something more. It has been stamped by peculiar horrors and unexampled calamities. It has been a year of shame, a year of transcendent stupidities, of disgraceful mistakes, of continuous and sustained mismanagement, of national discomfiture more dishonorable than the most signal defeat of our army in the field, more terrible even than the invasion of our shores. It has revealed national incompetence, national bewilderment, and national helplessness. It proclaims the stupidity of the most sensible people in the world; it publishes the incapacity of the most practical nation of the world. It found her, in her own estimation,

the foremost power of the earth, and by the acknowledgment of the world a very great power. It has left her marvellously lowered in her own opinion, and in that of her neighbors. It found her in the fulness of pride and apparent strength, it has left her deeply humbled and sorely stricken.

No wise man expects very much from the first year of any war, reckons not upon its triumphant termination in a few months, nor anticipates the prostration of a powerful antagonist by the first stroke. Such things have now and then happened; the first Napoleon took only a few months to overwhelm Austria in 1805, and a few weeks to crush Prussia in 1806. But such wonders are of very rare occurrence indeed. No wise man has any reason to quarrel with the British Government because the first year of war has not been a year of unbroken and splendid victories, because miracles have not been enacted, and because the mighty empire of Russia has not been brought on its knees by the first blow. But every tolerably sensible man, every tolerably honest man, has the best reason to assail the Government for having carried on the contest in the most stupid, the most bungling, and the most ineffective manner—for having perpetrated every conceivable error of policy, and committed every imaginable mistake of management—for having declined the only mode of immediately prostrating Russia, that of destroying her commerce, a warfare most fatal to Russia, and least injurious to England—for having selected the wrong mode of attack, and having accumulated every sort of blunder in its prosecution—for having chosen the wrong point of assault, and sought the wrong Allies—for having conducted this solemn and momentous business of England in dishonorable and disastrous subserviency to the wishes and interests of Austria—for having sacrificed the lives of from 30,000 to 40,000 British soldiers in pure and wanton waste, without a single good result being obtained, a single important blow struck, a single valuable object gained, or the smallest progress made towards the humiliation and depression of Russia.

Not one of these fearful shortcomings has been avoided; every one of these enormous transgressions have been committed. It is naturally expected that a country at war with Russia or any other country, would select that mode of warfare most disastrous to its antagonist, most easy and least injurious to itself, and would avoid that for which its forces are least qualified, and which experience has shown its antagonist most powerful to resist. Now it most singularly happened, that the very mode of warfare

wherein England especially excelled, was the only form of attack really formidable and fatal to Russia; that the weapon whereof England was the great master, was the only weapon that could prostrate the Muscovite, and that England was peculiarly unfitted to conduct that form of assault which Russia had shown herself best able to repel. England's naval supremacy placed Russia absolutely in her power. Mistress of the seas, she was mistress of the fate of Russia. She might have efficiently blockaded every Muscovite port; she might have asserted her old maritime principle, and seized Russian goods wherever found; she might have stopped the whole export trade of Russia; she might have prevented a single hide, a single pound of tallow from reaching any part of the world separated from Russia by sea; she might have kept all colonial produce from Muscovy, and hindered every comfort, luxury, and refreshment of the genial south from gladdening the inhabitants of the powerless north. The stoppage of the whole export trade of Russia would have ruined the Russian nobles, convulsed the Russian empire, and compelled the most stubborn and unbending Autocrat, the Czar most enamored of war, to choose between the conclusion of peace and the loss of his throne or his life. Such a mode of warfare would have been especially easy, and almost bloodless for Great Britain, it would have cost scarcely a single British life. England could have done this alone, without the aid of France. The Muscovite navy has not ventured forth, and the trade of Russia, and the existence of Russia, lay at the mercy of the wooden walls of Old England.

To all this will be answered that such a course of action, such an adherence to our old principles of maritime warfare, such a stoppage of the whole trade of Russia would have involved us in difficulties and hostilities with the United States; would have given Russia an ally in America. We do not deny the difficulties which it might have occasioned with our Transatlantic kinsmen, but we do not feel in the least convinced that it would have inevitably led to hostilities. We believe that the Americans would have talked very big, would have made a terrible clamor; but we do not believe that so prudent a community would have courted the unavoidable destruction of its fleet and ruin of its commerce, which must have ensued from a conflict with the two greatest naval powers in the world, Great Britain and France. It would have been far better for England to have run all risks as regards America—to have adhered to the maritime principles which she has so often and so triumphantly asserted, to have

struck at once her strongest and her easiest blow, to have most sorely smitten her antagonist with the least hurt to herself—than to have heaped on herself all manner of shame, and sacrificed utterly in vain the lives of 30,000 men. Such a course would have been altogether honorable and patriotic, and infinitely less disastrous than the course we have followed, even had America braved the combined naval strength of England and France, which we do not believe that she would have done.

But our Ministers not only declined the mode of warfare most fatal to Russia and most favorable to Great Britain—they not only threw away the weapon in the use of which Englishmen most excelled, and Muscovites were especially awkward—but they absolutely adopted the method of attack wherein Englishmen are least likely to succeed, and which Muscovites have proved themselves best able to withstand—the method of invasion. Of all the great powers, England is least qualified to effect an invasion, and Russia is best qualified to repel one. Though a valiant, Englishmen are not a military people. Their habits are not warlike, and their standing army is too small to allow of distant expeditions. It is some consolation for us to reflect that at the very outset of the war we deprecated anything like a distant military expedition. Of all countries in the world, Russia is the least susceptible of successful invasion. Her position renders her all but inaccessible and unassailable. History bears ample and recent record to the difficulties of invasion, and the disasters of invaders. Two of the greatest monarchs and greatest commanders of modern times ventured upon the experiment, and reaped nothing but ruin—lost army, glory, and empire in the well-defended realm. Charles XII. of Sweden led the veteran and victorious host which had overthrown the Muscovites on many a bloody field into the heart of Russia, to utter discomfiture and entire destruction. The most marvellous military genius, and the most powerful sovereign of modern times, Napoleon the Great, hurled the forces of Western Europe upon the Northern Empire, to encounter discomfiture no less signal and ruin no less terrible than that of his Swedish predecessor. Undeterred by these tremendous warnings, undaunted by the huge discomfitures of these mighty men, our small rulers repeated the experiment, and so far with results not very different. Sebastopol has been besieged six months, and at the end thereof we are not so near to the capture of the place as we were at the beginning; but of the 54,000 thousand Englishmen who have landed in the Crimea, not more than

15,000 remain under arms. Nearly 40,000 either have perished or are disabled. We have kept back the strength of our arms, and struck Russia where she was strongest. We have spared her where most vulnerable, and spent ourselves most freely where we have least to throw away. We have spared her defenceless trade, and assailed her impregnable fortress. Russian commerce has flourished, while British blood has been poured out for nothing. Last year Russia received £10,000,000 of English gold, while England lost thirty thousand of her men on Russian ground.

Such is the manner in which the first year of war has passed. We might easily darken the picture: we have not sounded the shame in its depths, nor given the aggravation of the horrors. We have only dwelt upon the leading blunders, upon the mistakes of policy in the conduct of hostilities. We have not dilated upon the frightful details of mismanagement, upon the horrors revealed before the Committee of Inquiry. We have not dwelt upon the diplomatic delinquencies, upon the immolation of England to Austria, upon the selection of Vienna instead of Constantinople as the place of conference, upon the iniquity and absurdity of the Four Points. We have said enough, however, to set forth the sorrowful and shameful character of the first year of hostilities. Better a dishonorable pacification than a conflict so fearfully mismanaged. Better an inadequate peace than another such year of war! It would be exceedingly disgraceful and deplorable for this lavish expenditure of blood and treasure to purchase only a worthless and a transient arrangement; but another year of such warfare would be still more sad and still more shameful. If the nation wishes to have the conflict carried on until an honorable and abiding peace is obtained, it must put forth energy enough to hurl our present rulers from office, and bring them to a strict and stern account.—*Birmingham Mercury.*

Analecta Epistolaria.

A WORD OR TWO FROM VIRGINIA.

DOCTOR JOHN THOMAS:—DEAR SIR,—I am pleased with your writings, and believe them scriptural. I can say, Sir, you certainly have the law and the testimony on your side.

My friend, Mr. A. Anderson, was kind enough to send me *Elpis Israel*, which I think is a book of books. You have therein displayed more close study and research than any commentator I have read, either ancient or modern. You have certainly, Sir, brought

forth the light out of darkness, though you will not understand me to say that I sanction or agree to every part; for in the propagation of the world I take issue. You will understand me—there is no past nor future with God. Now, Sir, it seems to me, according to the arrangement that it was impossible to re-people the world without transgression. Consequently, the order of arrangement was made accordingly. My notion is, that all creation became corrupt at the fall, even to the elements; and that all created things below man, both animal and vegetable, partook of the nature of the curse; therefore they became corrupt, and propagate. Again, you say all are raised from the dead: now, I can't exactly say "amen" to that. I don't conceive that the Gentiles have ever had a law since the transgression; therefore, partaking of the nature of Adam, and dying in that state. I can see no necessity for a resurrection. The great apostle to the Gentiles says that both the just and unjust are to be raised. Well, I agree very well to that; but, I think a man must lay claim to something that does not belong to him, to make him "unjust," or, at any rate, that which he is not entitled to. Well now, Sir, let us look around us, and we find about eight hundred sects, all claiming an interest in the blood of Christ; and according to the law and the testimony, not one is right. They, I consider, are the unjust ones, and will be raised in order to their justification, could they do it. But no; they are doomed to the second death. I think you leave your readers rather in the dark as regards the creation of systems of worlds, filling eternity, filling immensity, and coeternal with the great God who fills all, and in all; and those systems of worlds being perfected and going to perfection forever and ever.

I am not in the habit of scribbling my notions, and you will find they are not made quite so plain as might be to suit many; but, Sir, I know a hint to you is enough to understand what I mean, or the idea intended to be conveyed.

You certainly, Sir, have sealed the mouth of the Great Supervisor upon David's throne, and the promises of the fathers, the Coming of the Lord, the Settling of Palestine, &c., &c.

Can you possibly believe that he believes what he pretends to teach? don't you think sinister motives have their influence? Well, my dear Sir, on the day of reckoning we shall find who will be justified, and who will not.

You will accept assurances of regard from
LANCELOT BURRUS.

Orange Co., Virginia, May 6, 1855.

Our Terrestrial System Before the Fall.

OUR friend says, that his notion is that all creation became corrupt at the fall, even to the elements. This is the general idea. Moses tells us very plainly, that when the terrestrial system was completed on the Sixth Day, that God reviewed all that He had made, and pronounced it "very good." But, in what sense was it very good? In an animal and physical sense; for it was a natural and animal system, not a spiritual one. Such a system is essentially one of waste and reproduction; and was organized with reference to what God knew would come to pass. This is implied in the placing of the earth in such a position with respect to the sun, moon, and stars, that there should be a diversity of seasons, &c. Thus, fall and winter, seasons of decay and death, were institutions existing before the Fall; and presented to Adam and Eve phenomena illustrative of the existence in the physical system of a principle of corruption, the extent of which, however, they might not have been fully apprized of.

Death and corruption, then, with reproduction, the characteristic of spring and summer, is the fundamental law of the physical system of the Six Days. Adam and Eve, and all the other animals born of the earth with themselves, would have died and gone to corruption, if there had been no transgression, *provided that there had been no further interference with the physical system than Moses records in his history of the Six Day.* Let us, by way of illustration, confine our attention to the two animals at the head of animated nature, called Adam and Eve. Concerning them, it may be inquired, "If they would have died under the proviso above stated, how can Paul's saying be true, that '*Death entered into the world of sin*?' " True; the death principle was an essential property of their nature; but as they did not die till after their transgression, death did not *enter* in till after that event. But, the inquirer means, "If they would have died anyhow under the proviso, how can death be said to be the consequence of sin?" Death is not the consequence of sin, sin being the original physical cause—but the *physical consequence of a moral act.* If thou doest thus and so, "*dying thou shalt die*;" but just reverse this saying, and let it read, "*If thou doest thus and so, 'dying thou shalt not die.'*" Here are moral acts with diverse physical results. Now, if these two results are ordained upon two essentially dying creatures, because animal creatures, what is implied? Why, that in the one case the dying process shall not be interrupted, and therefore death would follow: while in the other, the process should be interrupted, and therefore life should be

established. In the former case, all that would be necessary would be to let things take their natural course; but in the latter, this would not do; and therefore it would be necessary to bring into play a *transforming force* which should change the very good *animal* nature into a very good *spiritual*, or incorruptible nature, which latter formed no part of the system of the Six Days.

Now, these conditions were fulfilled by the arrangements in Paradise, where sin first made its appearance. There were there two trees; the one styled "*the Tree of Lives*;" the other, "*the Tree of the Knowledge of Good and Evil*;" and which, because of the penalty attached to the eating of its fruit, may be styled "*the Tree of Deaths*." The lives and the deaths of Adam and Eve were predicated, not upon any peculiarity of their animal constitution, but upon the relations they might come to sustain to those two trees in Paradise. Moses has given us the history of their case, and from this we learn that they placed themselves under the law which sentenced them to death by eating of the fruit they were commanded not to eat. Now, all that was necessary for this sentence to take effect was just to *allow the laws of the animal economy to take their course*, and the result would be death and corruption, or a return to the dust from whence they were taken.

But, the inquirer wants to know, Suppose they had lived in the obedience of faith all the time that might have been appointed for their probation in Paradise, would they not have died? Certainly they would, *if there had been no arrangement divinely interposed to prevent death*. This arrangement existed in connection with the Tree of Lives. We learn from the Mosaic account that the eating of that tree would impart immortality or deathlessness; for we are told that they were expelled from Paradise that they might not eat of that tree and live forever. It is certain, therefore, that the animal nature they possessed was essentially a mortal nature, and required to be physically operated upon by the power transmissible through contact with the tree of lives to change it into a *nature constitutionally capable of enduring forever*; which the animal nature is not.

We have an illustration of what would have happened to Adam and Eve if they had continued in the obedience of faith, in what we are taught is to occur in the case of the obedient believers belonging to the generation contemporary with the appearing of the Lord Jesus in power and great glory. These, designated by Paul as "*we who are alive and remain*," he declares "*shall not sleep, but shall be changed in a moment, in*

the twinkling of an eye, at the last trumpet."

This was not revealed till he communicated it; for he styles it "*a mystery*," or secret, which, says he, "*Behold, I show you.*" Here, then, are persons found living in the obedience of faith at the Lord's appearing. Every one admits that they are constitutionally animal and mortal, though, it is revealed, that they shall not die, if they be of the living remnant contemporary with His appearing. Their not dying is conditional, as in the case of Adam and Eve—if they be found in the obedience of faith, and if contemporaries of the advent; otherwise not. But in not dying into death, as with Enoch and Elijah, the dying process which commences with birth must be interrupted and terminated by the interposition of divine power; even by that power that rebuilds the bodies of the dead upon new physical principles; in other words, by the Spirit of God that would have changed the eaters of the Tree of Lives in Eden; that raised up the mortal body of Jesus; and that will raise up and change the saints by Jesus, when in their case "*mortality shall be swallowed up of life.*"

There was no miracle wrought in executing the sentence under which Adam and Eve placed themselves. That is to say, there was no new physical principle infused into their nature that was not there before they transgressed. The introduction of miracle would have been in the instantaneous transformation of their mortal animal nature into the immortal spiritual nature on their eating of the fruit of the Tree of Lives. But there was no scope for the exercise of extraordinary power; for it is only *obedience* that gains access to that tree, whether in the Paradise of Eden, or in the Kingdom of God. If they had continued obedient, death, though lurking within them, would not have been allowed to enter into the world; *it would have had no victims*; but they transgressed—their thinking became perverse, or contrary to the letter of the Word of God, and their practice like it,—they sinned; and the physical tendency of animal nature to dissolution became "*the law of sin and death*" within them, because its abolition was prevented on account of sin.

From these premises it will be seen, that we dissent from our correspondent's "*notion*" that all creation became corrupt (by which we understand him to mean, constitutionally impregnated with corruptibility) at the Fall. We believe that the change consequent upon that calamity was moral, not physical. The natural system was the same the day before the Fall as the day after. A palace, though destructible by time or any other cause, may nevertheless be "*very*

good" when its building is completed: so also our terrestrial system, though susceptible of deterioration, was physically "very good" after its kind. Adam and Eve were innocent and undefiled; but without character. They became immoral; and the practice of vice has made their descendants what we see.

Resurrection not Universal.

OUR friend in Orange is under a mistake in supposing that we maintain, that the resurrection of every man, woman, and child of Adam's posterity, is the doctrine of Scripture. His words are, "You say, all are raised from the dead: now I can't exactly say 'amen' to that." Nor can we. We believe, that the Scriptures teach the resurrection of the just and of the unjust who have died under times of knowledge, whose knowledge they have accepted: and the resurrection, a thousand years afterwards, of "the rest of the dead" who have intelligently rejected it. Of the former were the contemporaries of the Lord Jesus who lived under the times of the law. To some of them he said, "there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves cast out." This testimony proves, that when the kingdom of God is established, these victims of despair will be there; and secondly, like Adam and Eve from Paradise, they will be expelled from it; so that, while Abraham, Isaac, and Jacob, all the prophets and the saints, will be permitted to eat of the Tree of Life, they will be driven forth to misery and death. Besides these unjust there will be those who, placing themselves under law to Christ, run well for a time, but become weary of well-doing, and turn like washed hogs to their wallowing in the mire. These all rise from the dead at the coming of the Lord to receive according to their merits. The rest of the dead are those who never came under a constitution of righteousness; not because they did not know how, but because they refused to do so. Having been enlightened, but preferring darkness to light, they will arise to judgment at the end of the millennium.

Besides these three enlightened classes, there is a fourth which returns to the dust forevermore. This class is very large, and consists of all whom God from whatever cause has left in helpless ignorance. He is not a hard master reaping where he hath not sowed, and gathering where he hath not scattered. Men who do not come to the knowledge of the truth, not because they will not, but because they cannot, are like

the old Athenians under "times of ignorance which God winks at." He winks at their ignorance in not raising them to judgment as the others. But though not raised to judgment, neither are they raised to life, or saved in any sense; for "they are alienated from the life of God through the ignorance that is in them." Though I do not pretend to define the boundary line between "times of ignorance" and "times of knowledge," I am very much inclined to conclude that the "eight hundred sects" our correspondent classifies as the unjust, may belong to the "times of ignorance," and be winked at as the old Athenian idolators were. They are "sinners of the Gentiles," very pious in their way, well-intentioned, and fair-spoken; but still ignorant of the truth, and hopelessly so, because of the blinding effect of the several Gentilisms imposed upon them by their tutors and guardians. They believe their systems to be God's, and they have a zeal for them as though they were embodiments of the truth. But alas! no mistake could be greater or more fatal. As our correspondent says, "according to the law and the testimony, not one is right;" and it is by this testimony all things are to be adjudicated when the Lord appears. As Paul said of Jews and Gentiles in his day, so we may truly affirm of the pious sectarians of our's, "There is none righteous, no, not one; there is none that understandeth * * * they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Paul's contemporaries may have deemed him to be very uncharitable in speaking thus; but he regarded that no more than we: he declared the truth of the matter, which is now as thoroughly reproduced as if no interval or change had elapsed since he wrote. The "eight hundred sects" neither believe, preach, nor practice, the things taught and commanded by Jesus and his apostles. Let a man acquaint himself with these, and proclaim them to either of "the orthodox four," not to mention the others, and he would find that if they heard him once, they would not repeat the "indiscretion" a second time. "There is none that understandeth, they have all gone out of the way;" and there is none but God that can divorce them from their traditions, and translate them into light. If He do it not, their case is hopeless. They cannot deliver themselves, for they are bound hand and foot by their systems "as they happen to be led." Shall such born-slaves of human folly, trained into it by scholasticism while their minds were incapable of distinguishing between right and wrong, or the false and the true, "made subject to vanity not willingly,"—shall such be raised from

the dead that their "hidden things may be judged according to Paul's gospel"? Can they be regarded as under times of knowledge? I should think not; for Isaiah teaches us, that when Jerusalem shall arise and shine, because her light is come, and the glory of Jehovah is risen upon her, "darkness covers the earth, and gross darkness the people." This is the condition of all "Christendom" at the present time; as all must perceive who understand the truth. The clergy teach the people to consider this century as gloriously enlightened! O foolish and blind! If the Nineteenth be light, what must the First have been! Compare the two and note the difference. The "eight hundred sects," the farthing rushlights of today through which its glory blazes, were unknown to the apostles and their brethren; who were, nevertheless, "light in the Lord," and "shone as lights in the world." Where is that preëxisting non-sectarian light? Who knows? Not one of them; for by their flickering rushlights they cannot pierce the gloom; their eyes are blinded, and they cannot see, however bright the true light might burn before them.

It is most charitable to hope that they may not be held responsible; but, as there is no eternal life in the kingdom of God but through the obedience of faith, and as they have all wandered off and lost the way, that they may "remain in the congregation of the dead," upon whom the sentence rests, saying, "they are dead, they shall not live; they are deceased, they shall not rise; for thou hast visited and destroyed them, and caused all the memory of them to perish"—*Isai. xxvi.* There are no scripturally recognized substitutes for the truth and its obedience. If men honestly desire salvation, let them seek these with their whole heart. Gentilism in whole or in part, can save no man. It is mere rhapsodized mythology, perverse of the truth. Let us be contented with "the simplicity of Christ" unadulterated in the apostolic and prophetic word; and pray earnestly for his return, that all sects may be abolished in the enlightenment of their adherents; and that henceforth, in returning to the dust, they may die in the Lord, and their works follow them to a resurrection unto life at the end of the Millennial Reign.

The Gospel of the Kingdom Progressing.

DEAR BRO. THOMAS:—I am much obliged to you for your article on *The preëxistence of Christ* in the last Herald, to which, I think, no scriptural objection can be made. Like all truth, it shows that if we would understand the Word of God we must study it

without regard to the opinions of men, proving the truth by the truth itself.

A few weeks ago I had the pleasure of immersing into the "One Faith," bro. Alex. Packie, one of the most intelligent and devoted members of the North Street congregation. Like myself, he did not leave it until after he had presented the truth as taught by prophets and apostles, and they rejected it. Unable to recognize them as believers of the gospel preached by Jesus and the apostles, he had but one alternative as a follower of Zion's king, namely, to obey the injunction, "Come out from among them and be ye separate, and touch not the unclean, &c." Some of the North Street congregation say, that they believe "the gospel of the kingdom," and yet have so little respect for the honor of the King as to hold up the hands of those who oppose this glorious proclamation, apparently unconscious that their action disproves their words.

I have also had the pleasure of baptizing into the "one faith," sisters Packie and Williams, both from the North Street congregation. They have been influenced only by the Word of God, in which they are most intelligent.

Our little congregation meets at my house every Lord's Day at 10½ A. M., to break the loaf. I hope it will not be long before we may venture to take a room for more public teaching, as there is some hesitation with parties to come to a private house, though freely invited, and cordially welcome.

Enclosed you have a check for one hundred dollars, which you will apply as you may deem best for the good cause.

Yours very truly,

WM. P. LEMMON.

Baltimore, Md., May 10, 1855.

✠ We have similar cases in New York, Jews and Gentiles, who profess to believe the gospel of the kingdom, yet seek to make themselves comfortable in Baptist, Campbellite, and other encampments of its avowed enemies. One Campbellite asked another Campbellite, saying, "If thou believest these things what business hast thou in Seventeenth Street?" "Oh," said he, "I am there for the sake of the company!" The plain English of which is, that he delights more in the company of the enemies than in that of the friends, of the truth. But such people practice upon themselves a grievous deception if they imagine that the Lord, who is "the truth" also, will say to them, "Well done, good and faithful servants, enter ye into my joy." They are neither well-doers, good, nor faithful; but "fearful and unbelieving," whose portion is "the Second Death." *Rev. xxi. 8.*

We thank bro. Lemmon for his liberal donation towards the support of "the good fight," which can no more be carried on through the press without supplies than the siege of Sevastopol. Our correspondence affords him satisfactory proof that he is indeed contributing to a "good cause"—that the Herald is an enlightener of the human mind in the knowledge of the truth; and not a mere supernumerary speculation for the benefit of the printer and proprietor. The Herald is a preacher that makes its way into divers dark places of the earth where otherwise "the joyful sound" would never enter. It carries the gospel of the kingdom every month to the other side of the earth at a cost that would not purchase a genuine Havana cigar. It proclaims to the New Zealanders from its own pages, and from the pages of a reprint established there, styled "*The Herald of the Kingdom of God*," edited by bro. S. G. Hayes, a Surgeon in Wellington—the glad tidings originally covenanted to Abraham and David; and the invitation given through the apostles in the name of Jesus, to all who believe them to become Abraham's Seed, and heirs according to the promise. It is by the pecuniary aid of such friends of the truth as brother Lemmon and those subscribers, who not only read and approve, but promptly send in their subscriptions, that the Herald exists, and is enabled to run to and fro to the ends of the earth, increasing knowledge among the children of men. May we all live till the Lord appears, and witness the triumph of the truth, which all profess to believe will in the end prevail. When that long-wished for victory is gained, he will feel most happy who has done most in promoting that result.

Having mentioned the *New Zealand Herald*, it may not be amiss to republish the prospectus, as it appeared in one of the papers of the country, Aug. 23, 1854. Here it is:—

"The first number of a monthly periodical with the above title, edited by a Layman, will be published on the 2d of October next. Its leading objects will be—

"1st. 'Earnestly to contend for the faith which was once delivered unto the Saints,' according to the Divine exhortation.

"2d. To call attention to 'The Signs of the Times,' indicative as they are of the speedy 'coming of the Son of Man in his Kingdom' to take unto him his great power and to reign.

"3d. To afford a medium for the free discussion of all topics embraced in 'the things concerning the Kingdom of God and the Name of Jesus Christ.'

"4th. To expose the errors of the various

false systems of Religion which have from time to time been palmed upon mankind for Truth, and which are so subversive of the Religion of the Bible.

"Such being the leading objects of the *Herald*, it will become identified with no sect or party whatever. The Editor's aim will be to 'fight the good fight of faith with the two-edged sword of the Spirit, which is the Word of God.' 'To prove all things, and to hold fast that which is good.' Being 'fully persuaded in his own mind' that the Truth can stand any test, and has nothing to fear, he courts the fullest inquiry and examination. Whatever appears in the pages of the *Herald*, whether editorial or otherwise, will at all times be open to the comments of every one who may feel disposed to criticize; and all questions relating to the Word of God will be inserted and answered.

It is believed that there are many intelligent persons who see plainly that there is something wrong in the Religious Systems of the present day, yet are unable to answer the question—What is truth? To such "*The Herald of the Kingdom of God*" cannot fail to be acceptable; it will show them "the truth as it is in Jesus," and what they "must do that they may inherit Everlasting Life."

The Truth Obeyed.

BELOVED BROTHER:—It is with great pleasure that I can now address you as my brother in Christ upon truly scriptural grounds; for we are now both travelling towards Zion, "the hill of Jehovah's holiness," to the city which hath foundations; not to an imaginary, aerial clime, where its denizens are supposed to float in ether like birds in air, singing without tongues, and reigning in unbounded space, or "beyond its limits," &c. My wife and myself have fulfilled the determination expressed in my last, having obediently received the glad tidings of the kingdom about five weeks ago. And now, although at present alone in this city, we rejoice that we have attained to the knowledge of the truth; and are now deriving great comfort from the scriptures, which appear now in a very different light to what they did before the opening of our eyes.

There has been a Campbellite church established in this city recently, numbering, I suppose, from thirty to thirty-five. Most of them are a migration hither from churches east of this place; and have been congregationalized by an elder A. P. Jones, who has been discoursing here nightly for about two weeks. I attended occasionally, but only as a spectator; for I cannot join with them now, although I was formerly of their

faith and order; and as I am not able to contend publicly against so much error, with any prospect of doing good, I have remained silent. I need hardly say how delighted I should be, if in your travels you could touch at this place, and lay before them the divine testimony concerning the Kingdom of God; for I am persuaded they know nothing about it. There are several on the neighboring prairie that are awakening to the reality of your views of the gospel of God. One of my former brethren in particular believes that what you preach is the gospel, and acknowledges that when he was immersed in New York, he did not understand it; but, says he can't come to the water as an unbaptized individual, judging himself to be one of the household of saints. He was, however, present at our immersion, and though he could not do likewise, he could not condemn us. But, having repudiated our Campbellite immersion, he feels that we have left him as it were alone. A feeling of loneliness has come over him which is not agreeable; he therefore went immediately after and joined the Campbellites in Rockford, for the sake of company.

We have received the *Heralds* regularly up to date, and are very much instructed by them. Should you find yourself at any time this year in this city, you may readily find my whereabouts by inquiring at the post-office.

Hoping that your useful life may be preserved, and that your family may enjoy with you the abundant blessings vouchsafed to all who look for the appearing of the Lord Jesus,

I subscribe myself a partaker in the hope,
JAMES WOOD.

Rockford, Illinois, May 11th, 1855.

Things in Dubuque.

DEAR BROTHER.—We have had some preaching and proselyting here lately, and are anticipating more. Mr. Alexander Campbell, I learn, is preaching in Chicago. Your interpretations are taking root here, and people are anxious to hear you again. Elpis Israel and Anatolia are sowing seed that must shortly spring up, and by its influence affect surrounding bodies. Men who dare not openly avow from whence the sentiments they teach are derived, propagate with impunity the doctrines of Elpis Israel; but, if accused of believing with you, would deny it, as Peter did Christ, with an oath.

How very few men there are to be met with now-a-days of independent minds either in religion or politics. The church here is in an unhealthy condition, and requires purifying.

Political parties here are made up of the basest materials, such as, demagoguism, Irish Romanism, and rum, on the one hand, and a cowardly spirit of *secret* opposition to them, on the other. Of politics I have had my full; of religion, I intend to know more: with both I should be completely disgusted if I judged the principles of either by their pretended representatives in this place; but as this would be unjust, I shall look further and deeper; and draw my conclusions accordingly.

Ireland and Rome govern Dubuque.

Very truly yours,

T. R.

Dubuque, Iowa; May 1, 1855.

The Constitution of Man.

BY JOHN MILTON,

Author of *Paradise Lost*.

THE visible creation comprises the material universe, and all that is contained therein; and more especially the human race. The creation of the world in general, and of its individual parts, is related in Gen. i. It is also described Job xxvi. 7, &c., and xxxviii., and in various passages of the Psalms and Prophets—Psal. xxxiii. 6-9, civ., cxlviii. 5: Prov. viii 26, &c.: Amos iv. 13: 2 Pet. iii. 5. Previously, however, to the creation of man, as if to intimate the superior importance of the work, the Deity speaks like a man deliberating: Gen. i. 26. "God said, let us make man in our own image, after our own likeness." So that it was not the body alone that was then made, but the soul of man also, (in which our likeness to God principally consists;) which precludes us from attributing preëxistence to the soul which was then formed—a groundless notion sometimes entertained, but refuted by Gen. ii. 7; "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; thus man became a living soul." Job. xxxii. 8: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Nor did God merely breathe that spirit into man, but moulded it in each individual, and infused it throughout, enduing and embellishing it with its proper faculties. Zech. xii. 1: "He formeth the spirit of man within him."

We may understand from other passages of Scripture, that when God infused the breath of life into man, what man thereby received was not a portion of God's essence, or a participation of the divine nature, but that measure of the divine virtue or influence, which was commensurate to the capabilities of the recipient. For it appears from Psal. civ. 29-30, that he infused the breath of life

into other living beings also: "Thou takest away their breath, they die . . . thou sendest forth thy spirit, they are created;" whence we learn that every living thing receives animation from one and the same source of life and breath; inasmuch as when God takes back to himself that spirit, or breath of life, they cease to exist. Eccles. iii. 19: "They have all one breath." Nor has the word spirit any other meaning in the sacred writings, but that breath of life which we inspire, or the vital, or sensitive or rational faculty, or some action or affection belonging to those faculties.

Man having been created after this manner, it is said, as a consequence, that "man became a living soul;" *whence, it may be inferred, (unless we had rather take the heathen writers for our teachers respecting the nature of the soul,) that man is a living being, intrinsically and properly one and individual, not compound or separable—not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but that the whole man is soul, and the soul man—that is to say, a body, or individual substance, animated, sensitive, and rational; and that the breath of life was neither a part of the divine essence, nor was it the soul itself, but, as it were, the inspiration of some divine virtue fitted for the exercise of life and reason, and infused into the organic body; for man himself, the whole man, when finally created, is called in express terms, "a living soul." Hence the word used in Genesis to signify soul, is interpreted by the apostle, 1 Cor. xv. 45, "animal." Again, all the attributes of the body are assigned in common to the soul: the touch, Lev. v. 2, "If a soul touch any unclean thing"—the act of eating, Lev. vii. 18, 20, "the soul that eateth of it shall bear his iniquity:" "The soul that eateth of the flesh," and in other places—*hunger*, Prov. xiii. 25, Prov. xxvii. 7, "To the hungry soul every bitter thing is sweet"—*thirst*, Prov. xv. 25, "As cold waters to a thirsty soul."—Isai. xxix. 8—*capture*, 1 Sam. xxiv. 11, "Thou huntest my soul to take it:" Ps. vii. 5, "Let the enemy persecute my soul and take it."

Where we speak of the body as a mere senseless stock, there the soul must be understood as signifying either the spirit, or its secondary faculties, the vital or sensitive faculty for instance. Thus it is as often distinguished from the spirit as from the body itself. Luke i. 46, 47, 1 Thess. v. 23: "Your whole spirit and soul and body"—

* . . . He formed thee, Adam, thee, O man,
Dust of the ground, and in thy nostrils breathed
The breath of life; in his own image he
Created thee in the image of God
Express, and thou becam'st a living soul,
Paradise Lost, VII., 523.

Heb. iv. 12, "To the dividing asunder of soul and spirit." But that the spirit of man should be separate from the body, so as to have a perfect and intelligent existence independently of it, is nowhere said in Scripture, and the doctrine is evidently at variance both with nature and reason, as will be shown more fully hereafter. For the word soul is applied to every kind of living being; Gen. i. 30: "Every beast of the earth wherein there is life," (Hebrew "a living soul.")* Gen. vii. 22, "All in whose nostrils was the breath of life, (Heb. *living soul*.) of all that was in the dry land died;" yet it is never inferred from these expressions that the soul exists separate from the body in any of the brute creation.

On the seventh day God ceased from his work, and ended the whole business of creation; Gen. ii. 23.

It would seem, therefore, that the human soul is not created daily by the immediate act of God, but propagated from father to son in a natural order; which was considered the more probable opinion by Tertullian and Apollinarius, as well as by Augustine and the whole western church in the time of Jerome, as he himself testifies, Tom. ii. Epist. 82, and Gregory of Nyssa in his treatise on the soul. God would in fact have left his creation imperfect, and a vast, not to say a servile task, would yet remain to be performed, without even allowing time for rest on each successive Sabbath, if he still continued to create as many souls daily as there are bodies multiplied throughout the whole world, at the bidding of what is not seldom the flagitious wantonness of man. Nor is there any reason to suppose that the influence of the divine blessing is less efficacious in imparting to man the power of producing after his kind, than to the other parts of animated nature; Gen. i. 22-28. Thus it was from one of the ribs of the man that God made the mother of all mankind, without the necessity of infusing the breath of life a second time, Gen. ii. 22, and Adam himself begat a son in his own likeness after his image, Gen. v. 3. Thus, 1 Cor. xv. 48, "as we have borne the image of the earthy:" and this not only in the body, but in the soul, as it was chiefly with respect to the soul that Adam was made in the divine image.* So, Gen. xvi. 26, "A l the souls

* Living soul, "*nephesh chayah*," a general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the polype, which seems equally to share the vegetable and animal life.—Dr. A. Clarke. *Notes on Gen. i. 24. H.*

* . . . God on thee
Abundantly his gifts hath also poured,
Inward and outward both, his image fair.
Paradise Lost, VIII, 219

which came with Jacob into Egypt, which came out of his loins." Heb. vii. 10, "Levi was in the loins of Abraham;" whence in Scripture an offspring is called seed, and Christ is denominated "the seed of the woman." Gen. xvii. 17, "I will be a God unto thee, and to thy seed after thee." 1 Cor. xv. 44-46, "It is sown a natural body . . . that was not first which is spiritual, but that which is natural."

But besides the testimony of revelation, some arguments from reason may be alleged in confirmation of this doctrine. Whoever is born, or shapen and conceived in sin, (as we all are, not David only, Ps. li. 5.) if he receive his soul immediately from God, cannot but receive it from him shapen in sin; for to be generated and conceived, means nothing else than to receive a soul in conjunction with the body. If we receive the soul immediately from God it must be pure, for who in such a case will venture to call it impure? But if it be pure, how are we conceived in sin in consequence of receiving a pure soul, which would rather have the effect of cleansing the impurities of the body; or with what justice is the pure soul charged with the sin of the body?

But it is contended, God does not create souls impure, but only impaired in their nature, and destitute of original righteousness. I answer, that to create pure souls destitute of original righteousness,—to send them into contaminated and impure bodies,—to deliver them up in their innocence and helplessness to the prison house of the body, as to an enemy, with understanding blinded and with will enslaved—in other words, wholly deprived of sufficient strength for resisting the vicious propensities of the body—to create souls thus circumstanced would argue as much injustice as to have created them impure would have argued impurity; it would have argued as much injustice as to have created the first man, Adam himself, impaired in his nature, and destitute of original righteousness.

Again, if sin be communicated by generation, and transmitted from father to son, it follows that what is the original subject of sin, namely, the rational soul, must be propagated in the same manner; for that it is from the soul that all sin in the first instance proceeds, will not be denied. Lastly, on what principle of justice can sin be imputed through Adam to that soul which was never either in Adam, or derived from Adam? In confirmation of which, Aristotle's argument may be added, the truth of which is, in my opinion, indisputable. If the soul be equally diffused through any given whole, and throughout every part of the whole, how can the human seed, the noblest and most

intimate part of all the body, be imagined destitute of the soul of the parents, or at least of the father, when communicated to the son by the laws of generation?

It was probably by some such considerations as these that Augustine was led to confess that he could neither discover, by study nor prayer, nor any process of reasoning, how the doctrine of original sin could be defended on the supposition of the creation of souls. The texts which are usually advanced, Eccles. xii. 7, Isai. lvii. 16, Zech. xii. 1, certainly indicate that nobler origin of the soul implied in its being breathed from the mouth of God; but they no more prove that each soul is severally and immediately created by the Deity, than certain other texts, which might be quoted, prove that each individual body is formed in the womb by the immediate hand of God. Job. x. 8-10, "Thine hands have made me . . . hast thou not poured me out as milk?" Ps. xxxiii. 15, "He fashioneth their hearts alike." Job, xxxi. 15, "Did not he that made me in the womb make him?" Isai. xlvi. 24, "Thus saith Jehovah . . . he that formed thee from the womb." Acts xvii. 26, "He hath made of one blood all nations of men." We are not to infer from these passages, that natural causes do not contribute their ordinary efficacy for the propagation of the body; nor on the other hand, that the soul is not received by traduction from the father, because at the time of death it again betakes itself to different elements than the body, in conformity with its own origin.

With regard to the passage, Heb. xii. 9, where "the fathers of the flesh" are opposed to the "father of spirits," I answer, that it is to be understood in a theological, not in a physical sense, as if the father of the body were opposed to the father of the soul; for *flesh* is taken neither in this passage, nor probably anywhere else, for the body without the soul; nor "the father of spirits" for the father of the soul, in respect of the work of generation; but "the father of the flesh" here means nothing else than the earthly or natural father, whose offspring are begotten in sin; "the father of spirits" is either the heavenly father, who in the beginning created all spirits, angels as well as the human race, or the spiritual father, who bestows a second birth on the faithful; according to John iii. 6, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The argument, too, will proceed better, if the whole be understood as referring to edification and correction, not to generation: for the point in question is not, from what source each individual originated, or what part of him thence originated, but who had proved most successful in the employ-

ment of chastisement and instruction. By parity of reasoning, the apostle might exhort the converts to bear with his rebuke, on the ground that he was their spiritual father. God is as truly the father of the flesh as "of the spirits of the flesh," (Numb. xvi. 22,) but this is not the sense intended here, and all arguments are weak which are deduced from passages of Scripture originally relating to a different subject.

With regard to the soul of Christ, it will be sufficient to answer that its generation was supernatural, and therefore cannot be cited as an argument in the discussion of this controversy. Nevertheless, even he is called "the seed of the woman," "the seed of David according to the flesh," that is, undoubtedly, according to his human nature.

There seems, therefore, no reason why the soul of man should be made an exception to the general law of creation. For as has been shown before, God breathed the breath of life into the other living beings, and blended it so intimately with matter, that the propagation and production of the human form were analogous to those of other forms, and the proper effect of that power which had been communicated to matter by the Deity.

It Was, and Is Not, yet Is.

THE BEAST which John saw arise out of "the Sea," or Roman Nations of the Mediterranean, had "Seven Heads." These seven heads, he informs us, have a twofold signification; one is, that they represent the Seven Mountains on which the Roman Jebel, or, "that Great City which reigneth over the kings of the earth sitteth," is enthroned; the other, that they symbolize "Seven Kings," or forms of government that have prevailed there.

As to the seven mountains or hills, topography presents us with their names as, Aventinus, Capitolinus, Caelius, Esquilinus, Palatinus, Quirinalis, and Viminalis. Over these hills was the city Rome extended when John saw it in vision; and so notably was this the fact, that this Imperial Queen of Nations acquired the familiar designation of *the City of the Seven Hills*.

On these seven hills, seven forms of government were to obtain in ordinal succession. John tells us that he was living under the dominion of the sixth head; for speaking of the heads as representative of "kings," or sovereignties, he says, "*five are fallen, and one is.*" The fallen sovereignties are thus named by historians, viz., the Regal, the Consular, the Dictatorial, the Decemviral, and Tribunitial with consular authority. These had all passed away before

John's exile to Patmos. He was banished to that island by the sixth, or *imperial*, which was in effect established in the Seven Hilled City by Augustus Cæsar twenty-nine years before the true era of the birth of Jesus, and consequent upon the battle of Actium, U. C. 723. It continued till A. D. 476, a period of 508 years, when it was abolished from Rome and Italy, (but not from Constantinople and the East) by the seventh.

The setting aside of the sixth to make way for the seventh sovereignty of the Beast, is signified in these words—"And I saw one of its heads slain as if unto death. The blow appeared to be mortal, or one from which it would never recover. But both the prophecy and the history instruct the reader, that the abolition of *imperial sovereignty* from the Seven Hills was only for a time, at the expiration of which it should revive as the Eighth Head or sovereignty in Rome. This is indicated in the words, "And the plague of its (seeming) death was healed."

The head with a scar upon it is styled "the beast that was, and is not, yet is;" and to show that the beast here signifies a sovereignty connected with the Seven-Hilled City, the revelator adds, "And the beast that was, and is not, even he is the Eighth, and is of the seven;" that is, it is an eighth Roman sovereignty, and imperial like the sixth.

As John lived under the sixth, he might truly and fitly say of the eighth, in relation to those contemporary with its overthrow, "*it was*," and in relation to himself, "*it is not, yet is.*" A time shall come when they shall say "it was, and is not;" because it is written concerning it, "*it goeth into perdition.*" We can say of the dominion of Alexander the Great, "it was, and is not;" because it once existed, but is not now in being: but John could not say that the Eighth "was" in the sense of its having passed away into perdition. There is a sense, however, in which he might say "*it is not, yet is*," even in reference to his own time. "*it is not*;" that is, it did not *ordinally* exist as "the eighth," because the seventh had not then yet appeared; it might nevertheless be said of it, "*it yet is*," because it is *constitutionally* "of the seven," being like the head under which John lived, IMPERIO-PONTIFICAL. This is the true sense of "*it is not, yet is.*" We can say "*it is*," because it exists; therefore we cannot say "*it was*," because that would imply that it had gone into perdition; neither can we say "*it is not*," for there being no other sovereignty like it, that would be to deny that "*it is*:" but the Sixth and the Eighth heads of the Seven-Hilled City being both imperio-pontifical, John could say "*it is not, yet is.*"

EDITOR.

Celibacy of the Clergy.

AN inspired apostle has declared that a bishop shall be the husband of one wife, but the church of Rome puts upon her priesthood a perpetual celibacy. It is necessary to the exercise of the pastoral office that a man should know by experience something of domestic life, and the man, who lives in the ministry without a companion to cheer him has lost an essential element of usefulness. Marriage is an institution of Heaven, and every man has in his own soul, God-given instincts which lead him to a desire of domestic enjoyments. A priest, who, against nature, has bound himself to celibacy, has dehumanized himself, stepped out of the pale of natural law, and placed a barrier between himself and society.

The effects of celibacy upon a man's mind are disastrous in the extreme; the intellect and soul freeze under the withering influence of resistance to the laws of life. The Romish priesthood never could have ordered such horrid barbarities as have disgraced their very name, if by the domestic laws they had been linked to the great heart of humanity. But they changed under the influence of a corrupting celibacy, from men to demons, and then could coolly roast women and children, stone, rack, torture and murder men, without one compunction of conscience, or one thought of mercy.

But the influence of celibacy upon the morals is more destructive. The history of the church of Rome, for centuries past, proves that celibacy is a most onerous cause of profligacy in the priesthood. Romanists have themselves bewailed celibacy as a cause of immorality and sin. "St. Bernard, in the twelfth century, admitted and lamented the improprieties of the priesthood, 'who committed in secret such acts of turpitude as would be shameful to express.'" Ciman-gis declared the "adultery and impurity of the clergy as beyond description. They frequent stews and taverns, and spend their whole time in eating, drinking, rioting, gaming and dancing. Surfeited and drunk, these sacerdotal sensualists fought, shouted, rioted and blasphemed, and passed directly from the embrace of the harlot to the altar of God."

Agrippa, speaking of the fruits of celibacy, says: "One bishop, on one occasion, boasted of having in his diocese 13,000 priests, who paid their superior every year a guinea for leave to keep a concubine." Alvares, a Spanish author, asserts that "the sons of the Spanish clergy were as numerous as those of the laity." "They will pass," says he, "without confession, from the concubines to God's altar." Albert, duke of Ba-

varia, deplored the infamy of the German priesthood in glowing colors. "The recital," says he, "of clerical criminality would wound the ear of chastity. Debauchery has covered the ecclesiastics with infamy." An American writer of note, speaking of a past century, says: "Switzerland was the scene of similar profligacy. It rose to such a height prior to the Reformation, that the Swiss laity compelled every priest to take a concubine of his own, in order to preserve the safety of others." Clemingis also narrates, that the laity would tolerate the clergy only on condition of their keeping concubines. The French clergy were by no means behind those of other countries in this disgraceful career. According to the account of Measerey, an eminent historian, all the French ecclesiastics were in a sad state of irregularity. The majority had concubines, while some of the deacons had four or five female companions. The Italian and Roman clergy surpassed all others in infamy."

This is a general, yea, the universal statement reaching us from all lands and all climes. Clerical celibacy, says the late Regent of Brazil (himself a bishop), is the chief cause of public immorality in Brazil.

Facts might be adduced to almost any extent, showing the influence of celibacy upon the clergy of the Romish Church, and its tendency to immorality and crime. Facts, hideous, startling and overwhelming might be produced, but many of them would be too disgusting for the public eye. These facts have been recorded by the historian; they cannot be blotted out; they belong to all lands, and the immorality of the papal priesthood, so notorious in Europe, is chargeable not to the priests themselves, but to the system which enjoins on them to perpetuate celibacy.—*Christian Era*.

The war is very popular in Piedmont, except among the priests, and a few of the nobles who love despotism too well to see an Emperor of Russia humbled. The Convents Suppression bill is not likely to pass the Parliament as it was originally written; but I expect it will pass in some shape or other. The people are tired of seeing hundreds of idle monks eating the fruit of the earth without doing any good. The day for convents and monasteries is over in Europe. Even in Spain they are doing the same thing, and just now the Cortes have nearly passed a bill which will clear the country of mere drones.

HERALD

OF THE

KINGDOM AND AGE TO COME.

"And in their days, even of those kings, the God of heaven shall set up a KINGDOM which shall never perish, and a DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever."—DANIEL.

JOHN THOMAS, Ed.]

NEW YORK, AUGUST, 1855.

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Bicheno's Thoughts on His Times.

REVISED BY THE EDITOR.

THE kingdom which God is to set up under the Messiah, according to the prophets, is to be a kingdom of righteousness, peace, and joy. "Unto us a Child is born—the government shall be upon his shoulder." "Of the increase of his government and peace there shall be no end." "The wolf and the lamb shall feed together. He shall speak peace to the heathen,"* who have long been the prey of destroyers, and of one another. If we contemplate the principles of the kingdom of Jesus Christ, they promise fair to produce the enjoyment of all that which the prophets predicted. But where is the effect? The annals of the "Christian world," as well as those of the Pagan, discover to us little more than the history of ambition, superstition and bloodshed. The faith of this kingdom began in piety towards God, and in love and peace to all mankind. But systems of error, superstition, and oppression soon interrupted its progress, and perverted its principles. Christianity has been converted into a system of commerce, and those called the ministers of Christ, have been a corporation of traders in the souls and liberties of mankind.

Were I to attempt to define the character of *Antichrist*, I should say, *It is all that which opposes itself to the faith and hope of the kingdom of Christ, whether it flow from the ecclesiastical or civil powers.* The civil constitutions of nations, as well as the ecclesiastical, so far as they accord with, or have a tendency to promote, that pride and that ambition which lead to oppression, persecu-

tion, and war, are Antichristian. Whatever in religion is destructive of union among true believers, which leads to domination over conscience, to hinder free inquiry after truth, or any way oppresses and persecutes men for matters only cognizable by God, is Antichristian. Wherever there is intolerance; wherever we find conditions of communion among Christians imposed, which Christ hath not clearly enjoined; wherever creeds and modes of worship are enforced by human power, and men are made to forfeit any of their civil rights, or are stigmatized on these accounts, there is that spirit which is not of God. Wherever one Christian, or a number of Christians, assumes the seat of authority and judgment in the church of Christ, whether they call for fire to destroy those who dissent from them, or only exclude them from their communion and affection, there is a portion of that spirit of Antichrist which has so long opposed itself to the benign principles of the kingdom of the Prince of Peace, has been the cause of so many evils to humanity, and the occasion of making the inconsiderate esteem the amiable yet distinct and uncompromising religion of Jesus, as a source of mischief, instead of benevolence? Alas, how much of this spirit remains amongst us all! How few have learned that *—"In Jesus Christ circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

But we are assured from the scriptures, that all these usurpations and Antichristian principles shall have an end; and that the gospel of the kingdom shall produce the various happy effects which are predicted. The religion of the age shall then no longer

* Isa. ix. 6, 7, lxxv. 25. Zech. ix. 10.

* 1 Cor. viii. 19.

consist in **meat and drink, but in righteousness, peace, and joy*; the practice of *justice*, the cultivation of *harmony*, and the diffusion of *happiness*.

The question is, When may we hope to see these predictions accomplished? Long have the faithful few had their eyes fixed on the promises of God with ardent expectation, and been crying, "How long, O Lord, ere thou wilt avenge the blood of thy saints, and create Jerusalem a quiet dwelling-place, and Zion the joy of all the earth?" Come, Lord Jesus, come quickly!" "Behold I come at an hour when ye think not! blessed is he that watcheth."

Some suppose that all our inquiries about the time of the accomplishment of the predictions relative to the downfall of Antichrist, which is to prepare the way for the peaceful kingdom of the Redeemer, are in vain. If so, wherefore is it said, "Blessed is he that readeth, and they that hear, the words of this prophecy?" Rev. i. 3. "Here is wisdom—let him that hath understanding count the number of the beast." xiii. 18.

Though the meaning of the prophecies is necessarily wrapt up in modes of expression not easily to be understood, as they would otherwise operate against their own accomplishment; yet they may not be absolutely inscrutable; and especially when their accomplishment approaches nearer, and increasing light is cast upon them by the arising of circumstances connected with them. This seems to be intimated by the angel, Dan. xii. 4, 9, 10. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. The words are closed up and sealed till the time of the end. None of the wicked shall understand, but the wise shall understand." The meaning of these words, according to the learned Dr. Lowth, is, "The nearer the time approaches for the final accomplishment of the prophecy, the more light shall men have for the understanding it; for the gradual completion of this and other prophecies shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled. From hence we may observe the reason of the obscurity of several prophecies in scripture; and it may be observed, that generally those prophecies are most obscure, the time of whose completion is furthest off. For the same reason, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the *ancients*, because the moderns living nearer the time when the events were to be fulfilled, had

surer marks to guide them in their expositions." Lowth's Expos. Dan. xii. 4. ver. 9, he paraphrases thus: "Be content with what has been made known to thee (Daniel): for the fuller explication of this prophecy is deferred till the time of its accomplishment draws near." The opinion, then, of this learned commentator was, that God would so dispose things that observing men should, from the signs of the times, be led to understand the true meaning of those prophecies, relating to the latter times of the world, which had not been before understood, so as hence to foresee the approaching downfall of Antichrist, and those other great events connected with it; and by which means the divine word will be much accredited, men be cured of their infidelity, and God hereby be honored.

My mind has of late been much affected by the appearances of things in the Antichristian world, and with the occurrences which have, within these few years, burst upon us—occurrences which are unparalleled in the history of nations.

In America a revolution has taken place, which is singular in its consequences, and especially as they concern the fate of religion. We have long been told that if religion were left unprotected by establishments, and unsupported by emoluments, it would soon be borne down, and all its solemnities forsaken and despised. The experiment has here been made, and fact demonstrates the fallacy of such conclusions. The people are eased of a heavy burden, and what is called "Christian religion" flourishes more than ever. State hirelings have withdrawn, but its species of piety, virtue, and charity increase. But a few years after this grand event, one of the first nations of Europe, long enslaved, and blinded by superstition, at once broke its chains, and tore away the bandages with which Popish priests had bound the eyes of the multitude. Civil liberty had long been forgotten, and, for more than a hundred years, no liberty of conscience was permitted to the insulted people: and, as a nation, they had for ages been made, by their tyrants, the scourge of all their neighbors. This people have, to the astonishment of the whole civilized world, risen up as in one day, and, in opposition to the combined power of their king, their priests, and nobles, have dared to say: "We will be free; we will have just and equal laws; no man shall punish, and no man shall be punished, but as the law commands. The poor as well as the rich shall be protected; conscience is the property of God, and every man shall worship his Maker as he pleases; we will never make war but in self-defence, and will embrace all men as

* Rom. xiv. 17.

our brethren." And this was not the resolution of a few—it was the solemn covenant of twenty-six millions of people. What a phenomenon in the history of man! What an epoch in the history of the church! But German despots and their creatures, whose existence depends on the ignorance and servility of mankind, fearing the influence of such an example, have been exerting all their power to crush this rising spirit of liberty, and to support the falling Papacy. By whose hand was it that they and their remnant were driven back with loss and shame? His, who maketh the *wrath of man to praise him*. Alas! the calamities which opposition to the most benevolent sentiments has occasioned! The passions of men have been enraged, and in the paroxysm of resentment, fear, and despair, the best of causes—the cause of liberty—has been stained by the commission of crimes which afflict a great majority of their own nation, and all the genuine friends of liberty and justice throughout the world. None can contemplate them but with the keenest anguish, except those who are watching for occasions to slander all who resist oppressors.* The circumstances of this wonderful revolution, mark it as an event of vast importance, and as probably big with consequences beyond all conjecture.

The prophecies respecting the downfall of the Antichristian usurpations, must have their accomplishment in some era; it may be the present. It is therefore surely worth our while to inquire how far the predictions of God's Word will agree with the rise and progress of known events.

Thus it has appeared to me, and the more I examine and think upon the subject, the more I am convinced, that the last days spoken of by God's servants, the prophets, are fast approaching; "When Babylon the Great shall come in remembrance, and God will avenge the blood of his saints, and the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ;" by not only professing the religion of Jesus, but by acting under its influence, and copying after his example, who was meek and lowly in heart, and who came, "not to destroy men's lives, but to save them." And this kingdom shall not be a kingdom of anarchy, but a state of things, in which the governors and the governed, and all the different ranks in society, will unite to promote the general good. It is not impossible that the present shaking of nations should bring

about this desirable event. Some, however, object, that the progress of the French revolution has been marked with too much outrage and blood; and that the persons engaged in it are of a character too bad to admit it to be from God—a work which he approves, and which he intends as the introduction to those happy days of which the prophets have spoken.

It would not be a very difficult task to prove that those German princes and foes to liberty, who have opposed the emancipation of France from the yoke of royal and priestly tyrants, have been the occasion of almost all the horrors which have been committed, and at their hands will much of the blood be required, which has been, or may hereafter be, shed in this mighty and interesting struggle, between men roused up by the severity of their sufferings, to claim the rights they had long been robbed of, and those continental tyrants, who, for ages, have been the scourges of the human race. But, granting that the leaders in the French revolution have been as atrociously wicked as represented, this does not, in the slightest degree, affect our hypothesis.*

Though many of the instruments which Providence employs may be unworthy characters, and though the extraneous evil connected with the revolution in France may afflict our hearts, and provoke not only our censure, but our indignation, still the great principles of it may demand our homage, and the end to be hoped for—the triumphs of truth and justice over superstition, persecution, and oppression—may excite our joy.

Cyrus waded through the blood of kings and armies to plunder the earth, and subject nations to his will; (he spared not children, Isa. xiii. 18;) but we have been taught to venerate his memory, as the righteous man of the east. And why? Not because all his exploits, as his, were righteous, but because we have seen the issue, and been informed, that he was made an instrument in the hand of God, to execute his righteous judgments; that it was *He* who gave nations before him, and made him rule over kings, that Babylon might sit in the dust, and captive Israel go free. What was *Henry the Eighth* who began our reformation? A monster. What were his motives? The gratification of his lusts. What were the means which he employed?—how blind is man! We only know, that in God dwell the attributes of wisdom, justice, and goodness, but we are incapable of tracing the sphere of their operations. He saw fit to make use of the Jewish rulers, and to direct

* Mr. Bicheno here alludes to the Reign of Terror; which was divine vengeance on France for slaying "The Witnesses," in the previous century. It was called at the time, "National Justice;" and though terrible, it was richly deserved by the French.—**ERROR.**

* After justice had been avenged on the French nation, it was made use of, under Duonaparte, to scourge the adjacent countries.—**ERROR.**

the worst of human passions, for the purpose of effecting our redemption, by the death of Jesus Christ. Are established systems of superstition and tyranny to be overthrown by a few smooth words of benevolence and wisdom? Happy if they could! Are the dragon and the beasts which have so depopulated the earth for ages, to perish without convulsions? Read: **"They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."* When this period shall arrive, there will be much work to do, for the execution of which the meek of the earth are by no means qualified. To censure disorder, to shudder at bloodshed, and to practice mercy, is our present duty; for neither God's secret counsels, nor his providential judgments, are to be the rule of our conduct in the absence of the king. We know who hath said, "Love your enemies, and do good to them that hate you." This is our rule until He comes.

Sir Isaac Newton had a very sagacious conjecture, which he told to Dr. Clark, from whom Mr. Whiston says he received it, viz.: "That the overbearing tyranny and power of the Antichristian party, which hath so long corrupted Christianity, and enslaved the world, must be put a stop to and broken in pieces by the *prevalence of infidelity*, for some time, before primitive Christianity could be restored; which seems to be the very means now working in Europe for the same good and great end of Providence." "Possibly," says the relater, "he might think that our Saviour's words (Luke xviii. 8) imply it. 'When the Son of Man cometh, shall he find faith on the earth?' Or, possibly, he might think no other way so likely to do it in human affairs. It being, I acknowledge, too sadly evident, that there is not at present religion enough to put a stop to such Antichristian tyranny and persecution upon any genuine principles of Christianity." *Whiston's Essay on the Revelation of St. John.* Second Edit. Page 321. Printed in the year 1744.

This was a very sagacious conjecture indeed; and it is not unlikely that it may soon be realized.† There are reasons for fearing that ere long infidelity will as generally prevail as the name of Christianity has done. It is vain to flatter. It is too evident, that though there has been a genuine Christianity of individuals, yet that of nations has been only in name. "By their fruits ye shall know them." The generality of governments have been oppressive;

a great majority of the ministers of religion have not only been men of the world, who have sought after nothing but gain, but they have been cruel lords over their heritages, persecuting instead of feeding their flocks; teaching men to hate, oppress and murder one another, for opinions, instead of inculcating those lessons of love taught by Jesus Christ. Among the rich and great, even the forms of religion are scarcely to be found. The spoil of the poor is in their houses, and because they are full, they forget God, and are waxed wanton. If we descend, pride, covetousness, deceit, oppression, riot, impurity, irreligion, impiety, perjury, and baseness present themselves, without secret search, at every step. And yet these are all called Christians! But he who was taught the religion of Christ, not by man, but by the revelation of Jesus Christ, hath said, "Faith without works is dead." Alas! they have walked in a vain show. But it is probable that this disguise, before the consummation of all things, will be stripped off, and the nations be made to appear in their true character, and thus may be fulfilled, in a sense that has not been suspected, that prediction of the prophet Isaiah (chap. xxv. 7): "He will destroy the face of the covering (the mask) cast over all people, and the veil that is spread over all nations. My thoughts are not your thoughts, neither are my ways your ways, saith the LORD."

The French revolution, then, may be of God, and designed to issue in good, although conducted by infidels, and disgraced by outrages which nothing can justify.

Analecta Epistolaria.

The Gospel in Milwaukee.

DEAR BRO. THOMAS:—Since I last wrote to you, informing you of my own immersion by brother Wilson, of Geneva, Kane, Illinois, I have had the pleasure of immersing two very intelligent believers into "the Hope of Israel, for which," says Paul, "I am bound with this chain," and a prisoner in Rome. These brethren are Daniel McNealage and James Clark. The former was immersed into the Baptist denomination, in Ohio; the latter, into the Campbellite theory of remission of sins as ministered at South Bridge Hall, Edinburgh, where he heard you discourse in '48 or '49, from which time he has found no peace until now. Like the Ethiopian, they are now going on their way rejoicing. Several others are earnestly searching Moses and the Prophets, Christ and the Apostles, which I trust will end in the obedience of faith, and love, and living hope.

I herewith send you a new subscriber for

* Rev. xvi. 6.

† This was written in 1793. It afterwards turned out as Sir Isaac conjectured. Infidel France became the scourge of the Papal powers.—EDDORS.

the Herald. He used to be a strong Adventist, then a Storrite. He has read the *Expositor* from the beginning; and has been so well pleased with most of the articles from your pen re-published there, that he has concluded to take the *Herald*. He is an intelligent man; but like most Adventists, would like to call all pious people good Christians and brethren, whether they are subjects of the "one baptism," or not. I think the Herald just the thing he needs, especially that article in it published about three months ago on Christ's Baptism. "Thus it becometh us to fulfil all righteousness."

Some out here felt much surprised that you took no notice of Mr. Cook's review of your lectures in Rochester, N. Y., at their last Conference. For my part, I thought that brother Marsh answered him completely, and that, too, from your own pen. But as Mr. Cook solicited a notice from you, I thought then, that a compliance with said wish might have done good with that class, who acquiesce in almost everything that proceeds from him.

Earnestly desiring you much success in your labors of love, and that many may be turned from error to the truth, and be approved in the day of the appearing, I remain,

Yours Rejoicing in the Blessed Hope,

ROBERT HARPER.

Milwaukee, Wis., May 7, 1855.

J. B. COOK, JUSTIN MARTYR, AND PAUL.

THAT was a principal reason why I left Mr. Cook alone in his glory. No doubt he thought he had used me up in his review; but then brother Marsh timously interposed, and salting him with my words, eat him up so completely as to leave scarcely a bone for me to pick. Now, I am generously disposed towards Mr. Cook, whom, though the past of his spiritual antecedents has been very eccentric, I have taken to be an amiable, well-intentioned, sincere, but hitherto unsuccessful seeker after the truth. I say, I have a very friendly feeling towards Mr. Cook; for, though he has said some very hard things against me in his reviews, that were considered as too unchristian to appear in print, and therefore suppressed, he showed me much civility and kind attention while I sojourned in Rochester. I do not mind the hard things; and, as I have said, being generously disposed, I have abstained from slaying twice the slain, and picking his bones. Time is eating up Mr. Cook's theories, and confirming mine. I can afford to wait. I requested him to read *Anatolia*, and to point out all the errors he thought he could discover. He has done so; but I did not promise

to criticise his criticisms. They are before the public, who can take them for what they please in the light of brother Marsh's comments. Mr. Cook's position in relation to the gospel is not mine; and as I believe mine to be the scriptural one, or I would not occupy it, my conclusion concerning his position is obvious. A man who cannot see the truth in relation to "the simplicity which is in Christ," is not likely to escape shipwreck among the symbols of Daniel and the Apocalypse. For example, in 1840 or thereabouts, the pious and amiable CRITO was the pastor of a popular Baptist church. Every one knows, that the creed believed and preached under the patronage of such an institution, is not the glad tidings of peace to the twelve tribes of Israel, to be manifested when their Messiah shall reign over them in Jerusalem upon the throne of David, as King of Israel and the nations, announced to Judah by the Lord Jesus. A popular Baptist church does not believe this; neither does it believe that the Apostles were sent to invite men to become heirs with the King of the Jews of such a kingdom as this—a kingdom to be possessed only by righteous and immortal men, who attain to justification and eternal life on condition of believing the things covenanted to Abraham and David, the things concerning Jesus, baptism into his Name, and subsequent continuance in well-doing. This used to be the faith of the Baptists long time ago; but it is esteemed as heresy by them now. The pastor of the Baptist church in Stanton street, N. Y., is said to have this faith; but he dare not preach it to his flock, because they will not tolerate it. Popular Baptistism is Gentilism immersed. Hence, the immortality of the soul and its translation to a spirit world at death, is the gospel it adopts in common with all sects; so that it now stands associated with Episcopalianism, Presbyterianism and Methodism, as one of the "orthodox four!"

We would invite the attention of modern Gentiles, disciples of their several systems of piety, to the words of Justin Martyr, who was a Christian contemporary with the apostle John. In his "*Dialogue with Trypho*" he argues that the Millennium will be beyond the Resurrection, and in the Restitution of All Things, quoting Isaiah lxx., and others of the prophets as proof, especially these verses, "Behold, I create new heavens, and a new earth," &c. When questioned by Trypho in regard to this faith, he answered, "I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I and many others are of their opinion (belief in the Millennial Reign), so that we hold it to be thoroughly proved

that it will come to pass. But, I have also signified unto thee, on the other hand, that many, even those of that race of Christians *who follow not godly and pure doctrine—do not acknowledge it.* For I have demonstrated to thee that these are indeed called "Christians;" but they are atheists (*atheot* not deniers of his existence, but without God), and impious heretics; because that in all things they teach what is blasphemous, ungodly and unsound."

Then, after saying that he will commit his dialogue to writing that others may know his faith, because it is of God, he continues, "If, therefore, you fall in with certain who are called 'Christians,' who confess not this truth, but dare to blaspheme the God of Abraham, and Isaac, and Jacob, in that they say *there is no resurrection of the dead, but that immediately when they die, their souls are received up into heaven*—avoid them, and ESTEEM THEM NOT CHRISTIANS, &c. But I, and whatsoever Christians are orthodox in all things, do know that there will be a resurrection of the flesh, and a thousand years in the city of Jerusalem, built, adorned, and enlarged according to the prophets."

But, to return to the amiable Crito and his flock. Is it not evident, that if they had lived in the time of Justin Martyr, that he would have denied their Christianity; and have classed them with that race which followed not godly and pure doctrine; but were without God, and impious heretics, teaching what is blasphemous, ungodly and unsound? These heretics, impious as they were, were immersed professors, passed for "Christians," and understood Christianity better than the moderns; yet because they taught the *immediate translation of immortal souls into heaven at death*, which led them to conclude, that there would be no resurrection of the flesh, a man who learned Christianity of the contemporaries of the apostle John, and was, doubtless, well acquainted with his judgment concerning all the current heresies of his day, said, "*avoid them, and esteem them not Christians.*" But a greater authority than Justin has recorded the same sentence against them. "*How say some among you, Corinthians,*" asks Paul, "*that there is no resurrection of the dead?*" Here was the very "race of Christians" in Corinth, Justin Martyr speaks of. How came they to say there is no future resurrection? "Because," says Justin, "they hold that souls are received up into heaven immediately when they die; which makes a future resurrection, and the millennial reign or kingdom of God unnecessary." It is a practical denial of the truth. Now, hear the sentence of Paul upon the holders of such doctrine—

1. "If there be no resurrection of the dead, then is Christ not risen;"

2. "If Christ be not risen, then is our preaching vain;"

3. "If our preaching be vain, then is your faith vain;"

4. If your faith be vain, then ye are yet in your sins; and consequently "*not Christians*;" and,

5. The so-called "asleep in Christ" are punished; and the future, therefore, to them an everlasting blank.

Our conclusion then is, that Crito and his flock, though immersed in water and professing to believe in the divine sonship of Jesus, even as the "race of Christians" indicated by Justin and condemned by Paul, are nevertheless no more entitled to be regarded as Christians than they; because they hold with those primitive heretics traditions logically destructive of the gospel of God.

But, on the supposition that CRITO believed and preached the truth in 1840, we find him an apostate from that system in 1843! At this date he was no longer pastor of the flock. Something had separated them. Heresy had crept in, and the pastor and the flock were sundered. Crito had departed from their faith and embraced another; therefore, we say, he had fallen away, or apostatized, from their standard.

But he was happy, gloriously happy, in his new position; and very zealous for the propagation of his new faith and hope. And what were these?

1. That the Lord was coming in 1843;

2. That he was to burn up the world at that crisis;

3. That out of the general wreck a new earth would appear;

4. That all pious believers in the '43 movement were the living remnant that would be changed in the twinkling of an eye; and who, with all the resurrected saints, were to reign with Christ on the new earth for a thousand years;

5. That they were to reign over the beasts of the fields and the fowls of the air, as Adam did in paradise; * and consequently,

6. That there would be no restoration of the natural Israel, and no dominion over nations of mortal men for a thousand years.

Now, these six points will give the reader a general idea of the creed of Crito and his new associates in 1843. In those days, Crito was very zealous for these traditions; and used to lampoon all who affirmed the contrary of his sixth article as "*carnal Judaizers!*" Before 1843, I used to maintain, and

* This is no joke; for I put the question to a leading preacher of the party who gave me this for the answer.

offered to show from the scriptures before the people, that all these points were contrary to the covenanted promises of Jehovah; and that they reduced his word to falsehood and foolishness. But it was useless; infatuation reigned; and the ears of Millerism were deaf as a post to anything that controverted its Shibboleth. But time is a great enlightener. He proved the theory to be the baseless fabric of a vision, and anything but "the truth;" nay, utterly subversive of "the truth," for its affirmations gave the lie to God.

This system of falsehood Crito and many others came at length to repudiate; and by that repudiation they confess, that for years they "*loved and made a lie.*" Suppose they had died while zealously preaching that invention, does Crito imagine for a moment he could have been saved? In view of the facts, it would be difficult for him to extract such a consolation from Rev. xxii. 15! But Crito, who thought when he left the Baptists and plunged into Millerism that he had turned from error to the truth, began to discover that he had only exchanged one form of error for another. He began to see that the immortality of the soul, eternal torments, the non-restoration of the Jews, and the annihilation of the nations, elements of Gentilism, were but traditions subversive of the truth; and like an honest man, he renounced them, and proceeded zealously to preach the contrary. This was well. A man should always advocate what he believes to be the truth; but he should, also, be very careful first to ascertain whether what he believes be indeed true. Crito's mind was not yet established. The last time I had the pleasure of his company his mind was occupied with some new speculations about Louis Napoleon, and an exegetico-theologico-aerial Jerusalem floating balloon-fashion over a Jerusalem below. But, I know not whether these have matured into a new proclamation. He will, no doubt, act according to the last edition of his convictions in all sincerity, if not in truth.

But, we have introduced our fictitious friend, Crito, to the notice of the reader, not so much for the sake of his opinions, as for the consideration of the various eclipses of his former self, and their startling results. When shining as a sun in the Baptist heaven, the orb of Millerism came into conjunction with him and "his people;" so that when they looked upon him his face was black as sackcloth of hair! This was a total eclipse. But, though he set upon them, he arose brightly in the heaven of '43; but, in process of time, "CARNAL JUDAISM" formed a conjunction; and his face was again veiled in total darkness to his friends. Here, then, were two notable obscurations, not to

speak of more partial ones, which involve our friend Crito in a two fold apostasy—first, from popular Baptistism; and second, from Millerism.

Now, as Crito professes to be not only a preacher and a critic, but also a Christian, if he were at my elbow I would like to ask him a few questions bearing upon that assumption. We will, however, suppose that he is at hand, and converse with him accordingly. Let us proceed, and we shall hear him answer according to his present faith.

Editorial Dialogue with Crito.

Editor—Dost thou not, friend Crito, believe, that the scriptures are a sufficient rule of faith and practice?

Crito—Yea, verily; I admit that with all my heart.

Editor—Do they teach the existence of an immortal soul in all or any of mankind, derived by natural descent from the first man?

Crito—Certainly not; there is not the shadow of a foundation for such a notion in the Bible.

Editor—What do you think of immediate translation to heaven at death?

Crito—It is pure folly; for there being nothing in man capable of disembodied existence, there is nothing to translate.

Editor—What do you suppose led Justin Martyr and Paul's contemporaries to deny the Resurrection and the Millennial Reign or Kingdom of God?

Crito—Doubtless, their belief of the pagan dogma of inherent immortality.

Editor—Then you believe, that when Paul argued against the heresy which taught that there was no future resurrection, he was opposing immortal soulism and translation to the stars?

Crito—There can be no doubt of it; the denial of a future resurrection and the kingdom of God were the necessary consequence of the dogma.

Editor—Then Paul and Justin were warranted in unchristianizing such?

Crito—It seems so; for Paul evidently leaves a man in his sins who does not hold the truth concerning them.

Editor—Is a man in his sins, that is, one who has not been pardoned, a Christian?

Crito—He is not; for repentance and remission of sins are promised to all in becoming Christians.

Editor—May I be permitted, friend Crito, to put the question to you without offence, for I intend none, *Art thou a Christian?*

Crito—I hope so.

Editor—Allow me to press you a little upon this point. You know I am acquainted with your antecedents, and this knowledge

it is which puzzles me to determine upon what you base your hope or conviction. Is not a believer justified from his past sins by obeying the truth?

Crito—The apostle Peter says so.

Editor—Can a man obey the truth of which he is ignorant?

Crito—If he can, the how is unknown to me.

Editor—When you entered the Baptist church did you understand the truth; and understanding, did you believe it? Be careful of your answer.

Crito—I did. When the Lord converted my soul I became a Christian, and was afterwards immersed to join the church.

Editor—I expected something better from you, friend Crito, than that! Now tell me; if in embracing Baptistism, (which teaches immortal-soul and sky-kingdomism, and which you admit Paul and Justin Martyr repudiate), you embraced the truth, why did you apostatize to Millerism?

Crito—Oh, I still believed in the divine sonship of Jesus.

Editor—And did not Justin Martyr's "race of Christians" believe the same thing whose minds were perverted with immortal-soulism? Did you not believe in this and sky-kingdomism when you say God converted your soul?

Crito—It is too true. But you alarm me at the idea of my being an apostate.

Editor—Nearly all apostates believe that Jesus is Christ the Son of God. Judas believed this while he was tying the halter about his neck; the demons believed it and trembled; the Popes believe it; all the crowned heads of Europe believe it; those who are drunk with the blood of the saints believe it with as much assurance as you; but what good will it do them? None; and why? Because they believe not his words which are to judge men in the last day. Will you say, then, that you distinguished yourself from this cloud of miserable sinners by believing the words, or glad tidings of the kingdom, which Jesus was sent to preach?

Crito—Nay, I will not say that, for in my day Baptists were not made by faith in that subject. It was never heard of when I joined the church.

Editor—I conclude, then, from your admissions, that when you became a Baptist you did not become a Christian. I congratulate you, Crito, upon this; for not knowing the truth you could not embrace it; and not having embraced it you could not apostatize from it; so that though an apostate from popular Baptistism you were not an apostate from Christianity. There is hope, therefore, in your case.

Crito—But when I left the Baptists I em-

braced the truth in professing my faith in the coming of the Lord, which I hold to now.

Editor—In saying this you virtually admit that you did not believe in his coming while you were a Baptist; which is tantamount to saying that you did not believe the gospel; for no one can believe the gospel and deny his coming to reign on earth in power and great glory. But though you believed in his coming, you dressed it up into such a fantastic shape as to make it a very different sort of a coming to that predicted. You believed that particular truth under a mountain of rubbish which threw a deep and dismal shadow upon the veracity of God. You made him a liar by your traditions. Although he says of Israel after the flesh, in as plain language as can be spoken, "*I have chosen thee, and not cast thee away*," you heaped ridicule upon all who contended for this truth; and boldly declared that he had cast them away forever! You ignored all the good things promised by Jehovah in the last twelve chapters of Ezekiel; in short, you made a whole burnt offering of all Jehovah's goodness and truth, which you could not twist into conformity with your crotchet of '43! Do you call that faith? Nay, rather, as Justin Martyr says of your "race" in his day, "in all things they teach what is blasphemous, ungodly, and unsound."

Crito—Hold, Mr. Editor, you are getting very uncharitable and censorious! We were not blasphemers!

Editor—Excuse me, dear Crito, but the truth must be spoken though the heavens fall. To blaspheme one is to injure his reputation. Your traditions injured the reputation of God, who had sworn by his own life that certain things should be, which could not possibly have happened, if your teaching had been verified. But your audacious declarations have all been falsified, and God has vindicated himself in forbearing to endorse them; he has adhered to his own word, and convicted you of error from first to last.

Crito—We admit, that as Millerites we were all miserably deceived.

Editor—It is useless to deny it, for it is patent to all the world. But, Crito, I would like to know of you, which faith do you select as the foundation of your hope that you are a Christian—your Baptist or Millerite faith?

Crito—Truly, Mr. Editor, when I come to take a retrospect from the position I now occupy, I see nothing very captivating in either of them. If the belief of the Divine Sonship of Jesus is not of itself justifying, as you argue, I am of opinion that they are both equally worthless.

Editor—And pray, dear Crito, what is the

position you occupy at the present time ? Will you be so kind as to define it ?

Crito—Well, I must confess I am not in love with definitions in theology ; which is a science more conveniently professed in general than particular terms. However, as you request it, I will do the best I can in the premises.

Define my position ! And where shall I begin ?

Editor—Truth comes first you know, and then baptism.

Crito—True, Mr. Editor, but there I'm hampered in the start ; for I have just admitted that the old faiths of '40 and '43, from both of which I apostatized, as you say, are worthless. If you will consent to waive that point of order, and let baptism precede faith, I can soon satisfy you of the scripturality of my position. What say you ?

Editor—I can't hear of it for a moment, most worthy Crito ! You admit that the faith you had before you were immersed into the Baptist church was worthless ; you therefore reduce your capital to two elements, *piety* and *immersion*. Will you say that a man is justified by either or both without faith or the belief of the truth ?

Crito—Indeed I will not ; for it is written, "we are justified by faith ;" and also, that "without faith it is impossible to please God."

Editor—Very good. It is an intelligent belief of "the things concerning the kingdom of God and the name of the Lord Jesus" acquired before immersion, that makes that immersion the "one baptism."

Crito—If that be so, my position will not bear a definition ; but if it be not so, then I would say, that I was immersed to join the church ; and after experimenting in divers opinions, I successively abandoned them until I now think I am about right or nearly so ; and guess that if I am not quite up to the mark I shall still be able to mend my faith until being perfected, it will by a reflex operation, repair my old immersion, and convert it into a *bona fide* obedience of the truth.

Editor—Alas, poor Crito, and hast thou come to this ! And you are contented to enter into the presence of the Judge of the living and the dead in such a tattered and dilapidated attire as that ! Hath God not given reason and intelligence to men ? but where are thine ? Crito the critic had better become Crito the catechumen ; and learn what be the first principles of the oracles of God. What a position is thine ? 'Thou mightest well say that it would not bear a definition !

Crito—Well, I am rather ashamed of it myself ; but then, for a preacher and a critic, who has been taking a lead in a great movement which proclaimed the untruthfulness of

everything but itself, to come out and avow himself self-deceived and no true Christian, is a crucifixion most excruciating to the flesh. I have felt, and said hard things too, of you, Mr. Editor ; for when I think of what a stickler you are for "the obedience of faith," in immersion, which cannot exist in the absence of the "one faith," I feel mortified and vexed ; and get filled with zeal for my old church position, which, I confess, has become very dilapidated since I left it, and greatly needs repairs. However, I believe the gospel of the kingdom now ; though I confess I do not feel so happy in that belief as I did in what I now consider as God-dishonoring Millerism ; for when I have preached a pretty fair gospel sermon, as I think, when I descend from the pulpit, instead of receiving the congratulations of the brethren, brother A. says, "You preached the truth to-day, sir ; but," continues he, with a queer expression, "have you obeyed it yourself ?" And another says, "Friend Crito, if that be the gospel we have heard from you to-night, what sort of a gospel did you preach when you were a Baptist shepherd ?" And when I urge upon believers of the gospel of the kingdom the necessity of being immersed, they most provokingly retort, that their position is as good as mine ; arguing that belief of the truth without immersion is better than immersion without the belief of the truth, alluding to my immersion into the Baptist church. All this makes me feel bad ; and makes me sigh for the good feelings I experienced in '43 ; when there was so much love, and joy, and peace, in believing, and no doubting about one another's Christianity. No matter what a man's mother sect, if he sincerely believed in the soon coming of the Lord, he was cordially acknowledged as a saint and brother in the faith. But things are not so now. Everything is changed ; and no one's spirituality and zeal for interpretations can screen him from the inquiry, "Art thou a Christian ?" "Hast thou practiced what thou preachest ?" "Wert thou immersed on the belief of foolishness ; or of "the things concerning the kingdom of God, and of the name of Jesus Christ," after the example of the Samaritans ?—as though I were no better than "a Samaritan, and had a devil !" These things are grievous to be borne ; and cause me to groan in spirit, and to exclaim against you, Mr. Editor, and the captiousness of the times !"

Editor—Indeed, friend Crito, you seem to be in hard case. But, it appears to me, you have no one to blame but yourself. Your trouble is the old Jewish one—"a zeal of God, but not according to knowledge." You are zealous to establish your old secta-

rian righteousness which is according to the law of your mother church; and consequently have not submitted to the righteousness of God. If you had understood and believed the truth when you were immersed you could not have plunged headlong into Millerism; but would have protested against it as a lie subversive of the truth and veracity of God, as you do now. "No lie," says the apostle, "is of the truth;" do you imagine, therefore, that if you had been "of the truth" when a popular Baptist preacher, you would have embraced what you now say is "a lie," a pure invention of poor old Miller, unless you had become a reprobate? Impossible. In all your career you have displayed more zeal for your opinions, and those of the crowd you have associated with, than for "the righteousness of God." Zeal for Baptistism, and '43ism, and Storristm, and Dennisism, though swathed in the sincerest piety, is not zeal for God according to knowledge. You must empty yourself of your tradition by which your amiability has been defiled. Think what a common sewer your brain has been since you were immersed! Can torrents of Babylonish filth flow through a man's mind for twenty or thirty years, and not incrust it with odious accretions? Is a mind thus defiled qualified for a fair and scriptural criticism of the discourses and writings of one who, having been taught of the word, which is God's teaching, has never forsaken it for the fanaticisms of the carnal mind? I know I am your text, or topic of discourse, dear Crito, in the weekly discharge of your ministerial functions. But this does not disturb me. Could you succeed in proving all my positions untenable, it would by no means improve your own. Two wrongs do not make one right. I would suggest that you abandon criticism and preaching, and begin in the disposition of a little child the study of first principles. When you shall have attained to an Abrahamic grasp of the promises of his God, and be fully persuaded of the things concerning Jesus, having more faith in his words than in sectarian pietism, then bravely confess the truth, and be immersed in his name for repentance and remission of sins; and the experience of all past ages for it, you will feel a better and happier, and become a more useful man than in all the ecstasies of fanaticism it has been your misfortune to pass through for so long a series of years.

Crito—Ah, Mr. Editor, your's is a nauseous prescription for a preacher!

Editor—It may be where "Self Esteem" or "Love of Approbation" are six-and-a-half upon a scale of seven. But, Paul speaks of the possibility of one preaching to others and being himself a castaway. Jesus says, that

many of this sort will claim his favor, but shall not receive it. The greater the sacrifice the more obvious the sincerity. Preachers require more active treatment than ordinary men; because you have not only to cleanse them of their traditions, but to divorce them from "the loaves and fishes," which are always in the larder of unfaithful cooks.

Crito—Your prescription is certainly simple, and to them that believe, doubtless, an infallible cure; but I lack the faith. I admit that your position deserves examination; and though your words are very disturbing, I will nerve myself to as calm a consideration of them as possible; knowing that you can have no other interest in laboring with me than that which results from "saving a soul from death and covering a multitude of sins." I will bear this in mind; and if I continue to preach about your views, and to criticise your writings, I will remember that I am sitting in judgment upon a man of earnest convictions, who loves truth, and would rejoice to find me subject to what he believes is the obedience it demands.

Editor—Do, dear Crito, and all will be well. Adieu!

But, to return to our friend Cook. I hope he will not attribute my not noticing his several critiques to personal disrespect. I was satisfied with what brother Marsh had done; and was happy in being freed from the necessity of crossing swords, which are dangerous implements of play, with so pious, sincere and amiable a friend. If he have been slain, his blood rests upon brother Marsh, and not on me. Peace be to the manes of the dead! So mote it be!

EDITOR.

A Clergyman's Experience of Society.

NO. III.

EPISCOPAL CONFESSION AND ABSOLUTION, WHAT ARE THEY WORTH?

December 11.

THE Church of England pretends to ignore the doctrine of Confession and Absolution. As I have often said, she teaches that orders are a profession in the sense in which law and physic are professions. The clergy in this light, are the mouthpieces of certain doctrines. They are the appointed interpreters of the Bible. They deal with the souls of men. They tell this one and that one, the ignorant and the learned, of mysteries that no instinct could discover, that no reason can explain. But they stand in the presence of judges. All the members of their congregation can challenge their doctrine, sit in

judgment on their teaching. In short, according to the theory which only a few have the courage to deny, they are invested with no authority. And yet, I dare to ask any clergyman in the world, whether his practice is in accordance with this theory.

Among the numberless duties I was called on to perform there was none which so humbled me in my own eyes as that of visiting the sick. I remember, with vivid distinctness, being called in to visit a sailor who was in the agonies of death. The disease was dropsy. He had passed through dangers the very mention of which would appal you. Often and often he had stood in the presence of death, but he had never flinched from his duty. In the face of destruction he had never lost his nerve. He had obeyed the orders of his captain, when he knew that to obey was to run the risk of perishing. He was full of courage, and yet his heart was like a woman's, full of love and sympathy. You talk of the British sailor, but you never know him till you see him in his home. Believe me, the lion can be tamed. He is not the swaggering, reckless roysterer that you imagine. I have seen the tear scald his cheek, I have seen him bowed down to very childish sympathy, subdued by a single word, although he had spurned the power of the elements. Well, this man was dying. You may have heard of the physical torture inflicted by dropsy when it rises to the heart. When I entered the room I heard a howl of pain: the man was literally writhing. His wife was rocking, in wild grief, upon a chair: the room was crowded with women. I went up to the bedside, and took hold of his hand. He had scarcely recognized me when all sense of physical pain was numbed by the consciousness of spiritual torture. "Thank God, sir," he said, "you are come. Why did they not send for you sooner? I see hell flames before me. Look there! the devil has me in his grip. Priest, save me! I know you, I have heard what you are. You have power. They told me that in the Sunday-school. If you are a man, take me out of his clutches." He fell back, exhausted with the effort. He was speechless, but he stared at me with his glassy eyes, beseeching, with dumb but awful eloquence, that I—a man—would save him from divine wrath. I knew that he looked upon me as a saviour. He could not live more than a few moments, and I gave him, with my own hands, a peaceful sedative. He was conscious enough to listen while I prayed. Had I been a Roman Catholic priest, had I even been a priest according to the theory of High Churchmen, I could have absolved him. I, of course, was not in full orders, and could do nothing; but even if it had been otherwise, according to

the theory of the school in which I had been brought up, my services would have been practically null. As it was, I could only ask him, rapidly, a few simple questions, and tell him that if he believed, he was saved. I mention this as an extreme case. It is a proof that if one has not power to confess and absolve, one's office is well nigh useless. Gentlemen! why will you not face facts? You know that you must either claim supernatural authority, or lose your power. I insist, most strongly, that the only method of dealing with dying men, so as to satisfy them and give them peace, is to *confess* them. Good God! are you ignorant of human nature? Do you think that they who framed the system of Catholicism were anything short of masters in the science? They knew the comfort of pouring out a tale of sorrow into the ears of one ready to listen and able to apply a cure. They took advantage of this, and became masters of mankind. They wrung out every sin from the tortured breast. With authority from Heaven they gave absolution. Can you marvel that you are babes in comparison with such giants? Either strike out from your services all passages which seem to recognize this Catholic theory, or carry them into effect. * * *

I attended once an old woman who was dying of age. She was a Dissenter—Wesleyan, I think. When I first saw her, I said very little. She had a great deal to tell me about her miseries, the unkindness of her friends, the wretchedness of her situation, the want of common comforts. When I reminded her that I wished to talk on the subject of religion, she told me that she knew as much as I did about that. To listen to her, you would believe that you were in the presence of some eminent minister. Afterwards when I came to examine her more strictly, I discovered that she had not the remotest conception of the meaning of her own words. She used the ordinary platitudes about justification and the rest; but, although I did my best, I failed to get from her, in her own language, the shadow of an explanation. Obviously, she did not know what she said. She told me, very frankly, particular sins she had committed, but when I came to apply the doctrine she was at a loss to discover the relation between that and the sins. This is one among many cases. The Church of England has no remedy. It can only say, "If you believe, you are saved;" i. e., it cannot accept the act of confession for repentance. Certainly, it recognizes the connexion between repentance and faith, but it does not enforce it as it ought to be enforced. Depend upon it, a priest without the twofold power of confession and absolution is no priest at all. Now, do you believe those doc-

trines or not? If you do, preach them. If not, you have lost the key to your system. Ignorance cannot comprehend abstractions. It must see a living priest in the place of an absent God. Use the knife, probe the wound, claim absolute dominion, and you may still be lords, for a while. I only ask you to be consistent. You profess to hold certain doctrines—why not take the best means for enforcing them? * * *

THE HEATHEN AND THEIR CONVERSION.

January 10.

This is one of the most dangerous coasts in the north of England. Scarcely a winter passes but it is strewn with wrecks, and this winter has been marked by an unusual amount of destruction and death. Yesterday it blew a terrible gale from the north-east; the waves rose like huge mountains, dashing down upon the beach in wild tumult. Already six vessels had failed in their attempts to gain the harbor, and had been flung upon the shore, in the sight of thousands of spectators, who could offer no help. Towards night, a large Norwegian bark appeared in the offing. She struggled fiercely against her fate, but, within a few minutes after she had come within sight, she was lifted up on the crest of a giant wave, and thrown, with resistless violence, upon the beach. It seemed as if the waves had lashed themselves into fury for a last great effort. In an instant they recoiled, and the vessel was left in the shallow surf.

I cannot describe the scene that followed. The cargo, consisting of casks of wine and cotton, was thrown about in all directions. As if the darkness of the night was an excuse for the wildest excesses, hundreds of ruffians rushed through the surf, and began their work of plunder. Cask after cask was dragged on shore, and broken open. You might have seen half a dozen savages drinking from the same cask till they rolled away in stupid intoxication. All restraint was gone. Women were employed all night, sometimes in drinking, sometimes in carrying off their plunder. It was as if so many demons had been let loose from hell * * *.

Now it was to these people that I was to talk about religion. Why, they did not know what it meant. Many of them I had seen in their own homes. Some of course were the outlaws of society, who live by crime. But several were in the receipt of large wages, and had no motives for committing any open excesses. And yet, they were simply brutes. Their language was that of savages,—they could not understand any but the simplest words, and such as expressed common wants. When they were children, they had learned something about religion,

and the words came back to their recollection, but without conveying any distinct idea. The only exception to this was their apparent *belief in hell*. They were possessed by a vague terror of physical pain; and I found that it was the common practice of religious teachers to work upon this feeling, and to glory in the excitement produced by such a process. But it was very clear that such persons could derive no benefit from the services of the Church. I sometimes introduced the subject of Christianity, and they listened as if the act of listening were enough. But I never produced any impression; I never felt that I touched their hearts until I addressed them from quite a different point of view. I never asked them to come to church. But they knew that I was a clergyman, and I first tried to show that religion had not unhumanized me. From the Christian point of view, even, the first thing was to awaken the consciousness of sin. But I certainly never followed the example of some clergyman who tried to produce a rapid conversion, by burning his "patient's" finger in a candle, in order to give her some notion of the fires of hell. Only think of any one being *scorched into religion*.* If you will not make slaves of your people, you must meet them on some common ground, speak a language they can understand, begin with the religious instinct which is never totally obscured, but, above all, never forget to show that you are human. . . .

What can we hope to effect with the lowest classes, when those above them in the social scale are, in many respects, on the same level? I do not mean that they are actually so ignorant, but, for their position, they are quite as little open to new influences. It is astonishing, until one comes to know it, that a man can live in these days with open eyes, in the thick of everything, and yet remain as dull and narrow-minded as if society had not advanced a jot since the middle ages. Perhaps, indeed, *it has not advanced so much as we are inclined to think*. But I certainly was surprised to find what suspicion I excited as soon as I went out of the beaten priest-track. It happened that a Roman Catholic chapel had been built in — a short time before I arrived. The priest was a cultivated man, having received his education partly at Douay, partly at

* In the middle ages the scorching men into religion was a common practice, as the saints can testify. Many unfaithful ones have been scorched into the Romish Superstition to save their unprofitable lives. But body-scorching has been superseded by mind-scorching. The practice is now to scorch people's imaginations by preaching hell-fire and brimstone, that the terrified may rush into a priest's flock for the salvation of their souls by the sacrifice of their fleeces! This is being "*scorched into religion*" theologically—a practice directly contrary to the word of God.

Rome. He knew not a soul in the place. His congregation was composed of the poorest of the poor. He went about his work with the stern, straightforward resolution that seems to characterize all the priests in that Church. He had no want of occupation, and his chapel was filled every Sunday; but there was no friend who could enter into all his thoughts, or talk with him on subjects that he knew and loved. He was a stranger to human intercourse, except with the poor, to whom he was nothing more than a priest. I made his acquaintance, and we used frequently to meet in our walks through the parish; but I never could visit at his house, nor he at mine. The scandal was bad enough as it was. Heaven knows what would have happened had I been so imprudent as to enter his house. And yet this man had the courage to tell his congregation to receive *my* visits. He knew that I was no proselytizing priest, hunting converts, and disturbing faith. God knows I often envied the simple belief of many a poor Roman Catholic.

The great event in the year is the meeting of the Missionary Society in a neighboring town. At this season there are meetings everywhere in this district, but — is the capital, and a great centre of attraction. These travelling secretaries of religious societies seem to look upon themselves as the victims of self-denial. They come into your houses with the air of martyrs. You will recognize the picture at once. You have ordered a sumptuous entertainment. The town of — is to be enlightened on the subject of missions to the heathen; and so the clergy of the neighborhood have been invited to dine. Incumbents and curates are assembled in your drawing-room. Being only humble provincials, they await, in anxious trembling, the arrival of the eminent Londoner, who has struck fear from the hearts of thousands with his eloquence. He is late, and you are painfully nervous lest your dinner should be spoiled. Presently, the rattle of wheels is heard—an impatient cab stops at the door—all is right, for the popular divine is come. He enters smiling and condescending. He shakes your hand with a truly Christian grip. He bows to all the clergy, even to the shy curate who has slunk into a chair in the corner. How does he command attention as he speaks, with audacious confidence, of the secrets of Court and State! I never met one of these travelling secretaries who did not know everything that passed in the Royal nursery. Then came refreshing and delightful anecdotes about the conversion of the blacks. Surely, we began to think, the days of miracles are not gone! And as the blood was

warmed with wine, the interpositions of Providence were multiplied. It was quite charming to witness the triumphant joy awakened in every heart by the London preacher. I fully expected, sometimes, to see a whole company of women rise from the table, and take ship to Comorandel or Tingaroo. Good creatures, that they were. I believe that if the London preacher had but demanded the sacrifice, they would have willingly thrown their jewels at his feet. I could not sufficiently admire the quiet satisfaction that sat on the features of this martyr. It was obviously a terrible effort to travel about, at the expense of a society, to be entertained sumptuously, to be worshipped by the religious public in every town that he visited. He eat and drank of the best; he slept on downy beds; but it was all under protest, all because society would have it so. Now do tell me why you cannot give your money to the heathen without all this trouble? If you are really anxious for their conversion, you need not send for a London preacher to tell you how to pay for it. H.

Invasion of Ireland by the English.

HENRY the Second, a man of high talent, boundless ambition, and great energy, ascended the throne of England in 1154. From the first, he was seized with a burning ambition to extend his dominions and especially to subdue Ireland to his sceptre. Pretending a wonderful and hypocritical zeal for the conversion of the poor Irish, he asked Pope Adrian IV., who was an Englishman, and whose name was Nicholas Breakspear, that he would license him to enter Ireland; in order to subdue it, and to convert its people to the true faith. Hewas easily persuaded to act as master of ceremonies in the matter, and to add so fine an island to his spiritual jurisdiction without any expense. So Adrian, in 1156, issued a bull in favor of Henry, in which he applauds his great piety, and makes over the island, in virtue of the incontestible principle, "that all Christian kingdoms belong to the patrimony of St. Peter," and exhorts him to invade it, in order to extirpate the vice and wickedness of the natives, and compel every household to pay a penny yearly to the see of Rome. Thus he gave to Henry the entire right and authority over the island, and commanded all its people to obey him, and gave his blessing to all such "godly means and instruments" as Henry should need for such a godly end. Papal Jesuit writers have sought to prove this bull of Adrian a forgery, because of the power with which it has been wielded against them, but in this

they have entirely failed. Perhaps there is no one thing against which the papists of Ireland have so long and unanimously protested as the rule of their country by the British, or against which their patriots and orators have so energetically poured forth the vials of their wrath. But for all the good or evil of the British rule in Ireland, they must give the credit to his Holiness the Pope. For a penny yearly from every household, he sold the "bestial people," to Henry II. of England.

Armed with this authority to go at the head of his dragoons as a missionary of Adrian to convert the Irish, Henry only waited a fit opportunity to enter on his labor of love. Such a one was soon presented by the turbulent Irish themselves, in this wise. Dervorgilla was the pretty wife of the petty prince of Breffney; she was forcibly taken from him by Dermot, King of Leinster, a licentious tyrant. Roderic O'Connor, the King of Ireland, the injured husband, took the field against Dermot, and expelled him from the kingdom. Dermot hastened to the court of Henry and entreated his assistance to regain his kingdom, promising vassalage to England. Henry was then occupied by his French wars, and could not go in person, but he made the most lavish promises of royal favor to all who should assist Dermot. The Earl of Pembroke, surnamed Strongbow, from his feats of archery, offered to aid the enterprise on a certain condition; he was joined by two Norman knights; these with their followers, landed in Wexford, in 1169, and soon formed a junction with Dermot and his forces. The discipline of the English soldiers struck terror into raw recruits that opposed them, and they went from victory to victory. Dermot was more of a devil than a man. Three hundred of the heads of his enemies were laid as a trophy at his feet. As he tossed them about with his sword, he expressed great delight as he recognized different faces of his enemies; perceiving the head of one to whom he bore mortal hate, he seized it by the ears and bit off its nose!!

Wishing to share in the glory of subduing Ireland, and desirous of pleasing the Pope, Henry himself, with a long train of barons and soldiers landed at Waterford, in 1172. He greatly impressed the people with a sense of his power, and wherever he went princes and provinces submitted to him. On his arrival at Dublin, with great pomp he received and feasted all his vassals. King Roderic made a last effort to arrest the invaders, but he was easily subdued, and soon repaired to London, where he did homage to Henry as his liege lord. Thus fell

the last king of Ireland; and thus, by the sale of the Pope for a penny a year from each of its households, by the treachery of its kings and nobles, far more than by the bravery of its invaders, fell the liberty of Ireland.—*Kirwin.*

The Position and Prospects of the Priest Power.

THE priests of the Church of Rome are worthy of all admiration for their courage and perseverance, were these excellent qualities only exerted in a better cause. Here they are, all over this American continent, with assiduity and constancy amounting to heroism, doing all in their power to keep the human mind from advancing; or, more properly speaking, to roll it back to the fifteenth century. But for all they can do, and it is not little, the shadow upon the dial will not go back. As well might they stand in a row across a rapid of the St. Lawrence, wherever they could find footing, and try to stop the majestic river with their hands. The agencies that are at work against them are more resistless than the St. Lawrence; and the sooner they see this, and accommodate themselves to the times, the better; for, though they cannot stop the tide of human improvement, they may throw obstacles into it, which will occasion many shipwrecks.

But what are the agencies opposed to them? Everything, we reply, that sets the human mind a-working—everything that facilitates the intercourse of man and man, nation and nation—everything that leads men to unite together for any purpose—is an agency of emancipation from the thralldom of a ubiquitous, obstructive, and tyrannical priesthood. The press is opposed to them—yes, even their own press, for it makes their people think and examine. Steam, in all its applications, is opposed to them, for it has done more than any other agency to promote travelling, reading, and other improvements inimical to Popery. The electric telegraph is opposed to them, for it stimulates the human mind. Popular institutions are radically opposed to priestcraft; and the sooner those who wish to grasp the Clergy Reserves, and accumulate property in mortmain, obliterate the franchise in Canada, the better for their plans. It is true, the priests may for a while work most efficiently, by means of submissive voters, through popular institutions, but one or the other must sooner or later go down. The priest power and representative government cannot continue to exist. If people govern themselves in secular matters, they will sooner or later do so in ecclesiastical matters.

It was probably an enlightened or perhaps

an instinctive perception of these reasons, which caused the American people to view with the utmost indifference, the gigantic efforts made some years ago to fill the Mississippi Valley with Roman Catholic emigrants and to stud the country with cathedrals, colleges, and nunnery schools, at an enormous outlay of propaganda funds. The Americans welcomed the emigrants, pocketed the money, and laughed at the deep-laid design.

The result of the Canadian General Election is another striking instance of the importance of the priest power in the open field. Here have been the Bishops meeting at Quebec, and their slavish tools, the *True Witness*, *Toronto Mirror*, and other papers, giving out their behests in the most earnest, we might say frantic, manner; and what is the result? The point they made most prominent was the non-secularization of the Clergy Reserves—our readers will remember the *True Witness* upon this subject—and they have succeeded in electing out of one hundred and thirty representatives how many to represent their views on this point? Why some three or four, all told, and those in the district of Quebec. The others are either pledged to secularization as ministerialists, or more thoroughly pledged to it as opposition candidates, with the exception of a few of the old conservatives, who are probably returned independent of Romish influence.—*Montreal (C. E.) Witness*.

Hindrances to "Anatolia" in Britain.

MY DEAR FRIEND:—I regret to report the continued slow progress of the sale of "Anatolia," which, one of your worthy subscribers in Scotland, to whom I sent some copies for disposal, attributes to the literary market being inundated with *cheaper* works on the subject of prophecy; but this, I apprehend, although partly true, is not altogether correct, inasmuch as the modern Scribes and Pharisees, and their belligerent hosts of Proselytes, turn pale with malice against any instrument presuming to expound prophecy in the light of redemption on earth renewed; a doctrine which formidably militates against their favorite dogma of happiness beyond the highest stars; independent of which, publishers now require heavy fees, in addition to their exorbitant commission on the sale of Books, to stimulate them to push forward any work,—verily *all* is bribery, and corruption,—Sic transit gloria mundi.

After a persevering struggle of upwards of forty years, I am enabled, with Mr. John Pell of Canonbury, now my only surviving early coadjutor in the proclamation of the

Gospel of the Kingdom, to testify to the utter rejection of that heavenly message by professing Christians, and hence their unconcern and judicial blindness, concerning the events predicted to occur in "the latter days,"—events which our Lord commanded all to "watch," as thereby some might be induced to seek a state of preparation for His glorious manifestation; and provided those demagogues who assume the function of christian teachers, devoted but a fraction of their labors to induce their votaries to lay hold of the precious truths of divine revelation, with the zeal they invariably exert to proselyte them to their own corrupt opinions, and self-glorification, the few scattered disciples of our risen Lord, would not, now, have occasion to mourn the complaint of the evangelical prophet,—“Lord when thy hand is lifted up they will not see”—(Isa. ch. 26, ver. 11.) The time is however at hand, when, doubtless, “they shall see, and be ashamed of their malice.” “For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

That you, my Christian Brother, may be privileged, so to employ the heavenly talents entrusted to your care, as to be preserved blameless unto the end, and obtain that inestimable reward “the wedding garment” of immortality, and thus be found in the likeness of our risen Lord at His glorious appearing and Kingdom, is the heartfelt prayer of

Yours, very sincerely,
in the blessed Hope.

RICHAED ROBERTSON.
89 Grange Road, Bermondsey, Surry,
May 7, 1855.

Reasons from Scripture

For a Change of Views regarding the Immateriality of the Soul, and an Intermediate State of Existence between Death and the Resurrection.

“What man is he that liveth and shall not see death? Shall he deliver his *soul* from the hand of the grave?”

Gen. 2: 7. And the Lord God formed man, the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

Thus man was man before he lived, and when he ceased to breathe he became a dead man, or a dead soul. “Man became a *living soul*,” and it follows that when he dies he becomes a *dead soul*.

Job 33: 22. Yea, his *soul* draweth near unto the *grave*.

Ps. 89: 48. Shall he deliver his *soul* from the hand of the *grave*.

Again.—Gen. 3: 19. In the sweat of thy face shalt thou eat bread till thou return unto

the ground . . . for dust thou art, and unto dust shalt thou return.

Not a word of an immaterial soul, or of any intermediate state of existence. "Dust thou (man) art and unto dust shalt thou (man) return."

Ps. 146: 4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.

Eccles. 9: 5. For the living know that they must die, but the dead know not anything.

Isa. 63: 16. Doubtless thou art our Father, though Abraham be ignorant of us.

Hence the fallacy of the doctrine of an immaterial soul, or any existence after death till the resurrection.

"In that very day his thoughts perish."

"The dead know not anything."

"Though Abraham be ignorant of us."

But again,

Exod. 12: 15. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses, for whosoever eateth leaven from the first day until the seventh day, that soul shall be cut off from Israel.

Lev. 17: 10. I will even set my face against that soul that eateth blood, . . . therefore I said unto the children of Israel, No soul of you shall eat blood.

Ps. 69: 10. When I wept and chastened my soul with fasting, that was to my reproach.

Thus, a soul can fast, can eat, and be cut off, therefore, the theory of an *immaterial soul*, that can neither eat, fast, nor die, is quite utopian, and gives the lie to the word of God. "When I chastened my soul with fasting."

"No soul of you shall eat blood."

"That soul shall be cut off from Israel."

Once more,—Josh. 11: 11. And they smote all the souls that were therein with the edge of the sword, utterly destroying them, there was not any left to breathe.

Ps. 78: 50. He spared not their souls from death, but gave their life over to the pestilence.

Ps. 119: 175. Let my soul live and it shall praise thee, and let thy judgments help me.

Isa. 38: 18. For the grave cannot praise thee, death cannot celebrate thee, . . . The living, the living, he shall praise thee, as I do this day.

Let no man after this say that a *soul* cannot die.

"They smote all the souls that were therein."

"He spared not their souls from death."

Nor that there is praise between death and the resurrection.

"Let my soul live and it shall praise thee."

"The living, the living, he shall praise thee."

Further,—Eccles. 3: 19. For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth, so dieth the other, yea they have all one breath, so that a man hath no pre-eminence above a beast. . . . All go into one place, all are of the dust, and all turn to dust again.

Rev. 16: 3. And the second angel poured out his vial upon the sea, . . . and every living soul in the sea died."

Thus *man* and *beast* "have all one breath," and the fishes of the sea are "souls." "Every living soul in the sea died."

Again,—Isa. 53: 10. When thou shalt make his *soul* an offering for sin.

This clearly testifies to the death of Messiah's soul.

Verse 11. He shall see of the travail of his soul.

That is, he shall be rewarded for the death of his soul, or the sacrifice of his life.

Ver. 12. Because he hath poured out his soul unto death.

Thus the soul of Messiah died, or life became extinct. He poured out his soul unto death."

Matt. 26: 28. My soul is exceeding sorrowful even unto death. But,

Ps. 16: 10. Thou wilt not leave my soul in hell.

That is, thou wilt not leave "my soul," or body, in the grave, as shown by the following passages.

Ps. 49: 15. But God will redeem my soul from the power of the grave.

Ps. 56: 13. For thou hast delivered my soul from death.

What farther need of proof to show the utter fallacy of the doctrine of the immateriality of the soul, or the fact, when a man dies a soul dies. "Thou has delivered my soul from death."

Again,—2 Sam. 7: 12. And when thy days be fulfilled (David), and thou shalt sleep with thy fathers. . . .

Acts 2: 19. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Ver. 34. For David is not ascended into the heavens.

Acts 13: 36. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption.

Nothing for David for the time being, but that he "sleep with his fathers," and be, as recognized by Peter, "both dead and buried," and that he should fall asleep and see "corruption," as testified by Paul.

But again,—Job 19: 25. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.

No expectation with Job until "the latter day," nor any hope of seeing God till after the worms had destroyed his body. An immaterial soul had not been heard of in his day, nor until the days of Plato, who first palmed it on mankind.

Dan. 12: 13. Go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the days.

No promise to Daniel till the "*end of the days.*"

Matt. 24: 30. And then shall appear the sign of the Son of man in heaven, . . . and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds.

Luke 14: 14. And thou shalt be blessed, . . . for thou shalt be recompensed at the resurrection of the just.

No gathering of the elect till the "trumpet sound," and *no recompense* till "the resurrection of the just."

Luke 22: 29. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Luke 23: 42. Lord, remember me when thou comest into thy kingdom. . . . In that day thou shalt be with me in paradise. (New Translation.)

No throne for the Apostles till Christ possesses his kingdom, and no kingdom till he comes. "When thou *comest* into thy kingdom."

Acts 1: 11. Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 3: 23. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people.

No hope for the men of Galilee of seeing Jesus again until he "so come as they had seen him go into heaven;" and the "*soul* that will not hear," or obey him, "*shall be destroyed.*"

Rom. 8: 17. If children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him that we may be also glorified together.

2 Thes. 2: 1. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.

No glorification till Christ and his people are "*glorified together;*" and no "*gathering*" till he comes.

James 5: 7. Be patient therefore, brethren, unto the coming of the Lord.

1 Pet. 1: 13. Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. Ch. 5: 4. And when the chief shepherd shall appear, ye shall receive a crown of life that fadeth not away.

Thus, no favor till the "revelation of Jesus Christ," and *no crown* till the "*chief shepherd* shall appear."

Rev. 1: 7. Behold he cometh with clouds, and every eye shall see him.

1 Thess. 4: 16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first.

Rev. 20: 4. And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years.

"They lived," which at once pre-supposes that they had been dead, but this is set at rest by the next verse.

Ver. 5. But the rest of the dead lived not again till the thousand years were finished. *This is the first resurrection.*

Clearly showing that the souls which John saw in vision were the newly resurrected saints.

Thus the doctrine of an immaterial soul is found to be unscriptural, as well as the popish dogma of a purgatory, and the protestant theory of an intermediate state.

The soul of man is nothing more nor less than that body which God created, and into which he breathed the breath of life; thus when God made man He made a soul, hence we read, (Isa. 58: 16,) "The souls which I have made."

Immaterial Soulism, then, and the doctrine of an intermediate state, are a delusion and an imposition on the human race.

"He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. 23: 28.

Edinburgh, Scotland.

The Worship of the Virgin.

It is generally known that Pope Pius IX. summoned a grand conclave of the chief dignitaries of the Roman Catholic Church to meet at Rome, during the month of November last, to settle the question whether the Virgin Mary was herself conceived without sin, and thus free by birth from every taint of human impurity and imperfection, and thus a divinity who may properly be made an object of human adoration.

Hitherto this dogma had not formed an authoritative part of the Roman Creed, and had been stoutly disputed within the bosom of the church itself; but it is expected by the more zealous adherents of the doctrine that it will be finally adopted by all the faithful without dispute.

As far as it can be ascertained by historical investigation, the worship of the Virgin was totally unknown among the early Christians. The first signs of it appear about the end of the fourth century among some Thracian or Scythian Christian women living in Arabia. These women were called in Greek Collyridians, from a small cake, *collyrion*, offered by them to the new Christian goddess. But even at the time of the example given by Irene, Tertullian, Origen, Basil, and Chrysostom, was followed; and Mary was considered as any other mortal, and spoken of by theologians with her faults and her virtues. Still the special worship began to extend beyond Arabia, and was accepted, to a certain degree, by the church in general, and in the following centuries church festivals were established in honor, as they called her, of the Mother of Christ.

In the twelfth century, however, the practice of Mariolatry acquired a certain dishevelled and extravagant character through various orders of monks and nuns. The immaculate nature of the Virgin, however, having thus been recognized in the twelfth century, some canons of Lyons took up the idea of her immaculate conception from her mother, and at once marked a day in the almanac for its commemoration. This invention, however, proved too much for the hard-hearted order of the Dominicans, those bloody offshoots of the persecution of the Albigenses and of Vauclease in the South of France. The gloomy Dominican founder and those friars were the authors of the Holy Inquisition, and the Dominicans were ordained by the Popes to be the managers, purveyors, and masters of the ceremonies to the *auto-da-fés*. To the present day the Dominicans are the official inquisitors at Rome, and the Censure of the Index is principally in their hands. As we have mentioned, the Dominicans protested against the notion of the immaculate conception, and papal edicts allowed them to dispense with this theological subtlety. Thomas Aquinas, a disciple of Aristotle, wrote likewise against it, treating it as an absurdity; but Duns Scotus raised his voice in its favor; the order of Franciscans, founded by one of the least intellectual Italian enthusiasts, contained the leading defenders of the immaculate conception. In the fourteenth century, the Sorbonne, or University of Paris, decided in its favor, thus clothing it in a kind

of high theological authority. The council of the Basilea, the Popes Sextus IV., Alexander IV., of infamous memory, the Council of Trent, and Gregory XIII., decided for maintaining the commemorative festival, without, however, making the question a dogma for the church.

The Jesuits, those antagonists and mortal enemies of the Dominicans, espoused from the start the cause of the Virgin against them. In the course of time, the Jesuits gave to this worship in general a feverish intensity, surrounding it with a sentimental and mystical halo, bestowing on it the most varied explanations and significations, and uplifting it among their adepts, and especially the lower classes and women. Thus they secured to themselves a closer and stronger hold over excited imaginations. Under the now overwhelming influence and impulse of the Jesuits, the present Pope seems to have determined to immortalize his name by finally settling the question, and eventually inscribing the immaculate conception among the binding dogmas of the church.—N. Y. Leader.

"Feet Washing, by J. N. Davis."

BY W. W. JONES.

WE publish the following article as it appeared in the *Richmond Penny Post*, at the request of the writer. He thinks Brother Davis' "scribble" on feet washing "highly discreditable to the HERALD:" perhaps our readers may have the same opinion of his; so that between him and them the HERALD may be thought to be a gainer by neither! But he seems to regard Brother Davis' remarks as an attack upon his position, which he very naturally desires to vindicate. We therefore grant him the privilege, with the understanding that the matter is to rest here as far as the HERALD is concerned, enough having thereby been done to prove to Mr. Jones that we are neither "one-sided in our views, practices, and feelings," nor "too strongly inclined to our own ways, right or wrong," as he affirms in his note accompanying the subjoined.

The following are the opinions of Mr. Jones on the article of Brother Davis in our number for June:

"Under the above caption I saw some days ago, in the 'Herald' of Dr. J. Thomas, a number of texts cited from the Old Testament, going to show that distinguished persons treated their strange travelling guests with so much hospitality as to give them provender for their beasts, water to wash their feet, and food to eat, and a place to rest and sleep. But not one of the aforesaid texts

informs us that any distinguished persons went with his domestics to another man's house, and *rose up from supper and washed his domestics' feet*, saying: 'If I wash thee not, thou canst have no part with me,' nor 'you shall wash one another's feet, because I, your Lord and Master, have given you the example, that you shall do to one another as I, your Lord and Master, have done to you, and happy shall you be provided you know and practice these things;' and hence no case cited from the Old Testament by Mr. D. is parallel or synonymous with John 13; for if the feet-washing in this chapter may be regarded as no more important than the case recorded in the Old Testament, then we may as logically argue that the common supper given the traveller in any given cases was equal to the supper given by the Lord the night on which he was betrayed, and that in giving his domestics his body and blood, Jesus only followed the example of Abraham and others, who gave their travelling guests supper as a mere act of hospitality. The argument of Mr. D. is therefore too absurd and too *profane* for grave and sober consideration, and we will let it pass, as proving too much, and therefore proving nothing, except it proves how loath men are to keep divine and positive ordinances.

"If it was a custom in that country for distinguished men to rise up from supper and wash their *servants' feet*, surely Peter would not have said, 'Lord! Thou shalt never wash my feet.' If Jesus washed Peter's feet, because it was a custom, or because his feet were dirty, or merely as an act of humility, or to make the flesh feel comfortable, then would our guileless and unsophisticated teacher have given Peter some one or all of those reasons for the *service which he performed*, after the supper was ended (Luke, 22: 27); but no such reason nor reasons are given, and therefore it is neither logical nor allowable to corrupt the word of God with the addition of any such carnal reasons, for the word is perfect and admits of no addition or subtraction, and awful is the divine penalty against any man or angel who shall pervert the word of God. I tremble for such wicked men.

"Who among the lords in the Old Testament said to his servants, or domestics, or house, or proselytes,—I wash your feet, because except I do it you can have no *eternal life*, (Dr. T—?) Which of those ancient lords, after the passover, gave his domestics a 'supper, and supper being ended,' rose up from supper, leaving them at meat, and *washed their feet*, saying: Except you do *these things* as I have set you the example, you shall not be happy (live forever)?"

"Verily, we need not ask any more ques-

tions, nor make any farther remarks to show that the 'service' or 'feet washing after the supper' is without any precedent or parallel in the Old Testament, and therefore it stands firmly before us as *one of the ordinances* in 1 Cor. 11, and of this *ordinance* washing the saints' feet after the *supper*, in verse 23d, Paul says, 'the rest will I set in order when I come,' verse 34: or I know not anything about parallel texts nor synonymous ideas. Who can have the hardihood to fly in the teeth of John, the beloved apostle of our divine teacher and Lord, and say, Jesus did not rise up from supper and set the example for his disciples to *practice*? Where is he who will say he did not command his disciples to *observe these things*, nor to teach disciples to 'observe all things whatsoever I command you' to observe?"

"Dare any man say the apostles and the other disciples only *broke bread* (Acts 2: 42) without using the *cup*, because the cup is not mentioned in the text? How then can he affirm that they did not also wash one another's feet, because (as Mr. D. says) feet-washing is not mentioned in the text? How illogical and unscriptural are the reasonings, and inferences, and conclusions of *Lawyer Davis*, for our opponent is a 'limb of the law,' in the courts of his locality, and he thinks I can never answer the article which I am now considering; but though it is out of my sight, and not in my possession, I can expose its errors without even seeing it again, though I am not able to follow his precise order nor quote his precise words.

"By many lights upon the first night (not day) of the week, the disciples broke bread, and Paul *omitted nothing*. Acts 20.—Oh! yes, he omitted feet-washing, according to the logic and inference of Mr. Davis, and he also omitted the *cup* according to the same erroneous logic and inference, i. e., because the cup nor feet-washing can be found in the text. Is Mr. D.'s influence and logic good against feet-washing, then it is equally good against the cup, and we must therefore break bread without using the blood; and as to washing one another's feet after supper, why Mr. D. would not consider us even *sane* if we so follow the Lord as histories affirm primitive christians did when they assembled at night to worship, separated from the rest of mankind, in all of which they differed widely from Mr. Davis.

"Matthew does not mention feet-washing, but mentions the passover, and the supper following, but John mentions the passover, and supper, and feet-washing, therefore Mr. D. concludes Jesus did not wash feet in *that order*. What nonsense! One says Jesus went to a wedding and turned water into wine, but another does not mention that in-

cident; will Mr. D. therefore conclude Jesus did no such thing? So much for his logic. At another time, we can show that Luke 22 and John 13 are parallel passages containing synonymous things; but it is passing strange that Mr. D. does not see all this, even to the *cock crowing*. John 13: 38; Luke 22: 34, the same night.

"Breaking bread" and 'eating the Lord's supper' must be a good, lovely, and commendable work, and surely Paul included breaking bread, in 'whatsoever things' and 'every good word and work,' for he included *foot-washing* among good works, as Mr. Davis also affirms; but if Mr. Davis places foot-washing on a par with marrying and bringing up children, why is he married and bringing up children but never following Jesus, by washing the saints' feet? Does he prefer carnal things to spiritual, and so bring foot-washing below par, and sink the act of Jesus to disrepute? It seems so, indeed!

"Woe unto you, lawyers! Ye entered not into the knowledge of the word yourselves; and them that were entering you hindered!" The commandments in John 13, are made a test of a man's love for Jesus, as recorded in chapter 14, verses 21, 24; but Mr. D. despises the test, and has never yet kept the ordinances which Paul and Jesus commanded us to keep. Mr. D. prefers a public snack by light of day, though neither Moses nor Christ delivered it, or anything like it, nor did Abraham or any other man of God: but 'the man of sin' is the *file leader* of all such corruption of the Lord's Supper, delivered the night of the cock crowing, in John 13—the same night mentioned in 1 Cor. 11: 23.

"I will now dismiss Mr. D.'s scribble, for it is highly discreditable to 'the Herald of the Kingdom and Age to Come,' or I have no knowledge of Christ. If the blind lead the blind, all must fall into the pit, for picking out a *gnat* and swallowing a *beast* (man of sin). The wisdom of men is a sandy foundation for faith, (i. e. understanding of the things promised in the law and the prophets.) Even Moses used in worship, bread, blood, and water, and so did Jesus in John 13, and so did all Christians, and even the Baptist denomination in the 17th century, as history tells us. Catholics also use bread, wine and water. W. W. JONES."

AUSTRIA—ROME—RUSSIA.

THE following article appeared in the *Glasgow Saturday Post* soon after I arrived in England, and has not hitherto been republished in the Herald. It has lain in my portfolio long enough for time to prove the

value of its previsions, which the reader will perceive have come to pass as indicated over five years before the manifestation of the events. The treacherousness of Austria, Russia, and Prussia, have become manifest. These powers have evidently understood one another all along; and the working of things has evolved the alliance prevised, and for the purposes pointed out in these words:—"These combinations being developed, England, France, Italy, Turkey and Egypt, will be forced into an alliance as principals for the common safety of Europe and the East." Things have not yet been matured in Italy. The Italian power in alliance with the West is Sardinia. It is not to be expected that all Italy will join. It will become with Germany the battle-ground in the second stage of the war, when its powers will be compelled to co-operate with the lord-ascendants of the hour.

The other point so notably verified by events is Russia's course, so unexpected by the West. My words were, *Russia will deceive all their calculations, and fill them with consternation when the time appointed comes.* And so it has come to pass; nevertheless, greater astonishment awaits them in a future not remote.

The following is the letter, which affords another illustration of the truth of the saying, that *prophecy may be correctly interpreted in modern times previously to the occurrence of the events it foreshows.* Be encouraged, then, to study the prophetic word; for it is written, "*The wise shall understand,*" and only they.

To the Editor of the *Glasgow Saturday Post*.

SIR,—A friend in your city has forwarded to me your paper of Saturday, 8th July, in which you have republished from a Liverpool journal an article entitled "A Missionary from the United States for England." As the document contains one or more statements which are incorrect, and as the writer of this is the individual referred to, I trust you will allow him to amend them through your medium. In the first place, then, I am neither a "missionary" nor a "prophet" in the ordinary acceptation of the terms. A missionary is one sent by authority, human or divine. I am sent by neither; but, believing "the word of the truth of the Gospel," I feel it my duty to "contend earnestly for the faith once delivered to the saints," without stipulated fee or reward. I am what you are, and what the hireling spoilers of goods term "a layman," who, having been "made free by the truth," obeys the scriptural injunction, "let him that heareth (i. e. understandeth) say, come." While the mercenary clergy are distraining, the people are left to perish,

and none layeth it to heart unless something can be made by "the transaction." I propose, therefore, while they are milking the goats and fleecing their sheep, to contribute my quota towards supplying them with pasture to sustain and strengthen them under the torment they are compelled to endure. This is the reason of my visit to this country; and believing that a solution of the present revolutionary problem exists, I intend to demonstrate it, that some at least of this suffering and oppressed people may be prepared for the consummation.

A "*Prophet*" is supposed to be an "inspired foreteller of future events." I make no pretension to this character, which belongs only to the personages of the Bible. My pretensions are confined to the interpretation only of what is already predicted by the spirit of God, and to the instruction of the people in what I have learned. The Scriptures say, "despise not prophesyings," for, says Paul, "he that prophesieth speaketh unto men to edification, to exhortation, and to comfort;" and "greater is he that prophesieth than he that speaketh with tongues." Such a prophet every believer of the truth ought to be, and may easily become, if he devote but a seventh part of the time to the study of the Word men generally do to the obtaining of their daily bread, and to the accumulation of effects for a reckless and ungrateful posterity.

The Liverpool editor says that I declare that a war is at hand, "which is to *commence* with the storming, sack, and destruction of Rome." I have said no such thing, as you will see by the *Morning Star* which accompanies this. The war is already in its languid inception. The war-power in Italy is Austria, with the allies *versus* Italy and its confederates. Affairs will ere long become so complicated that the war will be general, and the crowning event, the finality thereof in Europe will be, the end of Rome's sovereignty and the final destruction of the city.

Allow me to call your attention to one or two items of news bearing on the verification of the calculation I have presented concerning Russia and the East. I have said that after 29th June of the current year, we ought to receive information of important events in relation to the Turkish empire. Probably a movement on the part of Russia against the Sultan, &c., because on 29th June, the period of unmodified Turkish usurpation of Greek rights in the Constantinopolitan domain expires. The Autocrat is the political chief of the Greek superstition, as Austria is of the Roman; the Patriarch of Stamboul is its spiritual lord, as the Pope is of the Latin; and Constantinople its ecclesiastical throne, as Rome is that of the European Confederacy of the West. The Autocrat is, therefore,

the real Greek Emperor of the age, and the Ottoman a mere *pro tempore* intruder upon his rights. "Coming events cast their shadows before" is so constantly observed as to have become proverbial; to one or more of these, therefore, I would point as illustrative of the probable verification of my interpretation.

In the treaty between Egypt and the Allies in 1840, it was stipulated that Mehemet Ali's standing army should not exceed 18,000 men; whereas Ibrahim has augmented it to 50,000, on the pretence that he apprehends an invasion of the English from Aden. This is a warlike indication.

In the *Times* of 8th July is a copy of a dispatch from the Consulate of Jassy, dated 26th June, which states that a Russian army of 25,000, horse and foot, have moved from the Pruth to the Moldavian territory, "and would this very evening arrive at Jassy." The Turkish Commissioner had, therefore, sent a courier to Constantinople, and ordered the Turkish armies to occupy the Principalities of the Danube. In the *Times* of 13th July, it is stated that the *Augsburg Gazette* of the 7th inst., received yesterday morning, has some interesting intelligence from the Principalities of the Danube. "The long foreseen revolution has at length broken out at Bucharest. The details of the insurrection in the city are as yet unknown. This much seems certain—that on receiving information of it, the Russian and Turkish troops stationed on the frontiers immediately invaded the country. The occupation of Moldavia by Russian troops is positively affirmed by several credible authorities. The Russian Consul-General, M. Duhamel, had hastened from Jassy to Bucharest, and thence to Servia. In addition to this formidable foe, adds the letter before us (written at Flausenburg on the 27th June,) we have another equally dangerous—the Cholera."

In view of the present position of Russia, in relation to Germany, *Le Reforme*, according to the *Times* of the 12th inst., insinuates what is very probable, for Russia, Austria, and Prussia are very treacherous, and exceedingly embittered against everything savoring of "liberty, equality, and fraternity," viz., that a secret coalition has been formed by the Northern Powers against France. It says that "Russia has received the assent of Austria and Prussia to her invasion of the Turkish provinces. That as a compensation, Russia is to assist Austria in Italy either with money or arms; and Prussia in a similar manner in the Grand Duchy of Posen. Those affairs being settled, the next movement will be, according to the *Reforme*, against France." These combinations being developed, *England, France, Italy, Turkey,*

and Egypt, will be forced into an alliance as principals for the common safety of Europe and the East.

In your paper is an editorial from the *Morning Chronicle*, on "the present Policy of Russia," in which a remarkable shortsightedness is displayed concerning the mission of that gigantic despotism. Baron Brunow's diplomacy has evidently bewildered the presiding intellect of that journal. His personal amiabilities seem completely to have mesmerized the softest feelings of its editorial divan. If the Baron has only succeeded in enchanting Lord Palmerston and the Iron Duke, as he has the *Chronicle*, Russia may unobstructedly mature its plans, and with the rapidity of a whirlwind possess itself of the Sultan's throne, while they are lost in a lack-a-daisical admiration of "the pacific, temperate, and dignified policy" of the Baron's master, and of his rapidly progressing "internal regulation and improvement." Russian diplomatists are like the national clergy, who, in the faithful performance of the work of their master the Devil, "have transformed themselves into the (successors of the) apostles of Christ, and ministers of righteousness," (see 2d Cor. xi. 13-15;) even so the servants of Russia are like angels of light and peace for amiability, prudence, dove-like harmlessness, and serpent-wisdom, that they may the better blind the eyes of those whom it is the settled policy of their lord to overreach. But be not misled by the *Chronicle* and kindred prints; *Russia will deceive all their calculations, and fill them with consternation when the time appointed comes.*

The course of Russia is thus outlined in the Great Book of the Destiny of Nations:—"The King of the North shall come against him (the Roman Power of modern days, both in Constantinople and Rome, its imperial cities. See Dan. xi. 36—39, for a description of it) like a whirlwind, with chariots and horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. He shall also enter into the glorious land (Syria), and many countries shall be overthrown; but these shall escape out of his hand—Edom and Moab, and the chief of the children of Ammon (countries of the Red sea, and south of Palestine). He shall stretch forth his hand also 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; and the Libyans and Ethiopians shall be at his steps (*i. e.* subject to him). But (at this time) tidings out of the East* (from India), and

out of the North (from Britain, &c.), shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant his royal tents between the seas (in Palestine), to the glorious holy mountain; yet he shall come to his end, and none shall help him."—Dan. xi. 40—45. This is the career and fate marked out for Russia, and no confederacy or prudence can alter it.

The verity of an interpretation must be decided by the actual occurrence of the facts it delineates. If, however, the interpretation of a particular be at variance with the obvious averments of the general predictions of the Word of God, its incorrectness may be adjudicated in advance. I believe the statements I have made are in harmony with the scope of all the Prophets. I do not say, however, that the exegesis I have presented is infallible; this would be to assume the ground of the Roman Pontiff. But the times are extraordinary, and the subject of stirring and absorbing interest. Statesmen are at sea without chart or compass, and are at a loss to divine what is coming upon them next. The knowledge of their destiny is in the Word, but they know not where to find it; or, if they know, a spurious theology has rendered it unintelligible, or they have no faith in the record which contains it. But, blind as they are to the reality of things, let us hope that the press of the country will not be led by their infatuation. It is the honorable function of a journalist to chronicle the "new opinions" and events of his day for all classes of his contemporaries. I trust, therefore, that you will insert this as new matter on a subject of extraordinary interest, as there are a multitude in these kingdoms who appreciate much any light that can be thrown on the relation of current events to the truthful declarations of the Word of God. With due respect I subscribe myself

Yours,
JOHN THOMAS.
3, Brudenell Place, New North Road,
London, July 13, 1848.

The Jews in the Danubian Principalities.

BY DR. JULIUS BARABE, OF BUCHAREST.

THE Jews in the two Danubian Principalities differ materially, in their historical relations, from those who reside in many other European countries; for whilst the Jews in Poland, Germany, France, England, and Turkey have resided there for several centuries, their settlement in the Principalities is of a much more recent date. Without exactly following the traces of their first settlement, we may safely assert that, anterior to two or three centuries past, no Jewish congregations existed in these countries, as is indicated by the absence of develop-

* The bearings of these points must be taken from the Hiddekel, or Tigris, where the prophecy was delivered.

ment in the congregational affairs, the want of burial-places, synagogues, and other Jewish congregational establishments, (especially in Wallachia,) as well as the absence of all mention of Jews in the ancient records of the history of Moldavia and Wallachia. Whilst, therefore, the Jews in Europe passed a great part of the middle ages with the peoples under whom they dwelt, such was not the case with the Jews of the Principalities; hence the sad bequests of these sad ages, especially the hatred toward the Jews, is here considerably less than elsewhere.

Before all, we must clearly distinguish the Jews of Moldavia from those of Wallachia; and among the latter, those of the Polish-German ritual from those of the Spanish-Portuguese.

The Jews in Moldavia are very numerous. The capital, Yassi, might fairly be called a Jewish town; for the mask-like and striking Polish-Jewish dress, especially in its ancient perfection, as it is hardly yet seen in the large towns of Poland and Prussia, shows itself abundantly here in every street, nook, and corner of this un-aesthetic town. The daily influx from Galicia, and especially from adjacent Russia, prodigiously increases the contingent of the Jewish population in Yassi. The new arrivals in great masses, for the last twenty to twenty-five years, since the issuing of the endless series of Draconic laws in Russia against the Jews, which followed like blow after blow—especially the law of recruiting Jewish adults and children, which caused numerous families secretly to take refuge in Moldavia—has considerably modified the original character of the Moldavian Jews, who had existed here already under the former Jewish rule. We may, therefore, distinguish, in reference to the Jews in Moldavia, the period before 1829 from that after it, or the peace of Adrianople.

For three centuries the two Principalities have been under Turkish suzerainty; and although they possessed fine old legislative autonomic rights, the political, as well as the social influence of Turkey in the Principalities was, up to the last Russian war in the year 1829, very powerful. All classes of society were affected more or less by the proximity of Constantinople, the Jews included. The Jews in Moldavia, therefore, although originally emigrants from Poland, had altered their Polish-Jewish dress and manners, so as to constitute themselves a specific character. The Moldavian Jews wore long Oriental, that is to say, colored (not, as in Poland, black) garments. In his house he loved cleanliness, like the Orientalist; and in his dealings he manifested a

certain solidity, straight-forwardness, and honesty, which we so frequently found among the Mohammedan people. But then he also showed in his whole existence a certain mental indolence and immorality as only found in Oriental people. The study of the Hebrew language, and much less that of the Talmud, which so much engages the quickness of the mind, could not thrive there; only a solid material life was the brightest desire of his soul. This mental inferiority caused the Polish Jew to look down upon his Moldavian co-religionist with little respect, as he could be neither a *Lamden* (Talmudical scholar) nor a *Meyuches*, (descendant of a learned family); and the alliances between a good Polish-Jewish family and a Moldavian one were always considered as *mesalliances*. This want of mental quickness also prevented the principle of *chassidism* from flourishing there, because *chassidism* decidedly requires for its development a certain spiritual disposition, a kind of vivid conception and penetration of an idea.

The Oriental government knows nothing yet of special laws for the Jews, of systems for converting the Jews, of restrictions in trade, or in settlements, or in any other of their movements. In short, the Jews in the Principalities were then in a most favorable physical and political condition. Thus were things before 1829.

PHILOSOPHY OF LAW.—Law—is like fire, and those who meddle with it, may chance to “burn their fingers.”

Law—is like a pocket with a hole in it; and those who therein risk their money, are very likely to lose it.

Law—is like a lancet, dangerous in the hands of the ignorant; doubtful even in the hands of an adept.

Law—is like a sieve, you may see through it; but will be considerably reduced before you can get through it.

Law—is like prussic acid; a dangerous remedy, and the smallest dose of it is generally sufficient.

Law—is like justice, even as a copper gilt is like gold, and the comparative worth of the two is about the same.

Law—is like an eel trap, very easy to get into, but very difficult to get out of.

Law—is like a razor, which requires a “strong back,” keenness, and an excellent temper.

Law—is like a window of stained glass, giving its own peculiar tint and hue to the bright rays of truth that shine through it.

TESTIMONY OF MOSES AND
THE PROPHETS.

1.
Psalm ii. 8, lxxii. 8-11
Jer. xxiii. 5, 8; Ezekie
xxxvii. 20-28; Dan. ii.
35, 44, vii. 14, 27; Joel
iii. 16, 17, 21; Micah iv.
7, 8; Zech. xiv. 9, 16-19;
Obadiah 21.
2.
Psalm lxxxix. 29; Isa.
iv. 6, 7; Dan. ii. 44, vii.
14, 27; Micah iv. 7.
3.
Psalm ii. 1-9; Isaiah ix.
6, 7; lili. 10-12; Jer.
xxiii. 5-7; Ezek. xxxvii.
24-25; Dan. vii. 13, 14.
4.
Daniel vii. 13, 27.
5.
Jer. xxiii. 5-9, xxxi.;
Ezekiel xxxvii. 20-28;
Micah iv. 8.
6.
Isaiah xi. 2-5; Psalm ii.
9, lxxii. 2-4; Daniel vii.
14, 27.
7.
Gen. xiii. 15, xvii. 5;
Isaiah ii. 3, xlv. 23;
Micah iv. 4, 7, 8; Joel
iii. 17, 20, 21.
8.
Gen. iii. 15; Psalm ii.
9, lxxii. 4, 9, xlix. 7-8;
Isaiah lx. 12; Daniel ii.
35, 44, vii. 9-27.
9.
Gen. xii. 3, xxii. 18;
Psalm lxxvii. lx. 9, 10;
Isaiah ii. 2-4, xi. 1-10;
Micah iv. 1-5; Zechariah
x. 11.
10.
Genesis iii. 15.
11.
Genesis xii. 3, xxii. 18.
12.
2 Samuel vii. 9-16.

The Kingdom of God.

That the Kingdom of God will be established upon the Earth¹ and be everlasting in its duration² That the once crucified Jesus of Nazareth—the Lord of Life, now exalted at the Father's right hand—is the Anointed King.³ That the glorified Saints, washed from their sins in the blood of the Lamb, will be its princes and subordinate Sovereigns.⁴ That the Jews who own their supremacy, will be the immediate Subjects: to be gathered out of every nation for this purpose.⁵ That the Government will be absolute and Divine, and not left to the will of any people.⁶ That Jerusalem will be its Capital, and the Holy Land its immediate locality.⁷ That the Image of Human Satan-power,—the Constitution of Sin,—embodied in the governments of the world—ecclesiastical, monarchical and republican, will be destroyed.⁸ And that all Nations will serve and obey Him who is the appointed Governor of Nations, and participate in that glorious righteousness, peace and prosperity which shall characterize his Reign,⁹ are Truths which illuminate every page of the Bible; constitute the promise made to Adam,¹⁰ Abraham,¹¹ David,¹² and all the Ancients,¹³ and the Gospel proclaimed by Jesus,¹⁴ Peter,¹⁵ Paul,¹⁶ Stephen,¹⁷ and Philip;¹⁸—the Gospel to be believed for Righteousness and Salvation; and the only Glad Tidings which will revolutionize the mind, change the motives and sentiments, and induce purity of life, personal holiness, disinterested philanthropy and benevolence, and unreserved obedience to the will of God.

To participate in the honor and glory of this Kingdom, it is necessary to be adopted into the family of Abraham, by believing the things which concern the Kingdom of God and the name of Jesus Christ, and immersion into the name of the Father, Son, and Holy Spirit.¹⁹

Every Statement of the above can be demonstrated by the obvious and grammatical sense of the Holy Scriptures.

Search, and see if this be not so.

TESTIMONY OF JESUS AND
THE APOSTLES.

1.
Luke i. 32-33; Rev. xi.
15, ii. 26-27, v. 8-10.
2.
Luke i. 33; Heb. i. 8,
xii. 28; 2 Peter i. 11;
Rev. xi. 15.
3.
Luke i. 33; Acts ii. 31,
xvi. 31; Heb. i. 8; John
i. 49; Rev. xvii. 14.
5.
Matt. xix. 28; 1 Cor. vi.
5, 8; Rom. viii. 17; 2
Tim. ii. 12; Rev. ii. 26-
27; iii. 21, v. 10, xx. 4.
5.
Luke i. 33, 68-75.
6.
Mat. xxviii. 18; John
xvii. 2; 1 Cor. xv. 27;
Rev. xxii. 4; Heb. ii. 8;
Eph. i. 22.
8.
2 Thes. ii. 7-8; Rev.
xvii. 10, 14, xviii., xix.
17, 21, xx. 1-3.
9.
Luke ii. 14; Gal. iii. 8.
10.
Gal. iii. 8; Heb. xi. 10.
12.
Acts ii. 30.
13.
Heb. iv. 2, xi.; Jude 14.
14.
Mark i. 14, 15; Luke
iv. 43, ix. 2.
15.
Acts ii. 30, iii. 19-26,
x. 37; 2 Peter i. 11.
16.
Acts xxvi. 6, 7, xxviii.
23, 31.
17.
Acts vii. 1-53.
18.
Acts viii. 12.
19.
Mark xvi. 15-16; Acts
i. 38, 39, vi. 12, Gal. iii.
26-27.

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, 1855.

[VOL. V. No. 9.

The State of the Dead.

BY THE AUTHOR OF

Paradise Lost.

THE Providence of God, as it regards the fall of man, is observable in the sin of man, and the misery consequent upon it, as well as in his restoration.

Sin, as defined by the apostle, is *avopia anomia*, or "*the transgression of the law*," 1 John iii. 5.

By the law is here meant, in the first place, that rule of conscience which is innate, and engraven on the mind of man;* secondly, the special command which proceeded out of the mouth of God (for the Law written by Moses was long subsequent), Gen. ii. 17, "Thou shalt not eat of it." Hence it is said, Rom. ii. 12, "As many as have sinned without law, shall also perish without law."

After sin came death, as the calamity or 'punishment consequent upon it. Gen. ii. 17, 'In the day that thou eatest thereof, thou shalt surely die.' Rom. v. 12, "Death entered by sin." Rom. vi. 23, "The wages of sin is death." Rom. vii. 5, "The motions of sin did work in our members to bring forth fruit unto death."

Under the head of death, in Scripture, all evils whatever, together with everything which in its consequences tends to death, must be understood as comprehended; for mere bodily death, as it is called, did not follow the sin of Adam on the self same day, as God had threatened.†

* There is no innate moral law the transgression of which is sin. The thinking of "*conscientiousness*," unenlightened by the word, is essentially erroneous, being always contrary to the mind of God.—EDITOR.

† My sole command

Transgressed, inevitably thou shalt die,
From that day mortal; and this happy state
Shalt lose, expelled from hence into a world
Of woe and sorrow.—*Paradise Lost*, VIII. 329.

Hence divines, not inappropriately, reckon up several *degrees* of death. The first, as before said, comprehends *all those evils which lead to death, and which it is agreed came into the world immediately upon the fall of man*, the most important of which I proceed to enumerate.

In the first place, guiltiness; which, though in its primary sense it is an imputation made by God to us, yet it is also, as it were, a commencement or prelude of death dwelling in us, by which we are held as by a bond, and rendered subject to condemnation and punishment... Rom. iii. 19, "That all the world may become guilty before God." Guiltiness, accordingly, is accompanied or followed by the terrors of conscience, Gen. iii. 8, "They heard the voice of God... and Adam and his wife hid themselves... and he said, 'I was afraid.'" Rom. viii. 18, "Ye have not received the spirit of bondage again to fear." Heb. ii. 15, "Who through fear of death, were all their lifetime subject to bondage." Heb. x. 27, "A certain fearful looking for judgment." It is attended, likewise, with the sensible forfeiture of the divine protection and favor; whence results a diminution of the majesty of the human countenance, and a conscious degradation of mind. Gen. iii. 7, "They knew that they were naked." Hence the whole man becomes polluted: Titus i. 15, "Even their mind and conscience is defiled;" whence arises shame. Gen. iii. 7, "They sewed fig-leaves together and made themselves aprons." Rom. vi. 21, "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death."

The second degree of death is called *spiritual death*; by which is meant the loss of divine grace, and of that innate righteous-

ness,* wherein man in the beginning lived unto God. Eph. ii. 1, "who were dead in trespasses and sins." Eph. iv. 18, "alienated from the life of God." Col. ii. 13, "dead in your sins." Rev. iii. 1, "thou hast a name that thou livest and art dead." And this death took place not only on the very day, but at the very moment of the fall. They who are delivered from it are said to be "*regenerated*," to be "*born again*," and to be "*treated afresh*," which is the work of God alone.†

The third degree of death is what is called *the death of the body*. To this all the labors, sorrows, and diseases, which afflict the body, are nothing but the prelude. Gen. iii. 16, 17, "I will greatly multiply thy sorrow . . . in sorrow shalt thou eat of it." Job v. 7, "Man is born to trouble as the sparks fly upward." All nature is likewise subject to mortality and a curse on account of man. Gen. iii. 17, "Cursed is the ground for thy sake." Rom. viii. 20, 21, "The creature was made subject to vanity, not willingly." Even the beasts are not exempt, Gen. iii. 14; vi. 7. So "the first born of beasts" in the land of Egypt perished for the sins of their masters, Exod. xi. 5.

The death of the body is to be considered in the light of a *punishment* for sin, no less than the other degrees of death, notwithstanding the contrary opinion entertained by some. Rom. v. 13, 14, "until the law sin was in the world . . . death reigned from Adam to Moses." 1 Cor. xv. 21, "Since by man came death, by man came also the resurrection from the dead;" therefore that bodily death from which we are to rise again, originated in sin, and not in nature; contrary to the opinion of those who maintain that temporal death is the result of natural causes, and that eternal death alone is due to sin.

The death of the body is the loss or extinction of life. The common definition, which supposes it to consist in the separation of soul and body, is inadmissible. For what part of man is it that dies when this separation takes place? Is it the soul? This will not be admitted by the supporters of the above definition. Is it then the body? But how can that be said to die, which never had any life of itself? Therefore the separation of soul and body cannot be called the death of man.

Here, then, arises an important question, which, owing to the prejudice of divines in behalf of their preconceived opinions, has usually been dismissed without examination, instead of being treated with the attention it

deserves. Is it the whole man, or the body alone, that is deprived of vitality? And as this is a subject which may be discussed without endangering our faith or devotion, whichever side of the controversy we espouse, I shall declare freely what seems to me to be the true doctrine, as collected from numberless passages of Scripture; without regarding the opinion of those, who think that truth is to be sought in the schools of philosophy, rather than in the sacred writings.

Inasmuch, then, as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show that, in death, first the whole man, and secondly, each component part, suffers privation of life. It is to be observed, first of all, that God denounced the punishment of death against the whole man that sinned, without excepting any part. For what could be more just, than that he who had sinned in his whole person, should die in his whole person? Or, on the other hand, what could be more absurd, than that the mind, which is the part principally offending, should escape the threatened death; and that the body alone, to which immortality was equally allotted, before death came into the world by sin, should pay the penalty of sin by undergoing death, though not implicated in the transgression?

It is evident that the saints and believers of old, the patriarchs, prophets, and apostles, without exception held this doctrine. Jacob, Gen. xxxvii. 35, "I will go down into the grave unto my son mourning." Gen. xlii. 36, "Joseph is not." So also Job, iii. 12-18, "As an hidden, untimely birth I had not been; as infants which never saw light." Compare Job x. 21, Job xiv. 10-13, "Man giveth up the ghost, and where is he? . . . man lieth down and riseth not till the heavens be no more." Job xvii. 13, 15, 16, "If I wait, the grave is mine house." "Where is now my hope?" "They shall go down to the bars of the pit." See also many other passages.

The belief of David was the same, as is evident from the reason so often given by him for deprecating the approach of death. Psal. vi. 5, "For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psal. lxxxviii. 10-12, "Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Psal. xv. 17, "The dead praise not Jehovah." Psal. xxxix. 13, "Before I go hence and be

* Innocency.—EDITOR.

† Through his word believed.—EDITOR.

no more." Psal. cxlvi. 2, "While I live, I will praise Jehovah." Certainly if he had believed that his soul would survive, and be received immediately into heaven, he would have abstained from all such remonstrances, as one who was shortly to take his flight where he might praise God unceasingly. It appears that the belief of Peter respecting David was the same as David's belief respecting himself. Acts ii. 29, 34, "Let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day . . . for David is not ascended into the heavens."

Again it is evident that Hezekiah fully believed that he should die entirely, where he laments that it is impossible to praise God in the grave. Isai. xxxviii. 18, 19, "For the grave cannot praise thee: death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee as I do this day." God himself bears testimony to the same truth. Isai. lvii. 12, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come; he shall enter into peace; they shall rest in their beds." Jer. xxx. 15, compared with Matt. ii. 18, "Rachel weeping for her children, refused to be comforted for her children, because they were not." Thus also Daniel xii. 2, "Many of them that sleep in the dust of the earth shall awake."

It is on the same principle that Christ himself proves God to be a God of the living, Luke xx. 37, arguing from their future resurrection; for if they were then living, it would not necessarily follow from his argument that there would be a resurrection of the body: hence he says, John xi. 25, "I am the resurrection and the life." Accordingly he declares expressly, that there is not even a place appointed for the abode of the saints in heaven, till the resurrection. John xiv. 2, 3, "I go to prepare a place for you: and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." There is no sufficient reason for interpreting this of the body; it is clear, therefore, that it was spoken, and should be understood, of the reception of the soul and spirit conjointly with the body into heaven, and that not till the coming of the Lord. So likewise Luke xx. 35; Acts vii. 7, 60, "when he had said this he fell asleep." Acts xxiii. 6, "the hope and resurrection of the dead;" that is, the hope of the resurrection, which was the only hope the apostle professed to entertain.*

* Milton errs in this. The hope and resurrection are

Thus also, Acts xxiv. 21; xxvi. 6, 8; 1 Cor. xv. 17-19, "If Christ be not raised" (which resurrection took place for the very purpose that mankind might likewise rise again) "then they also which are fallen asleep in Christ, are perished;" whence it appears that there were only two alternatives, one of which must ensue; either they must rise again or perish; for "if in this life only we have hope in Christ, we are of all men most miserable;" which again indicates that we must either believe in the resurrection,* or have our hope in this life only; verse 29, 30, 32, "If the dead rise not at all, why stand we in jeopardy every hour? . . . let us eat and drink, for to morrow we die;" that is, die altogether, for otherwise the argument would have no force. In the verses that follow from v. 42 to v. 50, the reasoning proceeds on the supposition that there are only two states, the mortal and the immortal, death and resurrection; not a word is said of any intermediate condition. Nay, Paul himself affirms that the crown of righteousness which was laid up for him was not to be received before that last day: 2 Tim. iv. 8, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." If a crown were laid up for the apostle, it follows that it was not to be received immediately after death. At what time, then, was it to be received? At the same time when it was to be conferred on the rest of the saints, that is, not till the appearance of Christ in glory. Philip ii. 16, "That I may rejoice in the day of Christ." Phil. iii. 11, 20, 21, "If by any means I might attain unto the resurrection of the dead . . . our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body." Our conversation, therefore, is in heaven, not where we are now dwelling, but in that place from whence we look for the coming of the Saviour, who shall conduct us thither. Luke xx. 35, 36, "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; for they are equal unto the angels, being the children of the resurrection,"—that is, when they finally become such; whence it follows, that pre-

two distinct things. Many will rise from the dead who will have no share in "the hope," for "some awake to everlasting shame and contempt," and have no part in "the Hope of Israel."—EDITOR.

* In the gospel of the kingdom, which includes a promise of resurrection to life.—EDITOR.

vious to the resurrection they are not admitted to the *heavenly world*.*

Thus far proof has been given of the death of the whole man. But lest recourse should be had to the sophistical distinction, that although the whole man dies, it does not therefore follow that the whole of man should die, I proceed to give similar proof with regard to each of the parts—the body, the spirit, and the soul, according to the division above stated.

First, then, as to the body, no one doubts that it suffers privation of life. Nor will the same be less evident with regard to the spirit, if it be allowed that the spirit, according to the doctrine previously laid down, has no participation in the divine nature, but is purely human; and that no reason can be assigned why, if God has sentenced to death the whole of man that sinned, the spirit, which is the part principally offending, should be alone exempt from the appointed punishment; especially since previous to the entrance of sin into the world, all parts of man were alike immortal; and that, since that time, in pursuance of God's denunciation, all have become equally subject to death.†

But to come to the proofs. The Preacher himself, the wisest of men, expressly denies that the spirit is exempt from death; Eccl. iii. 18, 20, "as the beast dieth, so dieth the man; yea, they have all one breath (Hebrew, *spi t*.) . . . all go unto one place." And in the twenty-first verse, he condemns the ignorance of those who venture to affirm that the way of the spirits of men and of beasts after death is different: "Who knoweth the spirit of man, (*an sursum ascendat*) whither it goeth upward?" Psal. cxlvi. 4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Now the thoughts are in the mind and the spirit, not in the body; and if they perish, we must conclude that the mind and spirit undergo the same fate as the body. 1 Cor. v. 5, "That the spirit may be saved in the day of the Lord Jesus:" the apostle does not say, "in the day of death," but "*in the day of the Lord Jesus*."

Lastly, there is abundant testimony to prove that the soul (whether we regard by

this term the whole human composition, or whether it is to be understood as synonymous with the spirit) is subject to death, natural as well as violent. Numb. xxiii. 10, "let me (my soul, Hebrew, *anima mea*, Lat. Vulg.) die the death of the righteous." Such are the words of Balaam, who, though not the most upright of prophets, yet in this instance uttered the words which the Lord put into his mouth. Job xxxiii. 18, "he keepeth back his soul from the pit." Job xxxvi. 14, "they die in youth" (Hebrew, their soul dieth. Lat. Vulg., *anima eorum*.) Psal. xxii. 20, "deliver my soul from the sword;" lxxviii. 50, "he spared not their soul from death;" lxxxix. 48, "shall he deliver his soul from the hand of the grave?" xciv. 17, "my soul had almost dwelt in silence." Hence man himself, when dead, is spoken of under the name of "*the soul*," Lev. xix. 28; xxi. 1, 11, "neither shall he go in to any dead body," (Hebrew, dead soul.) Isai. xxxviii. 17, "Thou hast in love to my soul delivered it from the pit of corruption." The just and sufficient reason assigned above for the death of the soul, is the same which is given by God himself; Ezek. xviii. 20, "The soul that sinneth, it shall die;" and therefore, on the testimony of the prophet and the apostle, as well as of Christ himself, the soul even of Christ was for a short time subject unto death* on account of our sins. Psal. xvi. 10 compared with Acts ii. 27, 28, 31, "his soul was not left in hell, neither his flesh did see corruption." Matt. xxvi. 38, "my soul is exceeding sorrowful even unto death." Nor do we anywhere read that the souls assemble, or are summoned to judgment, from heaven or from hell, but they are all called out of the tomb, or at least that they were previously in the state of the dead. John v. 28, 29, "the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth!" In this passage, those who rise again, those who hear, those who come forth, are all described as being in the graves, the righteous as well as the wicked. 1 Cor. xv. 52, "the trumpet shall sound, and the dead shall be raised." 1 Thess. iv. 13-17, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him: for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend,

* A terrestrial organization of society under a constitution from heaven, established after the resurrection of the Saints and the advent of Christ.—EDDOR.

† It was but breath

Of life that sinned; what dies but what had life

And sin? the body properly had neither.

All of me then shall die: let this appease

The doubt, since human reach no further knows.

Paradise Lost, X., 788.

† This translation is according to the Septuagint, Vulgate, Chaldee Paraphrase, Syriac and Arabic Versions.

* See Isaiah liii. 10, 12.

... and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." They were asleep; but the lifeless body does not sleep, unless inanimate matter can be said to sleep. "That ye sorrow not, even as others who have no hope"—but why should they sorrow and have no hope, if they believed that their souls would be in a state of salvation and happiness even before the resurrection, whatever might become of the body? The rest of the world, indeed, who had no hope, might with reason despair concerning the soul as well as the body, because they did not believe in the resurrection; and therefore it is to the resurrection that Paul directs the hope of all believers. "Them which sleep in Jesus will God bring with him;" that is, to heaven from the grave. "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." But there would have been no reason to fear lest the survivors should anticipate them, if they who were asleep had long since been received into heaven; in which case the latter would not come "to meet the Lord," but would return with him. "We," however, "which are alive, shall be caught up together with them," not after them, "and so shall we ever be with the Lord," namely, after, not before the resurrection. And then at length "the wicked shall be severed from among the just," Matt. xiii. 49. Dan. xii. 2, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

In such a sleep I should suppose Lazarus to have been lying, if it were asked whither his soul betook itself during those four days of death. For I cannot believe that it would have been called back from heaven to suffer again the inconveniences of the body, but rather that it was summoned from the grave, and roused from the sleep of death. The words of Christ themselves lead to this conclusion: John xi. 11, 13, "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep: howbeit Jesus spake of his death:" which death, if the miracle were true, must have been real. This is confirmed by the circumstances of Christ's raising him; verse 43, "He cried with a loud voice, 'Lazarus, come forth.'" If the soul of Lazarus, that is, if Lazarus himself, was not within the grave, why did Christ call on the lifeless body which could not hear? If it were the soul which he addressed, why did he call it from a place where it was not? Had he intended to intimate that the soul was separated from the body, he would have

directed his eyes to the quarter whence the soul of Lazarus might be expected to return, namely, from heaven; for to call from the grave what is not there, is like seeking the living among the dead, which the angel reprehended as ignorance in the disciples, Luke xxiv. 5. The same is apparent in raising the widow's son.

The Mystery of the Covenant of the Holy Land Explained.

BY THE EDITOR.

ACCORDING to the law ordained by angels in the hand of Moses, and styled "the word spoken by angels,"* mankind are separated into the *holy* and the *unclean*. It constituted the twelve tribes of Israel "a holy nation," a special and peculiar people;† while it left all other nations mere "sinners of the Gentiles;"‡ as all men were originally constituted by the disobedience of Adam,§ from whom they derive their descent. The national holiness of Israel was constitutional, not inherent. The nation was composed of a stiff-necked, perverse, and intractable people, who were more disposed to the wickedness of other nations, than to the practice of the law of Jehovah, their king. But the holy seed of Abraham was the substance in the nation's loins, on account of whom, and the things affirmed respecting him, it was not consumed;|| but carefully preserved, as having "a blessing in it," even "an inheritor of Jehovah's mountains," who shall cause his servants to rejoice, and the nations to shout aloud for joy.

Anything separated by Jehovah from things in general for his own special use is holy, irrespective of the nature or character of the thing. Hence, things animate and inanimate, animal, vegetable, and mineral, solid and fluid, &c., have all been constituted holy by the law. Thus there were holy *utensils*, holy and most holy *places of worship*, holy mountains and cities, and holy *officials*, though oftentimes very unrighteous men. The holiness of this kind was, the national holiness of the twelve tribes—a holiness conferred by the law of Moses, "which could make nothing perfect." It bestowed upon things a relative external holiness, a sort of halo of holiness confined to the surface, which left the mind and disposition, or heart of its subject, untouched.

Let us look into the matter a little more minutely. A babe though born of Israelites

* Heb. ii. 2.

† Exod. xix. 6; Deut. vii. 6; xiv. 2.

‡ Gal. ii. 15. § Rom. v. 19.

|| Isa. vi. 13; lxxv. 8, 9; Rom. xi. 16.

was unclean,* which is the same thing as unholy, until its circumcision, and after presentation to the Lord. "Every male that openeth the womb, shall be called holy to the Lord." This was the law, but how great the number so called were wicked men, Israel's history shows abundantly. Some, however, desired to keep the law. They grew up "blameless,"† observing all the precepts of the decalogue, conforming to the temple worship, and abstaining from contact with all legally unclean and interdicted things. This was a man's own righteousness acquired by working according to the law.‡ This was the righteousness Israel followed after, which they sought to establish in opposition to the righteousness Paul preached; § and styled by the prophets "filthy rags." Many such men were ignorant. They had the token of the covenant in their flesh, but they were "children in whom was no faith," and "without faith it is impossible to please God." Thus an Israelite might be legally blameless, but if without faith, his legal righteousness could entitle him to no more than length of days in the land which the Lord had given his people. The twelve tribes inherited the land under the law of Moses, which could confer upon their generations only a temporal life interest in the country. Could it have given them an everlasting inheritance therein, the nation, whatever its misdeeds, would not have been expelled; and its citizens might have attained to everlasting life as a recompense for keeping the law. The transgressions of Israel consummated in their rejection of the Gospel of the kingdom, would doubtless have brought down heaven's judgments upon them, which would have culminated in the triumph of the truth; but they would not have been punished in the way they have by an expulsion from their country, if the word spoken by angels in the hand of Moses, could have conferred an everlasting title to it.

Covenants are of no force until purged "Almost all things are by the law purged with blood." To purge anything in the Scripture sense, is to cleanse it from legal or from moral defilement; and to impart to it a virtue co-efficient with the detergent or cleansing principle. This is a general definition which may not apply in every case, but it is sufficiently precise for the subject on hand. The covenant made with Abraham was confirmed with Jehovah's oath, saying, "Know of a surety," and by the consumption of sacrifices by fire from heaven.¶ This was confirmation not purgation. It was not purged until two thousand and eighty-nine

years after, when a virtue was imparted to it co-efficient with the blood of sprinkling, that speaketh better things than the blood of Abel; that is, the blood of Jesus, which he says, is "the blood of the New Will, which is shed for many for the remission of sins."* The history of the death and resurrection of Jesus, is that narrative which relates the story of the purging, or the rendering effective of the covenant, testament, or will, through which remission of sins, eternal life, and an everlasting possession of the land with all its inseparable attributes, may be obtained by every one *who believes the things promised therein*.

Four hundred and thirty years after the confirmation of the New Covenant (styled *new* because of its coming into force at a time when that of Moses had waxed old,) and sixteen hundred and fifty-nine years before its incipient enforcement, Moses dedicated or initiated "the law ordained by angels." This he did with blood. "For when he had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both *the Book* and all the prophets, saying, This is the blood of the Testament which God hath enjoined upon you."† Here was a solution of blood in water, into which a sprinkler of scarlet wool and hyssop was dipped, and the Book and people sprinkled by the hand of Moses. These materials were purification-emblems. "Without the shedding of blood there is no remission," or sending away, as if sin and uncleanness were sent away into a land not inhabited.‡ This is a first principle of God's religion under both covenants. Blood is therefore regarded as purging, purifying, or cleansing. The only answer that can be given to the question, why is there no expiation without blood-shedding?—is that Jehovah wills it. The blood of the living creature is the life thereof; and as it has come under sentence of death, God wills that life shall make satisfaction for sin.§ It is the blood that maketh an atonement for the soul." Water is also cleansing. Hence, "wash you, make you clean."|| The water and the blood with which Moses sprinkled the Book of the Covenant and the people, find their antitypes in the blood and water that issued from the pierced side of Jesus, with which he sprinkled the new covenant. Now, "where a testament (will or covenant) is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of *no strength at all*

* Job. xiv. 4; xxv. 4.

† Phil. iii. 6.

‡ Phil. iii. 9.

§ Rom. ix. 31; x. 3.

|| Gen. xv.

* Matt. xxvi. 28.

† Heb. ix. 18-20.

‡ Lev. xvi. 21, 22.

§ Lev. xvii. 11, 14.

|| Isa. i. 16.

while the testator liveth."* This is a principle which necessitated the institution of the mediatorship; and which caused Jehovah so readily to grant the petition of the Israelites to appoint Moses as his representative in his future dealings with them. Jehovah is the testator in both the covenants; but the principle says they are "of no strength at all while the testator liveth." In this case, Jehovah must die, or find a substitute. The former supposition is out of the question; for if "God the mighty maker died," the universe would die with him. All life would perish, and all nations cease; for in Him do all things live, and move, and have their being. His wisdom, however, never at fault, has well provided for the emergency. Let us see how he has met the difficulty.

The law of Moses was added to the covenant-promise of the land to Abraham till his seed should appear, to whom with himself the promise was made.† The law was added "because of transgression." The nations had all apostatized from the way of the Lord expounded and inculcated by Noah, and afterwards by Melchizedec; and there were but few even of Abraham's descendants who refrained from the worship of other Gods besides Jehovah.‡ The law was therefore added to preserve the truth from entire extinction; and not only so, but to kindle a light that should shine until the dawning of "The Day." In the meantime, the day appointed had arrived to put Abraham's descendants in possession of the land, to a limited extent, though the time had not come for the manifestation of the seed, that is, Christ. Until he appeared the tribes could not inherit under the will made to Abraham and Christ, which promised to them and those who should inherit with them, an everlasting possession of the country. A codicil, or supplementary will, as it were, was added to enable them to occupy the land until the Christ should appear. But, though the original will was confirmed, though not purged, it had no strength at all. It could therefore impart none to the supplement. Jehovah was the testator of the supplement, of course; for no one but he had a right to add to this will. But the supplement had no more force while the testator lived than the original will. It was therefore ordained in the hand of a mediator who should occupy the place of Jehovah. This mediator, as we have seen, was Moses. The case therefore stood thus. *The supplementary testament is of no strength at all while Moses, the mediatorial testator, liveth.* This brings out the reason why the anger of Jehovah kindled against

Moses to the prevention of his entering into the land of Canaan, under his own law. No man can be a legatee under his own will. Hence, when Moses obtains an everlasting inheritance in Canaan, it will be as a legatee under the New Will, and not under his own. Being mediatorial testator it was necessary for him to die; for as long as he lived even the tribes could not cross the Jordan to possess the land. But he died, and without delay the country was invaded and possessed.

But the death of Moses did not purge the supplemental will. It was necessary to purge it with blood, and also for the testator to purge it himself; for the will was not only to bequeath a conditional temporal-life interest in the land but to give to the inheritors a hypothetical remission of sins. Had Moses dedicated it with his own blood, his blood must have been shed in the article of death. But this was out of the question. His blood would have answered no better than the blood of a calf or a goat, and not so well; for Moses had transgressed, and the blood of a transgressor could purge nothing: calves were at least innocent of transgression though without communicable virtue or spirituality. The blood of animals was therefore appointed for the purging of his will. *He* was to sprinkle it and the people with a bunch of *scarlet wool and hyssop*, emblematic of the sprinkler of the covenant, which should come into force when his should be ready to vanish away;† even of Him, "whose head and hairs are white like wool, as white as snow,† on whom was laid the scarlet robe, emblematic of the sins‡ of his people.

But the efficacy of a covenant depends on the virtue of the blood with which it is purged. This principle is fatal to the idea, of perfectibility by the law of Moses; for "it is not possible that the blood of bulls and of goats should take away sins."§ Hence it was weak and unprofitable, and made nothing perfect.|| This defectiveness of the law which even faith in the unpurged Abrahamic covenant could not remedy,¶ was referrible to the nature of the sacrifices with whose blood it was dedicated; and to the weakness of the flesh** which it could alone sanctify†† without reaching the inward man. Calves and goats were as destitute of righteousness as they were devoid of sin, their blood therefore was a negative principle and could impart no virtue to a covenant by which those who were sanctified under it could obtain

* Heb. ix. 16, 17. † Gal. iii. 17-19.
‡ Josh. xxiv. 14.

* Heb. viii. 13.
† Isa. i. 18.
‡ Heb. vii. 18, 19.
** Rom. viii. 3.

† Rev. i. 14.
§ Heb. x. 4.
¶ Heb. ix. 15.
†† Heb. ix. 13.

a title or justification to eternal redemption. And furthermore let it be observed, that besides this defect their blood was unprofitable for everlasting results as being the blood of the dead, and not of the living. It was therefore ceremonially incommunicative of any kind of vitality. Even the blood of the innocent and righteous Jesus, would have been as unprofitable for covenant purposes as the blood of Moses, Abel, or calves, if he had not risen from the dead. This is the doctrine taught concerning him in David. The thirtieth psalm is prophetic of Messiah's death and resurrection. "All things must be fulfilled that are written concerning me in the psalms,"* said Jesus. In the third verse of the psalm quoted, the spirit which afterwards dwelt in him and spoke by him, says of him and for him, "O Jehovah, thou hast brought up my soul from the grave: thou hast kept me alive (or preserved me from corruption,) that I should not go down into the pit, (or be reduced to dust.)" In the eighth verse he says he "cried to the Lord and made supplication." This occurred before his soul went down into the grave. In view of its hypothetical continuance in that gloomy place, he inquires in his supplication, "what profit is there in my blood, if I go down to the pit (or become dust?) Can the dust praise thee? Can it declare thy truth?" This interrogative argument teaches the doctrine of the fifteenth of Corinthians, that if Christ be not raised from the dead, or in other words, be mere dust in the pit, "faith is vain;" sins are not remitted; and dead believers are perished: which is equivalent to saying, "there is no profit in his blood;" for it was shed for remission of sins, which, however, are not remitted, if He be not raised up, or "healed" of the "evil disease" which laid him in the tomb.† An unrisen Christ is an unprofitable sacrifice. His blood could purge nothing; and as to praising God, and declaring his truth in heaven or earth, it would be impossible; for "the dead know not any thing,"‡ in the day of their return to their dust their thoughts perish;§ and therefore the dead cannot praise Jehovah.¶ Jesus was "delivered for our offences;" but if he had not been raised, we should have remained unjustified, and in our sins, and without any title to things everlasting; happily, however, for the faithful, God raised him from the dead; whereupon the Apostle adds, "and was raised again for our justification." Thus, his blood was made profitable, and he is prepared to praise Jehovah and to declare his truth in the midst

of Israel's congregation* when the time comes.

Now this doctrine being true of the blood of an unresurrected, innocent, and righteous man, it is clear that the blood of dead animals, such as calves and goats, must be utterly worthless for anything else than a shift devised for the exigency of the case. They had no righteousness; therefore their sprinkled blood would constitute no one righteous: they had no life; therefore it could impart no title to eternal life: and not being human, they could not expiate humanity's offence, inasmuch as the wisdom of God determined that sin should be "condemned in the flesh," not representatively of animals only, but literally in that of man.†

As it was not possible for the blood of bulls and goats to take away sins, and this being the blood of the Mosaic covenant, it was as impossible for that instrument to give the twelve tribes or a single faithful Israelite, even a title to inherit the land forever. "The wages of sin is death;" Hence sins untaken away, or transgressions unredeemed, leaves the transgressor under death's sentence. A man under sentence of death, is as good as dead; he is therefore styled "dead in trespasses and sins." This was the condition of the whole nation under the law. No man thereof could show his title to eternal life in Canaan, or elsewhere. A faithful Israelite might hope that when Messiah came, he would not prove like Adam the first, but be obedient unto death; and by his shed blood, purge the Abrahamic covenant in which he believed, and by thus redeeming the transgressions committed by the faithful under the law,‡ gave them justification unto life eternal, by which they would be enabled to possess the land forever. No, the only title to the land the Mosaic law could give was conditional and limited to their mortal existence upon it. Hence the reward for keeping the commandments of Jehovah, is affixed to the first of them. Let the reader observe what it is. It is not a promise of the Gentile "heaven beyond the skies," but of long life in Palestine. Hear the words, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This an apostle says "is the first commandment with promise; that it may be well with thee, and that thou mayest live long upon the land" (*Epi tees gees, land not "earth"* according to Moses). Paul quoted this as an exhortation to believers residing in Ephesus. It was a motive to them, because they believed the gospel of the king-

* Luke xxiv. 44.

† Ps. xli. 8.

‡ Ps. cxlvi. 4.

† 1 Cor. xv. 17, 18.

§ Eccles. ix. 5.

¶ Ps. cxv. 17.

* Ps. xxii. 22, 23, 25.

† Rom. viii. 3.

‡ Heb. ix. 15.

dom which promises life upon the land, and by consequence, upon the earth, forever; but it is no principle of action with the moderns, as they have no faith in the actual or real accomplishment of the covenant-promises made to Abraham and his seed.

We see, then, the nature of the Mosaic law purged by inferior or unprecious blood. It could not give a title to eternal life, and was therefore incapable of imparting everlasting righteousness to any;* and nothing short of an everlasting righteousness can constitute a man an heir of the kingdom of God in the covenanted land. By obedience to this law no flesh can be justified, for by it comes the knowledge of sin, without the power of deliverance.† “It made nothing perfect, but the bringing in of a better hope did.”‡ What could this better hope be to a people already living in the land promised to their father Abraham? Could it be that when they became dead men, they should be metamorphosed into ethereal shadows, and having exhaled with the vapors of earth into the aerial regions, waft about on zephyrs, or take a higher flight to odyllic amplitudes beyond the skies? Is this the better hope, the Christian’s hope, brought in by Jesus “the surety of the better covenant?” O, egregious nonsense! Mere Gentile imbecility and foolishness! Show us ye “wise!” where such a hope is written. Produce your purged covenant in which it is promised and confirmed by Jehovah’s oath. But why call upon you for proof, when none exists. Supposing that such a crazy fiction could have foundation in the promises of God, all of which are covenanted and purged, it must be written in the covenant confirmed to Abraham. But on studying that instrument we find there nothing of the kind—not the remotest hint of such a hope. That covenant expanded into the promises made to David, and illustrated by the writings of the prophets, leaves not the reader in a labyrinth of doubt and vague uncertainty about the better hope. These scriptures bind us down to the better covenant in our inquiries after the better hope. Now who that studies the Book of the Covenant with an opened understanding, can fail to see what hope that is promised of Jehovah to Israel, which is better than the hope promised to them in the inferior covenant of Moses? Moses set before them such an occupation of the land as is amply illustrated in their turbulent and eventful history. They had possessed the land indeed; but the Mosaic testament gave them no other hope than a prolonged, and prosperous, and peaceful life in it, if they

forsook not the covenant. This was a hope, like the hope of the nations, bounded by things seen and temporal. After death Moses promised them nothing in his will, not even resurrection. The better covenant, however, purged by the blood of Jesus did. It promised them a resurrection from the dead; it promised them incorruptibility and life; it promised them that they should “possess the land, and dwell therein forever;” it promised them exaltation to the kingdom and the power, and the glory to be manifested there; and to the possession of dominion over all the nations of the earth; it promised them the inheritance of these things when the seed of Abraham and of David should sit upon the throne of his glory; and as the Branch of righteousness, execute judgment and justice in the land. This was the better hope of the better testament, and surpassed the Mosaic in desirableness, as infinitely as things unseen and eternal do those that are seen and temporal.

But as “all the people” were sprinkled with the blood by which Moses dedicated the covenant, he enjoined upon them before they could attain to the inferior hope it set before them, so also is it necessary that every one, without exception, should be sprinkled with the precious blood of the better testament, even with that of Jesus, before he can become entitled to the better hope. The blood of the New Covenant speaks better things than the blood of the Mosaic. It speaks of the “good things to come” of which Jesus is the high-priest, and not Aaron. It speaks of the good things of the better hope, and of the eternal redemption he hath obtained for his people individually and nationally. It is Israel’s Hope emphatically; and no gentile man or nation can partake of it, that is not sprinkled with the blood of the covenant that sets it forth. Even Israel’s own nation will partake of it in no sense until “all the people” are sprinkled by the covenant blood; for it is by virtue of that blood alone, that they possess the land to be expelled no more; and as for the righteous dead, it is “by the blood of thy covenant, O Messiah, that Jehovah sends forth thy prisoners out of the pit, in which there is no water.”*

But Moses sprinkled the Book and all the people with a bunch of hyssop and scarlet wool. He had a vessel containing the water and the blood within convenient reach; but where is the blood of the better covenant? How can access be obtained to it? How can it be sprinkled upon all the people from age to age, and generation to generation, who shall inherit the hope when

* Gal. iii. 21.

† Rom. iii. 20, 28.

‡ Heb. vii. 19.

* Zech. ix. 11.

the time of its development shall arrive? These are questions easily replied to from the testimony of God. The blood of the covenant was poured out of Jesus' side, bathing his body, and dripping on the dust of Palestine. Had any one caught the blood in a vessel, and with a bunch of hyssop and scarlet wool sprinkled even believing people around, it would have availed them nothing. It would have been presumptive evidence that those upon whom it was found had been engaged in his murder; but it would have been no proof of their interest in the hope of the covenant which it dedicated. It was, when pouring out, the blood of an unrisen Christ; and therefore of no then present efficacy. After Jesus had come to life again, and ascended to the Father, the blood which was dried up was nowhere to be found here; nor if to be found, was it then known to what use it was to be applied. It is evident, therefore, that the existence of, or accessibility to the material blood, is not a question needing to be entertained; and that it was not intended to be used ceremonially, as Moses used the blood of his will. Romish priests pretend to manufacture, or rather incantate wine into material blood of Christ, which like greedy cannibals they permit none to quaff, but their impious selves. But the common use of the covenant blood in sprinkling or drinking was never intended. The blood of the covenant which sanctifies, is no common or unholy thing. It is too precious to be dispensed indiscriminately in any sense; or to be placed at the disposal of ignorant and fleshly-minded priests. Save the drops that bedewed the dust, Christ took with him his blood to heaven; for "with his own blood he entered in once into the holy place," into heaven itself, now to appear in the presence of God for us." Standing there before the throne, he appeared as a lamb that had been slain, his wool of snowy white, dyed scarlet with his blood. There is the blood of the covenant; not on earth, but in the holiest of all.

The blood of the covenant being in heaven, and we upon the earth, there must exist some appointed thing as a medium of access to it. The blood is to justify and sanctify, or to cleanse and make holy, those who are sprinkled by it. Such are said to stand in the grace of God, rejoicing in hope of his glory. If then we ascertain how access is obtained into this grace, we also learn how access is obtained to the blood of the covenant. Paul says, "we have access by faith;" a saying which agrees with that of the prophet, "the just shall live by his faith."—"God," says Peter, "put no difference between Jews and Gentiles, purifying their hearts by faith." "I send thee," said the

Lord Jesus to Paul, "to open the eyes of the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith which is into me." "A man is justified by faith without the deeds of the law." "There is one God who shall justify the Jews on account of faith, and the Gentiles through the faith." Such is the testimony of scripture on this all-important subject, which summarily amounts to this, that the sons of Adam are purified, sanctified, justified, or pardoned, and obtain eternal life by faith; in other words, as the apostle says to those who had been delivered from their past sins, "in grace ye are, having been saved (*sesosmenoi*) through the faith; and this not of (or originating from) yourselves (*ex hymon*); but the gift of God." By faith in the faith the great salvation is obtained when the better hope which is the subject of it is no longer unseen, but an eternal and accomplished reality.

To say that a man is purged, purified, or cleansed is the same as to affirm that he is justified, or constituted righteous, and sanctified or made holy. It is sin that makes unclean—unclean by nature, because born of sinful flesh; and unclean by practice, because transgressors in the sight of God. The cleansing process is therefore intellectual, moral, and physical. The work begins by cleansing the intellect, casting out as it were all the devils that have established themselves there through the doctrines of fleshly men. This is done by the truth understood and believed. If the soil be good, the truth sown in the understanding will take root in the heart, or moral sentiments, and bring forth "fruit unto holiness, the end of which is everlasting life." In this way the whole heart is cleansed by a faith yielding obedience, as the apostle saith, "Ye have purified your souls (intellectual and moral faculties) in the obedience of the truth—*en tee hypokoee tees aletheias*." The person so cleansed has no more conscience of past sins, but is able to stand in God's presence without shame or fear as Adam was before he fell. This is a spiritual cleansing, but no less real and literal for that. "Ye have purified your souls in the obedience of the truth through the Spirit—*dia Pneumatos*." Spirit operating upon soul and spirit. How? By the word of truth evangelized enlightening the mind, and creating a right disposition. It is God's work, not man's; for the apostle saith, "Of his own will the Father of Lights begat us by the word of truth;" and this, saith another, "is the word which is evangelized unto you."

But the cleansing of the soul needs to be

followed by the cleansing of the body to make the purification of the man complete. If the spiritual cleansing have been well done (and if the word of truth have done it, it will) the corporeal cleansing will be sure to follow. Not, however, as a physical effect of the truth diffusing itself over the body as nervous influence from the brain, and so annihilating evil in the flesh; but a corporeal purification effected by the Spirit at the believer's resurrection, or transformation, as a part of the reward promised to all such who "patiently continue in well-doing." A man so cleansed is every whit whole; and qualified to receive and enjoy the hope of the better covenant by the blood of which he had been "purged from his old sins." Justification and sanctification, therefore, are consequent upon cleansing; hence if a man refuse to be cleansed, or be not cleansed, it is folly for him to talk of being just, or holy, or righteous in the sight of God. He may be what the world calls "good and pious;" he may overflow with the milk of human kindness, be very "wise," and learned, devout of tone, oily in speech, of solemn face, and exuberant in profession of "love" to Christ and all mankind, and may pass before his fellows as a saint too holy for this nether world: but if he have not submitted to the righteousness of God "in the obedience of the truth," he is but a "pious" sinner, uncleansed, and therefore unholy and profane.

(To be continued in our next.)

Bapto-Millerite Dennisism

IN ZEALOUS AFFECTION AGAINST THE EDITOR'S INTERPRETATION OF THE PROPHECIC WORD.

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him.—PROVERBS.

SINCE writing our "*Editorial Dialogue with Crito*," but before the number of the Herald containing it was mailed to its destination, and between the brief interval of our return from Kentucky, and departure for Virginia, we received among the letters that had accumulated in our absence the following earnest epistle from our much-esteemed friend, J. B. Cook, who has "*a zeal of God, but not*," as we believe, *according to knowledge*." It will be seen from what follows, that this is precisely the judgment he has formed of us. He is not, however, content to treat us with the same forbearance we have exercised towards him (of which, indeed, he makes grievous complaint); but urges us to come out, and wrestle with him in our own proper person, that we may either, we suppose, receive his blessing, or forever after go halting upon the thigh! But

the heat of the weather is very oppressive, and our good friend in a great perspiration from the "prolonged suspense" he has endured (which too plainly indicates the arterial activity, and therefore torridity, of his constitutional furnace); that cool and unexcited us we are, we scarcely know how to accept the challenge of so zealous and fervid a combatant! He is calling us out to what he evidently regards our sure and certain overthrow. Surely this is enough to give one pause before he expose himself to such disaster. Alas, poor David with thy string and stone, may we not tremble with thee as thou issuedst forth from the tent of Saul! For forty days Goliath boasted against the "silence" and inaction of Israel, which he regarded as "a concession" of defeat! Truly he was a great and formidable opponent; but then what chance has an uncircumcised Philistine against the ruddiest stripling of the armies of the living God? He preached defiance to his own destruction. "Give me a man," cried he, "that we may fight together;" and after less than "a yea" a feeble youth stepped forth, and laid him lifeless with the dust! What a lesson for the uncircumcised! But to the epistle of our friend Cook, which was fast receding from our view. He says:

"Dear Brother,

I yield to brother Marsh's wish, and send the article enclosed. Now do be patient, and meet the points, if possible. I am grossly in the dark if you are not utterly mistaken. But I am willing to be corrected. I may not have guarded every point, nor any point, as I might against attack. My object is to develop the subject more fully. Now please take up the points as they stand, and admit or *rebut*; but do not dodge them, and *prolong the suspense* of honest inquiry. Thus in all kindness I suggest. I have made my points as palpable as possible, that there may be no misunderstanding.

You are requested to read this article; and should you judge best to say nothing, then (so far as I am concerned, very well) please return it soon, at first convenience, to me in Rochester. Please don't delay in publishing if you intend to publish; and drop me one line saying, "I publish or not," as you decide. And much oblige yours

J. B. Cook.

Rochester, June 8, 1855.

REMARKS.

We will endeavor in patience to possess our soul, as our friend desires. And surely we have given him an earnest of how pa-

tiently disposed we are in "not one word having come from the author of Anatolia for near a year," in answer to the much he has written against our views in the columns of the Expositor. We will try to be still more patient, and to reason gravely against what to our mind is self-evidently at variance with the truth.

We willingly accept our friend's alternative. Either he is grossly in the dark, or we are. Disobedient as he is to the gospel of the kingdom in our belief, we cannot both be right. If his views of faith and obedience be scriptural, he is one of "the servants of God;" but if ours be the scriptural ones, he is not one of those servants, however pious he may be as a Baptist, a Millerite, or an advocate of the chartology of Sir Edward Dennis. This is a more important consideration in the premises than some of our readers may suspect. Now, let them note the following proposition and its proofs, and we think they will discern the principle, that

☞ *The revelations of God are made known to, and for the benefit of, his servants; and for no others.*

In proof of this give heed to the following testimonies.

1. "Surely Jehovah God will do nothing, but he revealeth *his secret* unto his *servants* the prophets."—*Amos* iii. 7.
2. "The *secret* of the Lord is with them that fear him; and he will show them His covenant."—*Ps.* xxv. 14.
"His *secret* is with the *righteous*."—*Prov.* iii. 32.
3. "The revelation of Jesus Christ, which God gave to him to SHEW UNTO HIS SERVANTS things which must shortly come to pass."—*Rev.* i. 1; xxii. 6.
4. "The *Secret* of God shall be finished in the days of the seventh angel, as he had declared the glad tidings to his *servants* the prophets."—*Rev.* x. 7.
5. "None of the unjustified shall understand; but the instructed shall understand."—*Dan.* xii. 10.

Now, in these passages "Jehovah's servants," "them that fear him," "the righteous," and "the instructed," are those that "do righteousness;" for "he that doeth righteousness is righteous." To those servants who do "God's righteousness," Jesus says, "thenceforth I call you not servants . . . but friends;" and "Ye are my friends, if ye do *whatsoever* I command you." Now, he has commanded men who would be his servants and friends, to believe the gospel of the kingdom he preached before he was crucified, and to be baptized. If any man doubt that the Lord Jesus has thus commanded let him turn to John xii. 48—50. He there tells

us that the Father gave him commandment to speak a certain word, which is life imparting; and by which word men are to be judged in the last day. Peter told Cornelius that that word was sent to the children of Israel, and began to be spoken by Jesus in Galilee after John had finished; and Matthew testifies that the word he preached was the gospel of the kingdom (see ch. iv. 23). Now this being incontrovertible, Jesus said, "This gospel of the kingdom shall be preached *in all the habitable* (*εν τη ὅλη οικουμένη*) for a testimony to all the nations" thereof; and that this might begin to be effected he furthermore said to his eleven apostles after his resurrection, "Go ye into all the *cosmos* (*κοσμος*) and preach the gospel to every creature; he having believed (*ὁ πιστευσας*) and having been baptized (*βαπτισθεις*) shall be saved; but he having not believed shall be condemned:" and that the preaching of this gospel of the kingdom might be carried on to its full accomplishment as a sign of the approaching end of Judah's commonwealth, he sent Peter to Cornelius, and Paul to the Gentiles at large, saying to the latter, "I now send thee to them, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by that faith (which leads) into me—*εις εμε*."

Here, then, was one of the things commanded to be done by the Gentiles if they would be recognized by the Lord Jesus as his servants and friends! But if we do it not, he pronounces sentence of condemnation upon us, and we remain in the darkness under Satan's power.

Now, we believe, that our friend Cook is too honest a man, and with all his traditions has attained to too much knowledge of the nature of the kingdom, to affirm that before he was numbered into the Baptist Denomination he believed the gospel or glad tidings of the future Palestine Kingdom. But, before he was numbered he had a faith of some sort. Now, suppose at that particular point of time one had said to him, "it is written, *He having believed not the gospel of the kingdom shall be condemned*," what plea could he have put in why the condemnation should not rest upon him? He would, perhaps, have said, "I believe in Jesus as Son of God;" but it might be objected by his questioner, "Do you believe the gospel of the kingdom that Son of God was sent to preach?" He would have been dumb! For he knows well he was ignorant of the whole matter. Now will any scripturally enlightened man, nay, will our friend Cook himself, affirm, that the

dipping of such a subject in water under any formula, would constitute him a justified, and sanctified servant and friend of God? Such an one would be destitute of the faith which leads into Christ, therefore no dipping could place him there; and not being there, he would be no part of "Abraham's Seed," and consequently "a stranger from the covenants of promise."

But, if he say, that before he was dipped he did believe the gospel of the kingdom hereafter to be set up in Palestine, with the twelve tribes of Israel for its subject-nation, and Jesus and his brethren, the Saints, for its glorified and immortal rulers,—then he involves himself in the unpardonable guilt of apostasy; for when he became a Millerite these ideas were an offence to his inmost soul. The alternative, then, for our amiable and zealous friend is infidelity or apostasy as a baptist and a Millerite. Which horn of the dilemma will he accept? While, however, he is settling this important question with his own conscience, we will proceed to remark, that Jesus Christ did not receive the apocalypse from God that he might send and show by it, coming events to infidels and apostates, dipped or sprinkled; but, on the contrary, that he might show them to those "who keep the commandments of God, and have the testimony of Jesus Christ." *Rev.* xii. 17; xiii. 10; xiv. 13. To these "in the time of the end" the symbols of the prophets become intelligible, because they are "taught of God;" who always begins the work of instruction by teaching his disciples the first principles of his oracles before he enlightens them in the profounder mysteries of his word. Hence, the reason why so few in this the time of the end are able to interpret the prophets. Few of the would-be interpreters are taught of him. They are like our friend Cook, taught of Capt. Miller, or of Baptism, or of some other Gentilism before they have attained the faculty of thinking unbiassedly for themselves. Hence their heads are preoccupied with the traditions of men, which so oppress their faculties, that when they would think in harmony with the word they are for ever straying off into the old foolishness, and losing themselves in the clouds. For this reason it is that we wrote ANATOLIA, and propose hereafter to write an interpretation of the Apocalypse; because we know of no interpretation in existence *in harmony with THE GOSPEL JESUS PREACHED*. How can men interpret the prophets successfully who are in ignorance of this great burden of prophecy? Paul says, that the gospel to which he was separated "God had promised before through his prophets in the holy scriptures." The gospel is therefore the burden of prophecy,

which prophecy those who know not the gospel are ever and anon most absurdly trying to explain. It is therefore not to be wondered at that their failure is universal. If Mr. Miller had understood the gospel the world would never have had Millerism to laugh at; and if that remnant of his disciples who were for burning up the world last June, had been students of the scriptures instead of being occupied in wresting them to their own destruction, they would have saved themselves a world of mortification and reproach.

Our friend Cook must take it in good part when we say, that it is impossible for him to understand so long as he remains as he is. Jehovah says that "*None of the unjustified shall understand*;" for such are not right in the head, and therefore wrong in the heart: because the good seed are they "who *understand with the heart*, and are converted." Now, he will recollect how often he used to quote Daniel in '43 to prove that Millerites were "*the wise*," and all others, especially the "*carnal Judaizers*," "*the wicked*," as in the common version, "*None of the wicked shall understand*; but the wise shall understand!" In those days, we were classed among "*the wicked*," and he among "*the wise*." But he now confesses that he was not wise in '43; and, as he then recognized no middle class, that confession places him among "*the wicked*," and us among "*the wise*;" because time has proved that we did understand. What evidence does his subsequent history present that he is not still among "*the wicked*," with whom his own judgment has placed him? We know of none. Need we then enter into a labored argument to prove that he is "grossly in the dark" in showing that we are "not utterly mistaken?" Our amiable friend acknowledges that he was "grossly in the dark" in '43; and though he has been collecting some scattered rays upon immortality, the punishment of the wicked, the restoration of the Jews, &c., it is not much longer than a year ago, if so long, that on coming into contact with "*exegetical theology*," then newly imported into Rochester, his instability was again manifesting itself in his advocacy of Sir Edward Dennis' theory of the cloudy glory habitation of Jesus and the saints, not in, but ballooning, as it were, over the Holy City! There is no telling where to find our friend Cook long together; for he seems to be everything by turns, and nothing long. He classes himself with "*the wicked*," and then marches upon us with banners flying for a fight! For a whole year we have imposed silence upon ourselves which he sadly misinterprets. In a note to his article, he says, "The Doctor's silence for near a year,

is it a concession of his error?" Nay verily, dear friend, it is no concession; but arising from extreme unwillingness to deliver our convictions, even in the most guarded and softened words, lest their intention or *animus* should be misconstrued. We are encouraged, however, to hope that the plainness of our speech will be accepted without offence. Our friend says, "*I am willing to be corrected*;" and as we take him to be an honest man, we believe he means what he says; and will accept of our correction as the faithful wounds of a friend. We hope so; for we can assure him, that we only break silence for the satisfaction of himself and friends. We have no desire to say anything harsh or offensive; but when called out, and we consent to answer the call, our views will find expression after a fashion of their own.

I am sorry, however, that our friend has not a better opinion of his points than appears from his admission. "I may not have guarded every point," says he, "nor any point, as I might against attack." This, however, he ought to have done to the best of his ability. We see many vulnerable places in his entrenchments, through which we shall easily carry the points; but as he is so very bellicose, and having at length stirred us up to battle, we would rather storm a Sevastopol, than blow up an ill-defended Kertsch.

We do not know upon what ground our friend exhorts us not to "dodge his points." He has certainly never seen anything in our writings evincing a disposition to "dodge" questions, or to get round them. He will see by these remarks that we march straight up to his encampment and break in upon it without ceremony. He doubtless perceives that instead of amusing himself and friends in firing whole broadsides upon our positions, he has yet to learn how to handle his pieces without shattering himself into annihilation! But if he will fight, we can assure him he shall have no reason to complain of not being fairly, and sufficiently hewed in pieces.

But all we can do this month is what is already done. Being on the eve of starting for Virginia time fails us to do more than to leave this preface for the printer to work upon in our absence. On our return, we will carry his "points," and see if they are not more dangerous to himself than to those against whom he points them. So till then may it all be well!

EDITOR.

July 4, 1855.

A Christian Hebrew's Address to his Countrymen.

In our report of the meeting at the *Asbury Episcopal Methodist Temple*, for the organization of the "*American Hebrew Christian Association*," we remarked that brother Lederer addressed the Jews present in German. But not being sufficiently acquainted with that tongue, we were unable to give a report in our June number of what he said. This inability, however, has been satisfactorily supplied by brother Lederer himself, who, at our request, has furnished the following translation of his address, for the readers of the *HERALD*, who, we assured him, were deeply interested in all things pertaining to Israel. Could we have furnished it in our June report, it would have formed an admirable contrast to the absurd rhodomontade of "*The Rev.*" Mr. Harris, and have shown how different the effect of the Gospel of the Kingdom upon the human understanding, compared with that produced by the galvanized wood-altarism of the Apostasy. The reader, however, can peruse Mr. Harris's rant, and then read brother Lederer's address, and he will yet be enabled readily to perceive the difference, and to discern the wonderful dissimilarity essentially existing between the *thinking of the flesh* and the *thinking of the Spirit* in a form the least pretending. As brother Lederer writes in a language not his own, the reader will make all necessary allowances; and consider the ideas, rather than the form in which they are expressed. Born in Bohemia, and domiciled in Hungary, the German of the address and the English of the translation are both, though not equally, barbarous to his tongue. His English, however, is highly creditable, considering the short time he has attended to its rules. The following are his remarks:

Brethren and Sisters of Israel,

Longer than sixteen centuries ago the history of the new covenant makes no mention of a Jewish-Christian congregation or brotherhood, although the same history tells us of a great number of pious, faithful, and strong defenders, yea, martyrs for the sake of their Messiah—Jesus of Nazareth—who were of our nation—Jews indeed.

It would take too much time, and be beyond our ability, to count all those men who are mentioned in sacred history and written in the book of life; I may only, therefore, make the following few remarks to encourage your hearts and to elevate your joy in the Lord.

About the year of our Lord 130, a certain man, named Marcus, was elected as Bishop

of Ælia (this was the name of the renewed city of Jerusalem under the reign of the Emperor Hadrian). "That Marcus," says Eusebius of Cæsaria, "was the first bishop of Gentile birth; his fifteen predecessors were all of the Hebrew race, resided at Jerusalem, and kept the knowledge of Christ pure and unadulterated; they preached the Gospel of the Kingdom of God, as Jesus—Messiah—himself and his apostles preached it." "Because," continues the same author, "the whole church of believers consisted of faithful Hebrews from the time of the Apostle until the war with Severus, under the reign of Adrian." The names of those fifteen overseers were—Jacobus, Simeon, Justus, Zachäus, Tobii, Benjamin, John, Mathäe, Phillippi, Seneca, Justus the Second, Levy, Ephesus, Joseph, Judä. Yet in the course of their times the Gospel was passing over to the Gentiles; and in the same measure as the Church of the Messiah increased by accessions from the Gentiles, the Jewish-Christians stepped more and more backward, until they receded entirely from view. Only a few of Jehovah's ancient people of the covenant shone like the glittering stars in the history of the Church of our Messiah, the King of Israel.

When the abomination of the Popes of Rome overspread the world, darkened the light of the Gospel, and pushed aside the pure doctrines of the Messiah, the single stars of Judah's race disappeared from the so-called Christian heaven—a thick veil was thrown over our people; for what honest and intelligent Jews could be persuaded to embrace that cruel idolatry for the holy religion of the Messiah? Only here and there a few unhappy Jews, who, either to save their lives or their property, confessed seemingly, and did homage to the false god of Rome. Of course those unhappy men did all they could to make the world forget that they were Jews—that they belonged to that people once the beloved first-born of Jehovah, but now delivered up for a shame and scorn of all nations upon the earth, because of their unbelief. They were ashamed of the name of Israelite—the most glorious name ever a nation bore.

Since the time of the Lutheran Reformation a bright spark out of Israel again glittered here and there, and left beneficent and blissful traces behind them. But in the current century, and especially in the last twenty years, a new life has begun more particularly to move the dead and dry bones of our people; and almost as in the days of old, a great many have become believers that the Lord Jesus is the promised Messiah, the

King of the Jews, amongst whom a considerable number of highly learned and respectable men, who, by their piety and true Christian conduct, receive the esteem of their fellow men. Allow me, dear brethren, to make mention of some of those men who are considered true disciples of our Messiah in our time: Professor Neander (the author of renowned Church History); Professor Ladis, Dr. Biesenthal, and the bookseller Löw, at Berlin; Dr. Cappadosa and his brother; Dr. Da Costa, a missionary in Amsterdam; Israel Saphir, Isadiou Tauber, of Pesth in Hungary; Mr. Elvin and the brothers Rorber, in Hamburg; Hausmeister, in Strassburg; and finally, who knows not the name Herschell, of London, that unwearied laborer for Israel; and, last of all, I mention a man who recently made the good confession, that Jesus of Nazareth is the anointed King of the Jews, Dr. Israel Pick, one of the Rabbis of Lemberg.

But yet more: the national ambition of Israel was awakened in those who acknowledged Jesus the Nazarene as their Messiah. They were not ashamed to be called "Jews." On the contrary, they became convinced that they have to boast of, and that it is a great honor to be, a real Jew. I hope, my dear Jewish brethren and sisters, that you all who are present participate with me in rejoicing that we are Jews, because one of our ancestors, the Apostle Paul, boasted of and felt very glad that he was a Jew. He says to the Gentiles when he speaks of the Jews, "To whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Yet more: "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever."

Salvation cometh only of the Jews. Already the mightiest and most intelligent nations verbally acknowledge Jesus the Messiah of Israel as Lord, who will soon appear again on earth in power and great glory, to judge and rule over all in justice and in righteousness.

And this, my beloved brethren, is our hope, that the same Jesus who died on the cross for our sins, and arose from the dead for our justification, and ascended to the right hand of the Majesty in Heaven, will descend again upon the earth to renew the fallen Tabernacle, the overturned throne of his father David, to reign in the midst of his again gathered, again favored people, Israel, in Jerusalem, the capital of that land of which we Jews are the legitimate heirs, according to God's own promises; for thus

saith the Lord by the mouth of his servant
Isaiah:—

ברגע קשון עוברתך וברחמים גדולים אקב'

צך בשצח קצח חסרתפני רגע ממך וב-

חסד עולם יחמתך אמר נאנך יהוה"

That hope of Israel has been preached by our blessed Messiah himself, as well as by all his Apostles; and for the sake of that hope Paul was summoned before the judgment of Cæsar. It is true that that most important part of the Gospel of Jesus Christ—the glad tidings of the restoration of Israel as a nation in Palestine, under the personal government of their King, Jesus of Nazareth, the Son of David—has been long ago forgotten entirely; our Gentile friends in spiritualizing the Word of God have deprived Israel of their hope, and interpreted all those precious promises, given exclusively to Israel, for a spiritual Israel. They have fitted all to the "Church," though it accords with the testimony no better than "*the fist upon the eye*," (a proverb in German, signifying the unfitness of a thing; so that when an interpretation is unsuitable and far-fetched, they say "It looks no better than *the fist upon the eye*."). Yet, notwithstanding the already mentioned circumstances, and also, that until this very time there is a great multitude of pious ministers and Doctors who are continually spiritualizing away the inheritance of Jacob, and evaporating the hope of Israel, we—we Jews—who, by the grace of God, have become the co-heirs with the Lord Jesus, we Jews know that all the promises of God are yea and amen. The God of Israel is faithful, and will carry out his purposes in the due time.

My dear brethren, glorious things are in store for us who are of Israel; but if we would have a share in Israel's kingdom—if we would be partakers with Christ, our King—we must then walk in the light of the Gospel—we must believe what Moses and the Prophets, Jesus and his Apostles taught, and we must also do according to the commandments of Jesus: we must be obedient to our glorious King, and we must show to the world the fruits of our faith—kindness, benevolence, and meekness towards every man; and truth, sincerity, and faithfulness in all our doings. Yet the sweetest and most costly fruit of faith is *love*—lovingkindness toward all, especially to the brethren.

Therefore, brethren, let us make a covenant; let us constitute a brotherhood in the name of our Messiah; let us not stand separate in the world, pining away amongst the

nations, as if we had not had one father, Abraham; as if we had not one and the same hope. Let us encourage one another in the time of affliction; exhort one another, if we err from the right way; and help and assist one another, if we are in want and distress. When we do thus, then the names of Judah and Israel will again be exalted to that high degree, so admirably illustrated by the Christian worthies of our nation contemporary with the time of the first appearing of our glorified Messiah and King. Be not afraid, be not ashamed, my dear Jewish brethren, if the world calleth us "proselytes." It is not true. We are not the proselytes: but all those of the Gentiles who profess Jesus, our King, as their Lord, they are the proselytes. We are the root, they are the branches; they do not bear us, we bear them—numerous, and rich, and mighty as they may be; and few, poor, and unnoticed as we are. We know that there was a time when the Apostle Peter must be instructed by a vision from heaven before he dared to receive a pious Gentile family, a Cornelius and his house, into the Church of the Messiah, and that only with that revealed purpose of God could Peter make his defence successfully before the congregation at Jerusalem.

But, my dear friends, you must not misunderstand me, as if I would imply that we have any prerogatives over and above our adopted brethren of the Gentiles. No, by no means. All they who become true Israelites by adoption^a are the children of Abraham like ourselves; because, before God "there is no respect of persons"—there is no difference between Jew and Greek, slave or free: all are equally guilty, and can only be saved upon the same terms—by Jesus of Nazareth, the Messiah. Yet this I would say, that there are testimonies in the Word of God speaking of promises in particular to Israel, the literal Israel, consisting of flesh and blood, not of gas, that must be also fulfilled in the literal, and not in a spiritual Israel.

In meeting the objections that have been made to our enterprise, of organizing a "Jewish-Christian Brotherhood," as if we were tending to form a new sect, I would like not to be misunderstood. I would tell you in few words that we have nothing to do with any *ism* or *ist* in the world. No matter to what "visible church" any of us may belong, none of us must lose sight of our common hope, our common Messiah, or King, who is—or, rather, *should be*—the chief cornerstone of all churches—our all in all. Let none of us forget that we are not baptized in the name of Luther, or Calvin, or John

Wesley, nor into any other name under the heaven, but into the name of Jesus; and before that glorious name all others must stand in the shadow of midnight, highly as we may esteem them. My dear brethren, I repeat it once more, the object of our association is for nothing else than to encourage, to exhort, to comfort, and to help one another; to forbear and to forgive one another; or, with one word, to love one another!

And now, my dearly beloved, let me conclude with the last words of the Prophet Micah: "Who is a God like unto thee? that pardoneth iniquity and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea. Thou wilt perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Of the Necessity of the Reign of Christ.

THIS is a question of the highest importance, and of rapidly increasing interest. It is worthy of the deepest consideration. The common idea of the world goes no further than the vague conception of a kingdom established in the heavens ever since the creation. The Kingdom of the Creator is the only kingdom which the world will recognize. The religious world, as it is called, will venture a step further, and admit a kind of *spiritual* kingdom, established in the hearts of true believers. A strange kingdom indeed! A kingdom scattered here and there amidst the multitude of unbelievers, and which never more than a fifth established in the hearts of those who call themselves "the people of God." Yet both the worldly and religious are satisfied with these empty shadows, and quite pleased to think that the earth is left to *them* to govern and improve; and that no interruption is to be feared from the *personal presence* of the Lord. They cannot bear to think that after all their projects of improvement, their boasting of imaginary success, their vast collections of gold and silver, their fluent speeches—the world is still going onward to destruction, and can never be regenerated but by the presence of the Lord. And yet this is not only a scriptural truth, but it has become fearfully self-evident. The *necessity of a new government* has become visible over all the earth. The impossibility of human government is forcing itself upon the minds of all. Europe is divided between the two great powers of Absolutism and Revolution. Each watches the

other with glaring eyes; suspicion, perfidy, and hatred fill the breasts of all, and nothing but opportunity is wanting for the dread conflict to begin. The true description of the European States is that of *Absolutism* kept in check by *Anarchy*, and *Anarchy* held down by *Absolutism*. The two rival powers, locked in each other's arms, roll and struggle on the ground in a conflict of life and death, and effectually obstruct every hope of progress. This unnatural state is unendurable, and must end either in the triumph of one of these odious antagonists, or in the complete subversion of moral principles through the increasing violence of every hateful passion. Society cannot exist amid a perpetual action and reaction, which tear its fibres into pieces and rend asunder all its ties. ENGLAND, with its boasted advancement, is dying, like America, of excess of liberty, like a wild horse running himself to death. And yet it is not liberty after all, but tyranny in disguise—the *tyranny of the lowest minds*.

The balance of our constitution is destroyed. The Sovereign is only a splendid name. The high-born aristocracy, which inherits the honor of its ancestry, is scarcely permitted a single legislative right, it must tamely register the laws which have been enacted by the Commons. The Commons themselves are equally debased, and have now become *common* indeed. Men, ignorant of everything except their own small profession, without education or high thoughts, or the lofty recollections of their ancestry. These men of the most selfish hearts and the meanest minds, have usurped the direction of affairs, and are laboring for the advancement of their own class, completely indifferent to the destruction of all others. The rural population, reduced to the utmost distress by recent measures, is crowding into our great cities, contending with each other for the bare means of existence, and exposed to the demoralizing influences and squalid misery of our over-peopled towns. Slowly, and unperceived, the false measures of government are undermining the fortunes and prosperity of the whole nation, and bringing on a state of pauperism or anarchy; yet no man suspects the approaching crisis, or is honest enough to acknowledge its approach.

But there is one circumstance of the present day, which alone is sufficient to paralyze the wisest government, and to reduce human sagacity to despair—and that is, *the increase of population*.* The limits of the Old World have long been fixed by the laws of policy and nations. One country when

* Before the Eastern War is over, England will have no reason to complain of its excess.—EDITOR HERALD.

over-peopled cannot intrude upon the frontiers of another in order to expand its territory. There are no western woods like those of the New World to receive for ages the overflowing multitudes. The people, shut up within the landmarks of their ancestors, strive in vain to expand, and ask for *room to live*. They crowd into the great cities for bread, and they find hardly room to *die*. The very grave-yards are overfilled. Life swarms above the soil and Death below; and the two worlds of the living and the dead are brought into hideous competition! The tortured Government heaps up its statistics, its reports, its waste-paper enactments, to form an embankment against the tide. The dread waters roar and swell and overtop the barriers. Science and agriculture exhaust their skill to palliate the suffering. The disease becomes fiercer every day, and threatens to destroy the physician and the patient. Amidst these scenes of perplexity and despair—this grim battle of life and death—there is but one triumphant class, and that the most, most sordid of all—the *manufacturing interest*. This class rejoices in the ruin it has made. It sweeps together from the corners of the land, all the fragments of the broken population; collects them in the great towns like a drove of bewildered oxen, and compels them to work like beasts of burden from morning to night, for the bare necessities of existence. It reduces men below the brutes, crowded together in poisonous alleys, without the light or air of heaven—without leisure to look into themselves, without a hope or even a fear for eternity. Far away from the fresh face of nature and the fields, more brutalized and wretched than the savage, who can look at least on the pure sky, and stray along the banks of some wild, sequestered stream. The savage himself lives on nothing worse than human *flesh*; but the master manufacturer lives upon the very *souls* of men! Earth to him is but a grinning workshop, and heaven and hell are a laughable imposture. He grinds the souls and bodies of thousands that he himself may revel in luxury and ease, and (shame to his hypocrisy) that he may be admitted to a haughty bow from the aristocracy, which he pretends to despise. The race of the PERCYs and the PLANTAGENETS, if careless of the blood of others, were equally careless of their own. They were the first to enter the field of danger, and the last to leave it. But the chivalry of the Cotton Mill is of a different order. Men who have never exposed a finger to a scratch; who surround themselves with all the ease and luxury of wealth, and then wear out the souls and bodies of their slaves in order to aggrandize themselves, while

they slander our troops whose blood has been shed in the protection of our commercial empire. Such is the chivalry, the aristocracy, which now holds the government of England. What result may we expect from so ignoble a supremacy? Nothing but national degradation under the power of men who have proved themselves hitherto incapable of one elevated thought. Nothing but national misery, where the interests of the many are sacrificed to the aggrandizement of the few.

MEN OF SCIENCE have equally been tried and found wanting. At the commencement of the Revolution of 1848, the most eminent men of science were placed at the head of the French Government. Wonders were expected from their concentrated talents, and a millennium of philosophy was thought to be at hand. But the failure of the French philosophers was the most pitiable spectacle of that year of follies. Nothing was effected, either civil or military. France was compelled, for her own existence, to place herself first under the government of a soldier, and then under that of an adventurer; and both the soldier and the adventurer have shown more political wisdom than all the men of science united! Philosophy can never raise her head again, nor will she ever again be entrusted with the cabinets of empires. And it has been found in all ages, that men of science are, of all men, the most unfitted for the conduct of public affairs. In Germany, the men of learning and science have also made a trial of their skill in the Frankfort Parliament, and the result was only not more pitiable than in the case of the French Philosophers, because nothing more pitiable could exist. Childish weakness was the characteristic of both, without the redeeming quality of childish innocence. They were all as wise as doves, and harmless as serpents. And thus terminated forever the Millennium of Philosophy, and the empire of the sword has been revived.

One great and momentous truth has now been forced upon the minds of all thinking men, and of all who can think like men. *The world is advancing to some unknown point.* Some great collision is at hand, or some complete and final revolution. *The highest point of civilization is the lowest point of godliness.* And having reached the highest point of civilization, the world is found in a dreadful state. It can go no further in civilization without being overwhelmed by its own multitudes; and it can go no further in ungodliness, without casting off all connection with God. It is, therefore, manifestly approaching some unknown point—some fearful crisis. This truth is perceived by many, but it is *felt* by all; and men look

in each other's eyes with the expression of a crew driven before the wind on some iron coast. *The future*, the future is the paramount subject of every mind. Kings, statesmen, philosophers, and revolutionists, all are occupied with the *future*; and all are equally perplexed. Suns, stars, and comets have been depended on in vain. Monarchs, statesmen, and conquerors have each been tried; each have *succeeded* for a day and *promised* for a century; but the efforts of all have been defeated. "Cursed is the man that putteth his trust in man." So says the Scripture; and that curse is indefeasible!

Oh! earth, earth! when wilt thou learn in the history of the Past the desperation of Future—and welcome the Kingdom of Messiah as thy last and appointed refuge, saying, "We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken unto thee thy great power, and hast reigned." Meanwhile, in spite of the rage, and enmity, and impostures of the world, the prophetic sentence shall be executed—"I will overturn, overturn, overturn (David's throne), until He shall come whose right it is; and I WILL GIVE IT HIM."

Torquay, England, Sept., 1851.

A Clergyman's Experience of Society.

NO. IV.

MARCH 10, 18—.

DURING the week it is my duty to preach two sermons to a congregation composed of very different classes. According to the general theory, my message is to be delivered to the soul. I have to awaken the consciousness of sin, to produce pain, and then to point out the remedy. I am to believe that all the members of my congregation are in earnest about their spiritual condition, have implicit faith in the doctrines that I am supposed to teach, and are willing to accept me as the authorized exponent of divine truth. I have failed—miserably failed. Of course, it may be my own fault. Possibly I am attempting to perform duties for which I have no faculties. But it is too late now to think of that. The custom is for every clergyman, qualified or not, to preach, and I must obey. * * * *

I am intensely conscious that I have a message to deliver, but, strange to say, after several months' experience, I find that I cannot deliver it within the pale of the Established Church. I have only shocked my congregation when I wished to open their eyes. Here is my story. I had made acquaintance, more or less intimate, with the different class-

es of persons in my parish. The best streets and the suburbs were inhabited by the wealthier sort. As I have said before, they were, for the most part, without education. To be sure, they had sent their children to school; but the sons had all gone into business at a very early age, and the daughters had been taken away from school at the period when the young ladies of this century are supposed to have completed their education. The consequence of this system may be easily imagined. From first to last, they were all worshippers of wealth. The dream of their existence was to accumulate money. For what, indeed, I never could discover. I often tried to find out how they spent their days. As for the men, they went down to their places of business, in the morning, and returned home, with their whole souls intent on loss and gain, to spend their nights in feasting. I do not mean that they were vicious or immoral. You could find no positive fault with men whose notions of living were confined within such narrow limits. You could only pity them and try to rouse them from their torpor. Everything in their houses betokened their love of sordid wealth. There was nothing graceful. The rooms were crowded with the most expensive furniture—massive chairs of bright mahogany, heavy sideboards, ugly portraits of different members of their families, gorgeous curtains, and resplendent fireplaces. But they were all for show. The drawing-room was rarely used. Except on grand occasions, the chairs and tables were literally packed up as if for removal. There was a cold, cheerless, and yet contemptuous look about everything. I felt sometimes as if I was stricken dumb by the sight. I knew that, in their eyes, the mere possession of so much wealth conferred an infinite superiority.

The women spent their days between buying fine clothes, gossiping, and husband hunting. Perhaps I was dull, but I thought that they did not know what conversation meant. At all events, I always felt quite isolated, as if I had not one subject in common with them. Now, what was to be done with such people? Certainly there were many, both men and women in my congregation, for whom I had profound respect. Some ladies there were who had formed themselves into a society for visiting the sick, others professed great zeal for the conversion of Jews and heathens. With a strong faith in spiritual Christianity, and an inexplicable belief in what is called the Millennium, they literally had no place in the world themselves, and did their best to seduce everybody else from its pleasures and pursuits. But I could excuse a good deal of this absurdity, for the practical philanthropy which it concealed or

kept alive. It was the fine ladies and rich men who, at first, perplexed me most. As I said, I took orders under protest. I had forced myself into the profession of certain doctrines which I very soon found I could not conscientiously teach. My plan was this: It was very obvious that the people who came to church were professing Christians. I must speak to them as persons within the pale. It was easy therefore to ask them whether they lived up to their profession. I stated, in the plainest and most forcible language, the chief doctrines of Christianity, and then showed them that they were as far removed from Christian practice as the sun is from the earth—in other words, that they were a living lie. I abjured them to declare themselves. I besought them to do one of two things—either to reject the faith or to conform to the practice. I wished to bring matters to a test. I did not use vague platitudes about Heaven, Hell, and the Divine wrath. That kind of preaching had long ceased to produce any effect save that of a pleasurable excitement. I am really astounded at the grim satisfaction with which Churchgoers (I will not call them Christians) can contemplate the prospect of several millions of people suffering eternal torment. But I made fierce and repeated attacks upon the idol which they all worshipped. I tried to destroy their faith in money, and, strange to say, they took it ill. They rebelled against my iconoclasm. They called me in private hard names enough; I was everything bad by turns. Chartist, Communist, infidel—such was the man whom the bishop had appointed to be their teacher. After one sermon that I preached, it was bruited everywhere that I had become a Roman Catholic! Most innocently I had quoted—with a certain eulogium upon the man—a very remarkable passage from the writings of John Newman. Because I regretted that so much genius had gone into servitude, I was denounced as a heretic. No wonder, perhaps, when I recollect the impression produced in that same pulpit by a man who applied the most opprobrious epithets to some who, however mistaken, had still given up everything for the sake of conscience, and this to people who scarce knew the meaning of the word self-denial! Again, I happened to quote an apt passage from one of Macaulay's Essays, describing the system of the Roman Catholic Church—and, behold, I was again denounced as a Jesuit in disguise. * * *

Even the poorer classes shrunk from this kind of teaching, and I was well nigh in despair: I made, however, one more effort. Why should I not try to speak to those who, from different causes, were never found within a place of worship? Among what are

called the lower classes, were several mechanics and laborers, who openly rejected Christianity. It surely was my duty, at whatever cost, if not to induce these people to come to church, at least to assist them in working out the problem of life. Accordingly, I asked about a dozen of them to give me an interview. The meeting took place in the library of an institution to which they belonged. It was a narrow room, dimly lighted by gas. There was no carpet on the floor, and a few side shelves, nailed to the wall, were scantily furnished with books. Around a deal table in the centre of the room, were seated the men whom I had invited to meet me. With one exception they were all young. The elder, who acted as spokesman, was about fifty years old, but he looked more like seventy—his hair was quite gray, and the traces of thought and suffering were deeply marked on his brow. He evidently did not know whether to regard me as a friend or an enemy. He was surprised at my request, and though apparently not unwilling to meet my advances, had planted himself in a position of resolute self-defence. The younger men seemed less suspicious, and gave me a hearty welcome. I said, at once, that I had come to speak to them on subjects which I had only studied, but which to them were matters of life and death. I intended to speak with perfect frankness, and begged that they would throw off all restraint. I wished to know their difficulties, religious or social, and, so far as in me lay, to lend my aid in solving them. The older man answered me thus:—"We are very much obliged to you for coming. We are surprised, because, to tell the honest truth, there is no body of men for whom we have such contempt as the clergy. But we are ready to listen to anything you have to say." I could not but know that the man was speaking the truth. The clergy, and religious people in general, had shunned his class as things "common and unclean." The doctrines of Christianity were as a wall between them. I therefore, at once, acknowledged the justice of the censure, and explained that, though I had not come to make proselytes of them, I yet wished to show, if I could, that the clergy might still be men, and that Christianity was not the repulsive system they had taken it for. Now I was not speaking to ignorance. These men were employed, for twelve hours a day, in severe manual toil, but they found more time for reading and mental cultivation than the wealthy shipowners and masters who paid them their wages. They knew, as well as I was made to know Thucydides, the writings of Charles Kingsley; they were familiar with Emerson, had learned something of Carlyle, and were hard-working

students of Gibbon. Of the social problems of the day, they had no need to learn. They were mistaken, terribly mistaken, in many of their theories, but they were in earnest, and, as I soon found, were ready to be taught. They utterly scorned the notion that I was doing them a favor. The pride of honest labor sat upon their brows. I must speak to them as one of themselves or else hold my peace. They had learnt to respect themselves, and they refused to be slaves. Still, I had enjoyed opportunities which they had not; they could listen with gratitude to any honest man who would teach without despising them. And this I was willing to do. In point of religion they were what are called infidels, and, as such, rejected, as a whole, the system which contained the special doctrines from which they shrunk. I frankly said that I believed them so far in the wrong. I thought that it was quite possible to teach a social Christianity, with beneficial effect, while I ignored for the moment, all the obnoxious articles of faith. Accordingly I made this proposition: "I do not ask you to come to church; I even think that listening to our services might do you positive harm. But I am ready to preach a course of sermons on social subjects directly addressed to you, and intended to carry out into practice my ideas about a social Christianity." The notion seemed to please them, and they all agreed to come to church. Now, in honest truth, I did not think that I should shock any one by preaching on such subjects. I knew, of course, the prejudice that existed against the introduction of novel doctrines, but I hoped that all earnest Christians would sympathize in any effort that I might make towards the conversion, if you like to call it so, of a large number of my parishioners. I did not, at all events, anticipate the stormy opposition that I encountered. Yesterday I preached my first sermon. I commenced by an introduction, in which I openly stated my views, and I preached a sermon on one of the subjects which I knew to be engrossing public attention. The truth was that, almost unconsciously, I had shown that I did not believe in what is called the verbal inspiration of the Old Testament, and I had besides made a somewhat fierce onslaught on vices which I knew to prevail among, at least, the lower classes in my parish. I cannot describe the confusion which ensued. Next morning I found the parish in an uproar. The churchwardens were for writing to the bishop; I was told that half my congregation would absent themselves from church. In short, the unhappy sermon was infidel, communistic, and—worse than all—indicate. I believe that some people would have shut their doors against me. I took it all very quietly, and offered my incumbent to resign

my charge if he objected to my preaching. He offered no objection, and I am allowed to complete my course. * * *

May 17, 18—.

Altogether I have been successful. I do not mean to take any special credit to myself, but I am sure that if clergymen would reject that narrow theory, which confines their teaching to the inculcation of spiritual Christianity, and be content to deal, even with infidels, upon common ground, they would have an abundant reward. Believe me, a splendid career is before you! Why, if you really hold the truth in your hand, do you think that it applies only to the world beyond? What did your Master do? He was the foremost man in creation—and that, because there was not a human joy in which he could not share, no human woe with which he could not sympathize. Out with you! Proud Pharisees. Preach loudly in your pulpits, hurl forth your bitter sentences, slay this one and that one with the breath of your nostrils, condemn all the world, be worshipped by the few who surround your altars, but separate yourselves from all and everything that looks like heresy.

June 10, 18—.

This cannot last. The Church of England is to the full as despotic as the Church of Rome. Every sect confines salvation within the pale of its own believers. Was there ever such a spectacle! Rightly are you named Protestant, for every sect and almost every individual is in a perpetual state of protest. Here is an Established Church unable to understand the signs of the times. She cannot see that she has lost her hold upon the hearts of the people. Her doctrines are not believed, her ritual is not observed, and yet, if a man tries to adapt the teaching of the Church to the wants of the age, he is forthwith denounced as a heretic.

Phrenology in the Pulpit.

TESTIMONY OF REV. HENRY WARD BEECHER

It is very hard for a minister of the gospel, standing before a promiscuous audience, to deal with the facts of their minds, and their inward lives. It is a melancholy fact, that men know less about that which is the very element of their being, than about anything else in the world. I suppose if I were to go among the intelligent men of my congregation, I could get every variety of information on subjects connected with the daily business affairs of life—upon questions of political economy, upon various questions of commerce, facts concerning the structure of ships, steam-engines—I could collect any amount of information on all these, and a

thousand other kindred subjects. But when I ask them *what is inside of themselves*, they can tell me of a great manufactory, and explain to me the operation and use of all the machinery in it; but upon the question of the machinery of their own minds, they cannot say a word. In regard to commercial matters, they know all about them; they have examined them, they have compared their ideas on these subjects, and have classified them. They believe themselves to be immortal creatures, that they have throbbing within them a soul that shall live as long as God himself shall live; yet, when I ask them any questions in regard to their inward nature, their only reply is, "I don't know, I don't know." They do not know what their reason is; they do not know what is the nature of their *moral powers*; they do not definitely understand the nature or operation of any one faculty of their minds!

They understand the nature of the soil of the earth; they know what it is capable of producing; they know the use of the plough, and all the implements of agriculture; they know what to do with a plant that is not thriving, they are skilful to impart to it a fresh life, and make it flourish. But if any plant that ought to grow in the mind is stunted and does not thrive, they cannot tell how to make that grow. They don't know what to do to bring it forth.

It is difficult for a minister of the gospel to set forth the truth intelligibly in respect to its relation to the human mind. I think it is partly because men have not been *curious in respect to themselves*, and partly on account of the many bewildering systems of mental philosophy that are in vogue in our day. For if there were none of these systems except the old schools of metaphysical philosophy, I would defy any man to obtain by means of them any clear idea about the soul, for at best they are of but little more value than so many cobwebs. Men may study them, however, if they have a taste for them; if a man loves logic and discussion, let him take one of the old metaphysical mental philosophies, and he will have means of busying his mind until he grows tired of such business. But if a man wishes to know practically what he is made up of, if a man wishes a knowledge of human nature for definite practical purposes, there is no system which will aid him in acquiring that knowledge like the system of PHRENOLOGY; not interpreted too narrowly or technically, but in its relations to physiology and the structure of the whole body. And I may say here what I have never said before in the pulpit, that the views of the human mind, as they are revealed by PHRENOLOGY, are those views which have underlayed my whole ministry; and if I have

had any success in bringing the truths of the gospel to bear practically upon the minds of men, any success in the vigorous application of truths to the wants of the human soul, where they are most needed, I owe it to the clearness which I have gained from this science. And I could not ask for the members of my family, nor of a church, any better preparation for religious indoctrination, than to put them in possession of such a practical knowledge of the human soul as is given by PHRENOLOGY.

I have avoided the use of the nomenclature of PHRENOLOGY in the pulpit as far as possible, because I did not wish to seem to be a mere teacher of a philosophical system, while I was a minister of the truth as it is in Christ; but I have now been so long with you, that I am justified in making this statement.

I may say, in regard to the objections sometimes urged against PHRENOLOGY, its tendency to materialism and fatalism, that the same objections may be made to any other system of mental philosophy. I do not think that such objections belong to PHRENOLOGY any more than to any system of intellectual science which you can possibly construct. Men's mere logical and speculative reason will always strand them upon the sands of fatalism or materialism; and it is the practical sense, the consciousness of actual liberty, that redeems us from a belief of the one or the other. Such doctrines dwell in the *head*, but never in the *HANDS*.—*Phrenological Journal*.

Prophetic Destiny of Russia.

THE Rev. Dr. Cumming addressed a very full audience on this interesting subject on Tuesday, the 29th ult., in Halkin street, Belgrave-square, London.

The lecturer began by observing he had no desire to fit predictions in the Scripture to any present and passing events, however stirring. He desired impartially to ascertain whether anything was said in Scripture in relation to the Moscovite empire and its future, and to explain such references as he might discover fairly and without fear. It might be a contribution of some light to those awful subjects on which all parties felt so deeply, and most parties foresee so little. Our duty, he had no doubt, was to meet and repel, if able, the colossal power which for years had been making preparation to overshadow and enslave Europe. Whether we or Russia should eventually succeed might, perhaps, be inferred from prophecy more clearly than seems probable to those who have not studied the subject. The chapter

from which he drew his views was the 38th of Ezekiel. He would first identify the names in that chapter as the names of nations destined to play a momentous part in the last days. The names of the nations therein given that were to form themselves into a confederacy in the last times were Gog, Magog, Meshech, Tubal, Gomer, Togarmah, and Tarshish. He referred to the first map of the ancient world, in Bagster's Polyglot Bible, as a very fair picture of the distribution of these races. He showed the descendants of Gog and Magog as inhabiting the east and northeast of the Euxine, on the Don, the Dnieper, and the Caucasus. Josephus says, "The Scythians were called Magog by the Greeks."—Caucasus is Gog chasan i.e., Gog's fort. Meshech is settled amid the Moshic Mountains, east of the Black Sea. The river Araxes is Rosh in Arabic, and the people on its banks were first called Rosh. Rosh was the Russian. Tubal was the origin of Tobolsk; Meshech the source of Muscovy. It is the Prince of Rosh, Meshech, and Tubal who is to head the last confederacy. Gomer first settled in Asia Minor, spread into the Crimea, formerly Cimmeria,—a word originating in Gomer, then extended into Germany, or Gomerland. These are to be united in pre-occupying Palestine, now a portion of the Sultan's dominions, and preventing the predicted return of the Jews. From the express prediction in Ezekiel, xxxviii., he gathered that this confederacy, of which the Prince of Rosh, Tubal, and Meshech was the leader (i.e. the Czar), had now begun his career. From one part of the chapter he gathered it would be arrested in its course for a little by a quiet, supposed by us to be peace; but only to accumulate again as a gigantic avalanche, driven by irresistible force towards Palestine. Gomer, or Germany, would unite with Russia, and swell its bulk and add to its impetus. But he showed, after Chamberlain, that "Tarshish, and its lions, described as a commercial, warlike nation, having ships, and wealth, and traffic with the east, which was to oppose and meet the Prince of Rosh with great power, was in all probability the type and symbol of Great Britain" The lecturer quoted from Bishops Lowth and Horsley, and showed that these great divines concurred in this. From all these and many other grounds he came to the conclusion that Russia would sooner or later possess the Mediterranean, seize Palestine, and on its plains, in the language of the prophet, finally perish amid the judgments of Heaven. He saw in our country's present course—were only what should be our whole available resources pitched and pointed against Russia, with all our energy—the line of duty and destination also, and, therefore, her and your im-

munity, as a nation, amid the desolations soon to sweep broad Europe. While precepts alone were to regulate our conduct, it was nevertheless cheering to see it indicated and approved in the page of prophecy. He did not dogmatize on unfulfilled prophecy, still less dare to predict. All he sought to do was to ascertain if Scripture had spoken on the subject, and what it had said. It is clear that statesmen are at their wits' end; the nation is perplexed; no solution of existing complications is given by any one. The student of prophecy may breathe a free air, live on a loftier level, and bring down from the sacred oracles lights of no transient or misguiding tendency. He did not on so difficult a subject give forth dogmatical judgments, or denounce those who differed from him. He left what he had submitted as data for others to entertain, and arrive at or reject his conclusions.

REVIVAL PREACHERS.—Without disrespect to those concerned, we quote from the *Christian Ambassador* the following paragraphs:

"This class of ministers has always been regarded with great distrust by the most intelligent class in Christian sects, and in many quarters they have been tolerated rather than respected. At the late anniversary at Andover Theological Seminary, the Rev. M. P. Braman, of Danvers, one of the most talented Orthodox ministers of New England, denominated them the "Mendicant Friars of the Protestant Church." And he said he had a copy of a letter in his possession from one of this class, in which, by way of negotiating the pay for his services, the gentleman stated that he expected to be instrumental in converting at least two hundred souls, and that they would be worth certainly a dollar a piece. If, added Mr. Braman, conversions were raised to a dollar the head, they should be *warranted the genuine article!*"

The *Ambassador* adds the following, which has a queer "ring" coming from a Christian:

"We copy the above from the Boston *Transcript*. The 'Mendicant Friar' we think, put *too high* a price on his labors. However, Mr. Braman (Br. Whitmore's old opponent) ought to know the value of a soul when converted to *orthodoxy*. He thinks, if the article prove *genuine*, the conversion may, upon the whole, be worth a *dollar*. Rather dear! But how is the *bogus* to be distinguished from the *genuine*? By the *brass*, to be sure. St. Paul compares a counterfeit Christian to "sounding *brass* or a tinkling cymbal."

FRIEND Truth before all our friends.

"BROTHER."

"*Brother*," in ecclesiastical phraseology, is a complimentary term used by one person towards another, expressive of benevolence and good will, or of a wish to be regarded as a friend. It is most frequently employed as a mere form of speech, importing no more than "*My Dear Sir*," and "*Your Obedient Humble Servant*," at the beginning and end of an epistle. That it is for the most part a complimentary epithet signifying nothing, that is, pledging parties to no principle, is evident from the fact that a little misunderstanding easily transforms it into "*Sir*," or "*Mister*," which are as easily converted into "*brother*" again by the healing of the breach. This is the Gentile use of the term—an expression of good feeling to a brother in the flesh.

In scripture its use and signification are various. Thus Lot said to the people of Sodom, "I pray you, *brethren*, do not so wickedly." Now, speaking of him, Peter says, that "Lot vexed his righteous soul from day to day with their unlawful deeds." He did not, therefore, fellowship their principles in styling them "*brethren*;" but used the term simply in a propitiatory sense, and expressive of his good will towards them in dissuading them from their wickedness.

It is also used in a national sense, as the phrase "*fellow-citizens*" is employed among us. Thus Stephen speaking of Moses says, "It came into his heart to visit his *brethren* the children of Israel," two of whom he addressed, saying, "Sirs, ye are brethren; why do ye wrong one to another?" At that time there were three millions of them in Egypt; and multitudes of them co-worshippers of idols with the Egyptians. Josh. xxiv. 14. On the visit to the Temple after the Day of Pentecost, Peter addressed the "men of Israel" whom he charged with denying the Holy and Just One, and killing the Prince of Life, as brethren, saying, "Brethren, I wot that through ignorance ye did it, as did also your rulers." But, though styling them "*brethren*," neither Moses nor Peter fellowshiped their religious principles, or regarded them as in a saved state.

The term, however, is employed in a higher sense than in the uses above recited. All who do the will of the Father in heaven are the brethren of Jesus, and therefore of one another. Mat. xii. 50; xxiii. 8. Luke viii. 21. In this testimony, *brotherhood* is predicated, not on thinking, or believing, but on doing; that is, on obedience—an obedience resulting from belief of what God has announced for faith, and therefore styled "*the obedience of faith*." A fraternity of such believers is styled "*the brethren*," John xxi. 23, and many other

places. Peter was one of these; but in styling them who denied the Just One's claim to the kingdom and throne of David, "*brethren*," he by no means compromised the principles of "*the brethren*;" or recognized the "men of Israel" as Christians, or the accepted of the Lord.

But there is a sense in which a *brother* may be a *disciple*, and yet not a *Christian*. This was the case with Saul of Tarsus from the time the Lord Jesus appeared to him on the road to Damascus until Ananias' interview with him. Ananias addressed him as "*brother Saul*" before he had become obedient to the faith. He was therefore a "*brother*" in some sense. He was also a "*disciple*," being under instruction from God. But though being instructed, or "taught of God," he was not a "*Christian*" until he obeyed the words of Ananias. Having heard the word of God and done it, (Luke viii. 21,) he became one of "*the brethren*," even a brother of the Lord Jesus Christ, and therefore a Christian.

Now, if the reader understands these things he will be able to discern the sense in which we occasionally use the term "*brother*" when not applicable to the individual in the higher sense. There are non-obedient believers of the gospel of the kingdom who are under instruction, whose proficiency is defective in motive power: that is, their understanding of the truth is not comprehensive enough to move them to the obedience of commands. They have, perhaps, been dipped in water, but may be such babes in knowledge as to fear to repeat immersion lest they should commit sin; or as to think they can patch an old garment with new cloth and convert it into new! These are "*brethren*" who do not yet belong to "*the brethren*;" but like snails, with their house upon their back, are creeping along under a mountain of embarrassment in hope of liberty and rest. When we style such "*brethren*," we are not to be understood as recognizing them as of "*the brethren* in Christ Jesus;" but as so many non-obedient Sauls of Tarsus whom Ananias has not yet visited. On the other hand, we very often apply the terms "*Mister*" and "*Mistress*" to those whom we believe are of "*the brethren*" in deed and in truth. In short, until we can read men's hearts and profession, "comes to be equivalent to principle," we are not disposed to employ "*brother*" as a term of exclusive fellowship for the theory and practice of any fraternity extant. The Rose of Sharon by any other name will smell as sweet; let us have the rose, and as far as we are concerned, call it what you please. The thing and not the name is what we want. *Verbum sapienti sat est.*

Aug. 25, 1855.

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, OCTOBER, 1855.

[VOL. V. No. 10.]

The Mystery of the Covenant of the Holy Land Explained.

(Continued from page 203.)

BUT if it be admitted that access to the blood of the covenant be by faith, the question still returns upon us, *By faith of what?* What must a man believe that he may be cleansed by the blood of sprinkling? Or to put the same question in another form, what must a man believe with the heart unto righteousness, and what must he confess with his mouth unto salvation? Or to reduce the question to few words, What must a man do to be saved? This question is the most important of any among men. There are very few, however, among the living who can answer it aright, the reason of which is not difficult to conceive. The thinking of the flesh (*to phronema tees sarkos*) educational bias, veneration for mere human authority, love of popularity, lack of independence, fear of persecution and pecuniary loss, a spurious charity, or ignorance, have all more or less to do with the inability of the people's prophets to give the scriptural answer, which is the only true response extant, and the only one admissible by the inquirer to this vital and all-absorbing question. For ourselves, if we saw in the Book of the Covenant an answer written which reduced the number of the saved out of this generation to a second Noachic family; and were convinced that in stating what we saw, and professing to believe it, would leave this paper without a single subscriber, and ourselves homeless and without a friend, we would not withhold it, but give it utterance as our means might serve. We care not whose "orthodoxy" may be demolished by the word of God. If it convict us of error, we will get quit of the error as soon as pos-

sible, and embrace the truth. We have no interests to conserve by garbling or suppressing the testimony of God. Ye who denounce us for heresy, and before God accuse us day and night, show us if you can what the truth is; and if ye be able, prove it from the book of the blood-sprinkled covenant, and we will joyfully receive it, and cooperate with you to the full extent of our ability in making it known to the ends of the earth. But so long as ye assert everything and prove nothing, but by evil deeds and speeches, and by gospel-nullifying tradition, contravene what we not only believe, but prove to be the truth, we will give you no rest, but like Samuel of old time, do our best to hew Agag in pieces.

This question of what a man must do to be saved, is the apple of discord in all the world. It was the great subject-matter of dispute between Luther and the Papists; the former maintaining that man was justified by faith alone; the latter, the necessity of meritorious works as well. Though much was said on both sides, neither succeeded in developing the truth. Luther was right in maintaining justification by faith, for an apostle says, "we are justified by faith," and it might be said, *only through the blood of the covenant*. But this is justification from all sins previously to being sprinkled by the covenant-blood. It is the justification of a sinner, or the transformation of him into a saint. Luther rejected the epistle of James, because it did not square with his views, and which he found it impossible to make agree. That letter teaches that "faith, if it hath not works, is dead, being alone." This is as true as the saying of Paul, "a man is justified by faith without works of the law;" and between them there is no real contradiction. The works James speaks of are those opposed to "the works of the flesh," and

termed "the fruit of the spirit," such as love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance." Now, James teaches that if a justified man's faith (and he cites Abraham as an example) be unaccompanied with such works as these, he is possessed of a dead faith, and has no means of proving that he has faith at all. Paul says, Abraham was justified by faith; James, that he was justified by works; both agree, for *they speak of Abraham at different epochs of his life*. James refers to the time of his offering up Isaac; and Paul to upwards of twenty years before his son was born. He was then justified from all his past sins by faith, or believing on God; he was afterwards *when proved* justified by works the fruit of faith; by which works, says James, *his faith was perfected*. "Ye see then how that by works a man is justified, and not by faith only." The works Paul was opposed to as a ground of justification were the works done in obedience to the law of Moses; but he agreed with James, that where the works of faith were wanting there was spiritual death; and that in such a case, though all past sins had been purged, the man was unfruitful of holiness, and therefore could not inherit the kingdom of God.

Luther and the Papists did not understand this doctrine; and though three centuries of free discussion have since elapsed, the moderns still need to be instructed in the justification of believers by their faith and works. While they repeat the words of Paul, "we conclude a man is justified by faith," and might perhaps even say, "by faith of the gospel," few, very few of them indeed, can tell us what the gospel is. We have done this in our number for February 1852, to which we refer. We are now looking at the same subject from a different point of view, in order to make assurance doubly sure. But before we answer the question before us in connection with our present exposition, we would call the reader's attention to a few testimonies concerning the covenant purged by the blood of Jesus on which our replication will be based.

"All the paths of the Lord are mercy and truth unto such as keep *his covenant and his testimonies*. The secret of the Lord is with them that fear him; and *he will shew them his covenant*. Redeem Israel, O Lord, out of all his troubles."* "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst *take my covenant in thy mouth?* Seeing thou hatest instruction, and castest my words behind thee?"† Not regarding God's words, even

the words of the covenant, is the criterion of wickedness. "In my name shall the Horn of David* be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make Him my First-born; higher than the kings of the earth. My mercy will I keep for Him for evermore, and *my covenant shall stand fast with Him*. His seed also will I make to endure forever, and his throne as the days of heaven. *My covenant will I not break*, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and *his throne as the sun before me*. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."† Again, "The Lord will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the nations. *He hath commanded his covenant forever*: holy and reverend is His name."‡ Concerning Messiah it is written, "I Jehovah have called Thee in righteousness, and will hold thine hand, and will keep Thee, and give Thee for a *covenant of the people*, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.§ "Christ is a covenant of the people," because the blood with which the covenant is dedicated was his life. As Christ is "our life" so is he the covenant; without him neither we nor it are anything. The "prison-house" is the grave, and the prisoners in darkness the righteous dead; of whom Jehovah says elsewhere to the King who rode into Jerusalem on a colt the foal of an ass. "As for Thee, *by the blood of thy covenant* I send forth thy prisoners out of the pit wherein is no water."|| These prisoners are the King's dead, called "*thy dead*" and "*my dead body*," by the prophet in the song he inscribes to the Lord for Judah, saying, "Thy dead shall live (as) my dead body shall they arise." Then calling, to this mystical body of the dead, barred in by the gates of the invisible, he says, "Awake, and sing ye that dwell in the dust!" and reverting to the Lord he adds, "Thy dew is as the dew of herbs, and the earth shall cast out the dead."¶

Let us see with what people this covenant so pregnant of wonders is made. "Behold the days come, saith Jehovah, that I will make a NEW COVENANT with the House of Israel, and with the House of Judah; not according to the (Mosaic) covenant that I

* Ps. xxv. 10, 14, 22.

† Ps. l. 16.

* Luke i. 69. † Ps. lxxxix. 24-29, 34-37. ‡ Ps. cxi. 6, 9. § Isa. xlii. 6, 7 || Zech. ix. 9-11. ¶ Isai. xvi. 19.

made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith Jehovah; but this shall be the covenant that I will make with the House of Israel; *After those days*, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.*

Now the Gentile philosophists styled by their disciples "Reverend Divines," pretend that this prophecy was fulfilled on the Pentecost of the Ascension year! They find it twice quoted in the epistle to the Hebrews,† and as it speaks of remission of sins, they jump to the conclusion that the covenant was made with Israel and Judah at that time! But they mistake the covenant coming into force on that day, consequent upon its dedication fifty days before, as an available instrument for the imparting of a remission to the heirs of the kingdom and future rulers of the two houses then united into one which they could not obtain from the Mosaic; they mistake this *anticipative* use of the covenant, for the making of it with the twelve tribes. Paul quotes the prophecy, not to show that it was fulfilled, but to prove that the Mosaic being imperfect, a new covenant was to supersede it; and secondly, to demonstrate that the new one "perfected for ever them that are sanctified" by the blood of it, so that there was no occasion for a repetition of offerings for sin as under the old.

It is strange that men in the face of glaring facts to the contrary can venture to affirm that this prophecy is fulfilled. How could the New Covenant be made with the House of Israel on Pentecost, when instead of being in Palestine, it was beyond Parthia in a scattered condition? There were Israelites there from the Caspian countries; but to admit individuals of a nation to the privileges of a covenant afterwards to be made with a whole body politic, is not making it with that nation. Though many Jews submitted to the faith, and had the laws of God written on their hearts by the Holy Spirit received, the House of Judah positively rejected the covenant, because it was offered to them in the name of Jesus, with whose blood it was testified it had been purged. Then again, the apostolic age was not the time proposed in the prophecy for its nation-

al acceptance. "After those days" I will put my laws in them, &c., are the words. After what days? "The days come," says God that I will do so and so. But when will these coming days in which he is doing the things promised be? After the "*those days*" alluded to in the twenty-ninth verse. Let us produce the testimony. "Behold, the days come, saith Jehovah, that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to *build*, and to *plant*, saith Jehovah. In those days they shall say no more, 'The fathers have eaten a sour grape, and the children's teeth are set on edge. But every man shall die for his own iniquity.' *After those days* of building and planting the New Covenant is to be made with the two houses; when, as Ezekiel testifies, 'they shall be two kingdoms no more at all,' but one united nation under the second David, who shall be their King and Prince forever. "O," exclaim the wise in their own conceit, "Jesus Christ, the Son of David and Son of God, will never return to this cursed and sin-polluted earth, to reign over carnal Jews in old Jerusalem! Israel after the flesh are castaways, and are forever scattered, and broken down to rise no more." Ah! say ye so? Then read this, ye scorn-ers and blasphemers of the word!" "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the I SHALL BE OF ARMIES is his name: if those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me forever." The converse of this hypothesis is that as the said ordinances cannot cease, so it is equally impossible for Israel to become nationally extinct. Then follows another hypothesis of a like kind, saying, "Thus saith Jehovah; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." But heaven cannot be measured, and earth's foundation cannot be searched out, therefore it is impossible for Israel to be finally cast off for whatever they have done. Therefore, "Behold the days come"—the days of the New Covenant aforesaid—"saith Jehovah, that the city (Jerusalem) shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about

* Jer. xxxi. 31.

† Heb. viii. 8; x. 14—18.

to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; *it shall not be plucked up, nor thrown down any more forever.*"

But, granting that the New Covenant was made with the two houses on the aforesaid Pentecost, we inquire, do those who contend for this mean to say, that Jehovah then put his laws in their inward parts, and wrote it in their hearts? If they say "yes," then we demand the proof, for we have neither experience nor testimony of the fact; and can have none, we add, so long as the twelve tribes reject the claims of Jesus. If, on the other hand, they say, "God hath not placed his law there yet;" then we object that he has not yet made the covenant with them, because when he does, this will be the result according to the word.

But not to dwell longer on this triumphant testimony, we pass on to the prophecy of Ezekiel. Addressing the House of Israel he writes, "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bonds of the Covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Jehovah."*

This remarkable prophecy can only refer to the future; unless it can be shown that since the days of Ezekiel Jehovah hath assembled the tribes of Israel into a certain wilderness, and dealt with them there in the same manner as he dealt with them on their leaving Egypt under Moses. But this cannot be shown for there is no history to that effect extant. They have been scattered in the countries since their deportation by Shalmaneser in the sixth of Hezekiah, King of Judah, B. C. 725 and nine months. This is their condition still; and not theirs only, but Judah's likewise. But the prophecy swears by the life of Jehovah, that the Israelites shall not continue always thus; but that

the scattering of their power shall have an end; and that when gathered into the people's wilderness, he will there bring them into "the bonds of the Covenant." The margin reads, "into a delivering of the Covenant," which Boothroyd renders "the discipline of the Covenant"—*benahsareth habberith*. Masoreth signifies *fetters, bonds* of in reg.; from the root *Ahsar*, he tied or bound. Boothroyd seems to have derived the word *masoreth* from *masar*, discipline; from the root *yehsar*, chastised, corrected: the margin, however, assigns it to the root *mahsar*, to deliver from one to another anything in general; hence, to deliver instruction, or to teach. But whatever the derivation of *masoreth* its sense in the passage is not materially affected. To be in bonds "is to be in discipline," and to be in either, is the result of "a delivering into" them. The delivering of the Covenant to Israel must precede their being bound or disciplined by it; and this delivering the prophecy shows is preceded by their being gathered out of the countries into the people's wilderness. When there, the New Covenant will be "enjoined unto,"† or "made with"‡ them, that is, delivered unto them, as the Mosaic was to their fathers of old. The covenant will not be forced upon them against their will; for it is written, "Thy people, Adon, shall be willing in the day of thy power."§ The period we are considering is the day of David's son's power, whom he addresses as Adon or Lord. They are brought from the countries into the people's wilderness "with a mighty hand, and with a stretched out arm, and with fury poured out" upon the nations who oppress them and refuse to let them go.|| This wonderful deliverance from the power of the strong nations which occupy "the Great City spiritually called Sodom and Egypt";¶ and the congregating of them safely in the people's wilderness, will superinduce a willingness on the part of Israel to enter into covenant with their Deliverer, the Horn of Salvation raised up for them in the House of David.** This glorious victory over Israel's enemies, and all those that hate them, will consummate the Second Act of the extraordinary tragedy of their engraftment into their own olive again. The First Act closes in their being made willing to follow the Leader sent them by Jehovah, through whom he proposes to bring them into the wilderness. Being in the people's wilderness, then, rejoicing in Moses and the Lamb, the Lord God propounds for their acceptance the New Covenant dedicated by his own blood over eighteen hundred years be-

* Ezek. xx. 33—38.

* Dan. xii. 7. † Heb. ix. 20. ‡ Exod. xxiv. 8. § Ps. cx. 3. || Mic. iv. 3; v. 15; vii. 14—17. ¶ Rev. xi. 8. ** Luke i. 69.

fore. They will accept it ; for the prophecy saith, "I will bring you into the bonds of the covenant," which implies their being in when so brought ; and their language on the occasion, after "the representation of the truth in the law," will be, "All that the Lord hath said will we do, and be obedient." They are brought to this confession of willingness to obey as the fruit of faith in "*the Everlasting Gospel*" preached to them,* by which they were first moved to entertain the idea of putting themselves under the command of the Leader sent, who was to bring them into the unseen presence of the Lord God in the people's wilderness. Thus, believing the gospel of the kingdom then about to be established in the covenanted land, and confessing with their mouth the sovereignty of Jesus as their Lord and Christ, the nation by the act (whatever it may be) of entering the covenant, becomes through faith sprinkled with the blood thereof ; for the sprinkling in the Mosaic type follows after the confession.† The typical order of the whole is *first*, the sprinkling of the Altar with the sacrificial blood ; *secondly*, the reading of the covenant ; *thirdly*, the confession of the people ; and *fourthly*, the sprinkling of the covenant-blood upon them. The national antitype is in strict accordance with the type. Paul styles the body of Jesus "an altar," which was sprinkled with his own blood ; *secondly*, the covenant is read eighteen centuries after in the wilderness of the people ; *thirdly*, the people confess their willingness to do what it requires ; and *fourthly*, they enter the covenant and are so sprinkled by its blood.

The New Covenant having been made with the nation, the next thing presented to our minds by the prophet, is *the probation of the tribes in the people's wilderness*. This is expressed in the words "I will purge out from among you the rebels, and them that transgress against me." Like their fathers, though they promised to obey, they will rebel and transgress against their deliverer. Their provocations will become unpardonable ; for though a promise will have been made to them in the gospel preached of a national settlement under Messiah in the covenant land, to be no more expelled forever, their faith will fail ; it will not be made perfect by their works, but will have become dead ; so that though a reconciliation be effected between Jehovah and the nation at the delivering of the covenant, and its past offences blotted out as a thick cloud, multitudes of Israelites harden their hearts and become rebellious, and fail of justification by works unto a participation in the national

redemption and glory. Concerning these rebels it is written, "I will bring them forth out of the country where they sojourn." But though brought out thence one of two things still remains to them, either to die in the wilderness of the peoples, or to enter the covenant land ; for it by no means follows that, because they have escaped from "the Great City spiritually called Egypt," they will therefore enter the Holy Land. What then saith the testimony respecting the final punishment of these transgressors ? The judgment written is, "*They shall not enter into the Land of Israel.*"

In answer to Micah's petition that God would "let Israel feed in Bashan and Gilead, as in the days of old, Jehovah saith to the nation, "*According to the days of thy coming out of the land of Egypt* will I show unto Him marvellous things. The nations shall see, and be confounded at all their (Israel's) might : they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth ; they shall be afraid of the Lord, Israel's God, and shall fear because of Thee. Thou wilt perform the truth to Jacob, and the mercy (covenanted) to Abraham, which thou hast sworn unto our fathers *from the days of old.*"*

Now the days of coming out of Egypt under Moses were forty years. This is the typical period pointing to the exodus from "the Great City figuratively called Egypt." Israel's passing through the people's wilderness to the Covenant-Land will occupy forty years. During this time the Lord God pleads with them as he did with their fathers in the days of Moses ; and with the same result. The carcasses of the adult generation fall in the wilderness, as it is written, "And they shall not enter into the land of Israel ;" which is equivalent to "*They shall not enter into my rest*"†—the Messianic Sabbathism in the Holy Land. "The bonds" or "discipline of the Covenant" purges the rebels out and trains up their children in the nurture and admonition of the Lord ; so that the second generation of the emancipated nation takes possession of the promised land under the New Covenant. I find in the Mosaic representation of the truth that when Israel arrived in Moab, words were added to what was spoken in Horeb. Moses assembled the second generation there just previous to their invasion of Canaan, and his handing them over to the command of Joshua, another type of Christ. On that occasion he said, "Ye stand this day all of you before the Lord your God ; the captains

* Rev. xiv. 6 ; Isai. lxvi. 19. † Exod. xxiv. 3-8.

* Mich. vii. 14-20. † Ps. xcv. 11.

of your tribes, your elders, and your officers, with *all* the men of Israel, &c.—*that thou shouldst enter into covenant with the Lord thy God, and into His oath which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.** The covenant with the nation in Horeb was regarded as having been really made with the second generation, not with those who perished in the wilderness. Hence Moses says to the people in the land of Moab, "The Lord our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."†

After the same representation, then, we are to understand, that when the nation shall hereafter be brought into "the bonds of the covenant," the covenant will be regarded as being made, not with the rebels who transgress, but with those who shall constitute the nation forty years afterwards, and shall actually enter into the land of Israel. The terms of the New Covenant show that though made with the nation it is not made with the generation brought out of "the Great City figuratively called Egypt." The promise is, "I will put my law in their inward parts and write it in their hearts." This is equivalent to giving them "such a heart that they would fear Jehovah, and keep all his commandments always, that it might be well with them, and with their children forever."‡ Such a heart as this the nation has never had, but has ever been "uncircumcised of heart and ears," as at this day. Moses prophesied, however, that a time would come when they should be brought back from their dispersion, that the Lord would circumcise their heart, and the heart of their seed, to love the Lord with all their heart, and with all their soul, that they might live.§ This promise of heart-circumcision belongs especially to the New Covenant, and can only be affirmed in a national sense of the *second generation of the coming exodus*. A circumcised heart, the covenant-token in every man who inherits under Messiah, is a heart that cannot rebel and transgress wilfully against the Lord. It is a heart renewed by the word of covenant-truth, an example of which is presented in Abraham, "the Friend of God." Forty years discipline will create this heart in the nation, and prepare it for the gift of the Holy Spirit, when "their iniquity will be forgiven, and their sin remembered no more." After that there will be no

purging out of rebels; for they will all know Jehovah and his King from the least even to the greatest of them, and lovingly obey them.

(To be continued in our next.)

Who Shall Understand?

"None of the *RESHAHIM* shall understand; but the wise shall understand."—DANIEL.

In the period of Millerite hallucination, when people professing nearly all the Gospels peculiar to "Christendom," coalesced upon the hypothesis dogmatically affirmed, that Jesus Christ would descend from heaven in 1843, and burn up the whole world of Jews and Gentiles who did not believe what they proclaimed to be "the truth;" the *Reshahim*, in other words rendered "*the wicked*" in the Common Version;—in that period, when our amiable friend, J. B. Cook, shone as a star of the first magnitude in their peculiar heavens, no man more confidently endorsed the great and ominous truth recorded in Dan. xii. 10, than he. In this text, which we adopted for a motto on the title-page of "*ANATOLIA*," the understanding of the words of Daniel's prophecy in "the time of the end," then unclosed and unsealed, is made a criterion by which "the wicked" and "the wise" may be distinguished. Now, in 1843, our friend and his companions made Daniel the special witness to the verity of their hypotheses. They professed to be well versed in all the mysteries of his prophecy, while, at the same time, they loaded Daniel's people and all their friends with obloquy and contempt! "Now I am come," said a certain one to the prophet, "to make thee understand what shall befall *thy people* in the latter days;" . . . "And at that time shall Michael stand up, the great prince who standeth for the children of thy people (the only one that holds with the revelators described in ch. x. 5, 6, which was the Spirit; and therefore identical with Israel's Prince, who is that Spirit made flesh); and at that time thy people shall be delivered, every one that shall be found written in the book." The Millerites contended that this had reference wholly and solely to "the Saints;" and at that time they were publishing a paper in Jeffersonville, Indiana, called "*The Israelite*," edited by Dr. Field, one of the leading features of which was to establish the conviction that the Lord had cast off his people Israel; and that consequently, the only people to be delivered by the Lord at his coming were Gentiles who became Israelites upon Millerite principles of adoption!! Holding these God-dishonoring absurdities, as many formerly Millerites now regard them, and wo

* Deut. xxix. 1, 10—13. † Deut. v. 2, 3. ‡ Deut. v. 29. § Deut. xxx. 6.

believe, our friend Cook among the number, it was impossible for them to understand the Book of Daniel. They *unwisely*, and therefore *reshakimly*, for there is no middle ground between the two classes; they *unwisely affirmed that God had done what he has sworn he will never do*. Here they were at point blank issue with God, he affirming one thing, and they positively and contemptuously denying it; and yet claiming to be the saints, or Israelites indeed in whom there was no guile!

This is a grave accusation, but nevertheless true, and they cannot deny it. They may plead in mitigation that they sincerely believed they were right. This may be. We do not impugn their motives, sincerity, or intentions; we merely state the notorious fact, and the relation in which those facts place them to God. They taught that he had cast away his people Israel, and that those who affirmed the contrary were "old carnal Judaizers." This is the language of those to this day who have not rejected Millerism. It is in effect calling God himself an old carnal Judaizer; for no truth is more positively and plainly affirmed in the Bible, than that the Twelve Tribes of Israel according to the flesh shall become "*in the latter days*," when Nebuchadnezzar's image-empire is to be demolished, a great and mighty nation, a wise and understanding people in the land of Palestine forever. That our readers may be refreshed upon this point, we produce the following testimonies:

In the twenty-sixth chapter of Leviticus, often appealed to by the world-burners in their speculations upon the "seven times," Jehovah denounces terrible punishments upon the Jews, if they should refuse to "fear, this honored and splendid name, *The I shall be thy Gods*" — *אֲנִי יְהוָה אֱלֹהֶיכֶם* *Elohekkah*. Of this people, he saith in the same chapter, "*If they shall confess their iniquity*, and the iniquity of their fathers with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies (the Gentiles); *if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: THEN will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land*" of Palestine. "The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because even because they despised my judgments, and because their soul ab-

horred my statutes. *And yet for all that*, when they be in the land of their enemies, I WILL NOT CAST THEM AWAY, neither will I abhor them to destroy them *utterly*, and to break my covenant with them: for I am The I shall be their Gods. But I will for *their sakes* remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations that I might be their Gods (even) I the I shall be." Alas! how blind must they have been who in 1843, in the middle of "the glorious nineteenth century," could read this most plain and intelligible record; these words of God's eternal truth; and yet in the very face of them, deny that he was going to do anything more with the Jews than to burn them up root and branch in a general conflagration of all subinary things! Our friend Cook says, his "course has been *onward* in the path of the just," which "*shineth more and more unto the perfect day*"—onward in "the way" which is "the truth and life." He would have us to understand, that in relation to himself, this "path of the just" began with his conversion to what he calls "the first principles of the doctrine of Christ," and extends to some undefined point in the future. This path, then, along which he has coursed his way, traversed all the mazes of Millerism. Does he mean to say that during the years he was entangled therein his course was onward in the way of truth? "The path of the just," and "the way of truth and life," have nothing to do with giving God the lie. The just in their onward course are always found on the side of God's word, believing, obeying, and advocating it, not contradicting and explaining it away, and applying contemptuous epithets to those who plead for it. This is the course of the wicked or unwise, who walk in that non-exclusive, but broad and open, way that leads to destruction. Every word of God is pure; add thou not unto His words, lest He reprove thee, and thou be found a liar:" "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, out of the holy city, and out of the things written in this book." Millerites made sad havoc with these words of God, adding to some, perverting others, and denying the rest; yet they proclaimed themselves to be "the wise," the just, in the way of truth, and of an understanding heart.

Again, to show, if further proof be wanted, the antagonism of Millerites to the word and truth of God, we refer to what he saith in Jeremiah xxxi. 36; "If the ordinances of the moon and stars depart from before me, saith the Lord, the seed of Israel also shall

cease from being a nation before me forever. If heaven above can be measured, and the foundations of the earth searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah." Now, the celestial ordinances cannot depart, heaven cannot be measured, and earth's foundations cannot be searched out; therefore the argument of God is, that it is impossible for Israel in view of his promises to be cast off from being his people. But Millerism tells God that what he says is not true; but that they are finally cast off, and destined only for consumption into smoke as the fat of rams!

But, in opposition to this impious heresy, (and what denies God's truth is both impiety and heresy), the Lord testifies again by Zechariah, saying, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them." Here, instead of utterly destroying them, the Lord says, they shall be as though they had not been cast off; that is, they shall at a future period of their history be found in the land of Palestine as though they had never been expelled from it.

Again, Jehovah saith by Isaiah, "Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend: thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and NOT CAST THEE AWAY." And Paul, anticipating, perhaps, that there would be some arise among the Gentiles in the latter days wise in their own conceits, who would heretically affirm the contrary, asks the question, "Hath God cast away his people?"—this disobedient and gainsaying people he speaks of in the former chapter:—and then replies to his own inquiry, saying, "God forbid; he hath not cast away his people whom he had previously chosen:" and then informs them, "that blindness in part had happened to Israel, until the fulness of the Gentiles be come in: and so all Israel (the whole twelve tribes) shall be saved: as it is written, 'The deliverer shall come of Zion, and shall turn away ungodliness from Jacob.'"

The last testimony of Jehovah I shall here adduce upon this point is by his servant Moses, saying, "when thou art in tribulation, and all these curses be come upon thee, even in the latter days, if thou turn to Jehovah thy God, and shalt be obedient to his voice; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."

It is evident, then, from these testimonies, that our friend Cook was a ringleader of a sect that denied "the promises of God made to the fathers, unto which," says Paul, "our twelve tribes, instantly serving day and night, hope to come. For which hope's sake I am accused of the Jews"—or, as he says elsewhere, "for the Hope of Israel I am bound with this chain." this hope that sect and its leaders rejected as "carnal Judaism," and yet claimed to be "the wise!" But some of these leaders have rejected Millerism; and confess that it was a monstrous delusion, and they themselves deluded. This is equivalent to confessing that they did not understand; a confession which is tantamount to confessing also that they were wicked; for the prophet says, "none of the wicked shall understand." Now, if we had styled them "the wicked," they would no doubt have been very much incensed; but seeing that they have classed themselves among them by their own admission, they cannot blame us for assenting to the justice of the sentence they have pronounced upon themselves. They certainly acted very wickedly in practically telling God that what he said about the Jews was not true; and that he would never bring it to pass. Is "the path of the just" the path in which "the wicked" walk? Do they walk "in the way of truth and life" who deny the truth? And do they believe the gospel of the kingdom and glory of the anointed king of the Jews, who deny that Jesus will ever rule over them in the land covenanted to their ancestors? Impossible! Their theory burned up all the promises; and they would yet, with the best intentions doubtless, all the time impose upon themselves that they are true believers! Some who have renounced Millerism, we are rejoiced to know, have come to the knowledge of "the truth as it is in Jesus," and gladly yielded the obedience it demands; others have arrived at the line of obedience touching it with their toes, but have not, from some cause or other, crossed it; while others have a smattering of the truth in their heads, and waste their time and energies in beating the air upon all sorts of speculations, the real merits of which they can never attain to, because they are seeking to understand that which was only revealed for the information of "the wise," who become the Lord's "servants" by intelligently "obeying the truth."

Now, when we are called upon to enter into controversy with people whose antecedents have bewildered their minds, and have left them short of "the obedience of faith," we feel as if we were embarking upon a hopeless enterprise. If people have not got scriptural intelligence enough to understand

so plain and easy a subject as the Gospel, or glad tidings, of Jesus Christ's Palestine kingdom and glory, what prospect is there of imparting to them an understanding of "divine arithmetic," "Gog-power," "the Fourth B-ast," "prophetic hours," "season and time," "heavens and signs thereof," &c., &c., in harmony with that Gospel which is the key to all these matters? We are ever ready to give all the information in our power to the most humble and illiterate inquirers; but we should have no energy to enter into controversy with them upon any point. If one, whom we well knew had been floundering in the mire of Gentile tradition for years, were to send us ten points, decorated with a multitude of exclamation-notes all of a row, and set off with sundry other flourishes of speech, we should put it aside as but a new manifestation of erraticism, which would die out as aforetime, being consumed by the intensity of its own fervor. They would not come to us as seeking information; but as combating for a theory of their own against what necessarily reduces it to a nullity. Now, in this case we should not care to trouble ourselves with it, especially when from an acquaintance with the ten point theory, we knew it had not even a point-space to rest upon. A controversialist of this kind might not care so much for the establishment of his own theory, as to divert attention from his own position and to prove us wrong, that he might destroy what *prestige* he might suppose we possessed in his own circle; and so by making it appear that he had demolished our interpretations, he might thereby more authoritatively quiet the agitation our writings had produced in relation to the Gospel, and the obedience it required. Would it be good policy to engage with such a controversialist? This question about the Gospel is a troublesome question to many leaders of the people at this crisis. They would rather that any other subject were discussed; for somehow or other, they would rather risk their eternal destiny upon a supposition, than take the simple word as it stands, and obey it; and thereby place themselves in a position antithetical to "all the sentiments of Christendom." We delight to "contend earnestly for the faith once delivered to the saints"—to "fight the good fight of faith;" but to controvert every new edition of self-evident Gentile foolishness, "the ignorance of foolish men," is too great a draft upon our time and amiability. Spiritualist revelations; soul-experience of sins forgiven apart from faith in the kingdom and obedience; the coming of the Lord at five minutes and a half past three in the morning of the tenth of March, 1856; and the darkening of the

sun in Yankeeland in 1780, as a sign of his coming to Jerusalem in Asia in 1843, '44, '55, '56—are among the absurdities too heart-sickening for grave, sober, and patient discussion. These, and kindred follies, are advanced with such entire ignorance of scripture teaching, and urged with such irrational pertinacity and presumption, that it is labor lost to argue against them. Silence, or satire, is the only treatment they deserve. If, then, at any time we depart from the course dictated by these convictions, it is for the sake of the deluded many; and the friendly disposition we entertain towards some, who, like Saul of Tarsus, when he persecuted the truth, and defamed and killed its advocates, have a zeal of God, but not, as we believe, according to the knowledge which is his, and which he invites men to believe. If, however, we gratify them in noticing their crotchets, and respectfully considering their unstable and visionary ideas, we do not feel ourselves under any obligation to reply to their replies. This would be as interminable, as it would be unprofitable; for mere opinionists, who generally delight to see themselves gossiping in print, are so exceedingly gassy, that their talk about nothing is infinite and eternal. Our course is to state, illustrate, and prove, the truth. This done, we leave it with the reader. If he want explanations, we are happy to afford him all we can; but if he attack our position, because it does not harmonize with his own particularism, with the exception before excepted, we leave him to himself in all his glory!

If, then, "none of the wicked shall understand" in "*the time of the end*," they who do not understand are "the wicked" of *that period*. A little explanation is here necessary in relation to the phrase "the wicked," as used in Dan. xii. 10. It is employed as the antithesis to "the wise," of whom it is said, "the wise shall understand;" and "they that be wise shall shine as the brightness of the firmament." Now, Jesus speaking of the same thing, saith, "The righteous shall shine forth as the sun in the kingdom of their Father." Here "the wise" are styled "the righteous;" so that, it is evident, that the wise and the righteous are one and the same people. The word used in Daniel and translated "wise," is *maskilim*, plural participle of the verb *sakhal*, to be intelligent; hence *maskilim* signifies *intelligent ones*. Intelligence in the truth, or word of the kingdom Daniel foretells the establishment of, is the scriptural qualification for one who would become the subject of God's righteousness. In the days of the prophets and apostles, none were of "the righteous" who were not intelligent in this truth: "the

good seed are the children of the kingdom" — "he that receiveth seed into the good ground is he that heareth the word of the kingdom, and *understandeth* it; which also beareth fruit, and bringeth forth, some a hundred, some sixty, and some thirty fold:" "we are renewed by knowledge;" and "alienated from the life of God through ignorance." These texts prove our assertion, that *intelligence in the truth is the foundation of justification*. Hence, "we are justified by faith:" but faith in what? The *word of the kingdom*, or good seed sowed by the Son of Man in his field, or land of Israel. But, can we be justified by faith in a thing of which we are ignorant—ignorant of its nature, locality, subjects, throne, rulers, religion, constitution, and laws; that is, of everything pertaining to it; and even denying that Jesus is King of the Jews in the plain, obvious, and literal sense of his own testimony? Certainly not; the contrary is preposterous. Ignorance is the foundation of "wickedness;" knowledge of the truth of "righteousness." Hence with Jesus, "the wise" and "the righteous," or justified, are the same: and are alone destined to shine forth in the kingdom prepared for *them* of their Father from the foundation of the Commonwealth of Israel.

Now, understanding who "the wise" are it is not difficult to understand who are "the wicked." They are the opposite to the wise. They are, therefore, the unwise, the unjustified, the ignorant, the unenlightened. They are not simply murderers, thieves, drunkards, covetous, and so forth; but the world's "great and good;" its pietists, who are too holy to be saved by the truth; its great saints who strain at gnats and swallow whole herds of camels; its ecclesiastics, who compass sea and land to make proselytes to their scholastics; in a word, pious sinners, godly infidels, "who have a zeal of God, but not according to knowledge:" for being ignorant of God's righteousness, and going about to establish their own (sectarian) righteousness, have not submitted themselves unto the righteousness of God." These are "the wicked," of whom the Spirit saith, "*None of the wicked shall understand.*"

The word used in Daniel and translated "the wicked," is רֶשָׁהִים *reshahim*, from ראשׁ *raḥshā*, whose signification is the opposite, צדק *tzaḥdak*, to be just, to be of full weight, or *measure*, to make just, &c.: hence *raḥshā* is to be unjust, to act unjustly, to be deficient in moral or spiritual weight, i. e. in righteousness. The *reshahim* are therefore *light-weights*; so that, like Belshatzar, when weighed in the balances they are found wanting. They do not respond to the

scriptural "*measure*" in the matter of justification. Being ignorant of "the word of the kingdom," they boast of a righteousness that ignores it. Having the faith of the trembling demons in Jerus^t, cloaked over with Gentile pietism, they justify one another and themselves by it, and are immersed upon it for church fellowship! But when placed in the scales of the Justifier of the ungodly, who says, "seek first the kingdom of God and his righteousness," they kick the beam; having been prepared for trial in the false balances of the Apostasy, which recognizes no kingdom for believers, but the skiey regions of the universe! These are the *rashayim* of "the time of the end," of whom the spirit said to John, "He that is unjust let him be unjust still; and he that is unclean, let him be unclean still;" these are "the wicked," who if they continue wicked still, cannot possibly understand the secret of the Lord which is with them only who believe and bravely obey the truth. The first thing, then, to do with them is, to "open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and heirship among the sanctified by that faith (which inducts) *εἰς εἴη* into Jesus." It will be time enough then for them to study the signs and wonders of the prophetic heavens, which have no significance for any who "make void the word of God by their traditions."

EDITOR.

Elder Cook's Points against "Anatolia."

— THIS article was written for the *Expositor*, but by the direction of its editor, I send it first to the editor of the Herald, Dr. Thomas himself. In my first remarks, I was very careful to obey the command, "Be courteous;" now my care is to get at the points as briefly as possible.

Near a year since, the author of Anatolia asked me very courteously for "all the objections" I found, if any, to his leading positions. The request I complied with in the spirit in which the request was apparently made; but to my surprise the points of fact presented in objection still stand unadmitted, and also unrecalled! It is true that remarks have been made by others on the general subject; but not one word has come from the author: nor have the *general* remarks made by others been relevant to the vital points first in question. If any one step further can be taken at all, as I conceive, it is to take the *precise points* that were made, and either own the mistakes as to fact, and

errors in doctrine, or else to vindicate the author's assumed position. This has not been done; and the rational inference which some of his friends have volunteered to furnish me is, that it *cannot* be done. His silence seems to be a concession of incapacity for correction.

But as I would not decide prematurely, these points are mostly reproduced. Let them be re-affirmed distinctly, if deemed true, or recalled if not true. This is all that I ask. Any effort to beat around or confuse the reader is tacit or virtual admission of the objections!

Point 1. The divine arithmetic applied to the succession of Gentile Dynasties is "four." God's number is not *three*, nor "five." All this variation is man's work! "Four" and "fourth" are found *seven* times in *one* prophecy and its inspired exposition—Dan. vii. Other prophecies confirm this divine sevenfold truth!!! "The *four* horns" are "the Gentiles"—Zech. i. 18—21; Dan. ii. 40. "The fourth kingdom" is the Roman. Yet "Anatolia" evades and alters this. It "adds to," and so inserts "five!!!"

Illustration. Should the author in publishing an official document, change "four" thousand dollars into "five (to suit his conception of the document as a whole) he would then deal with man as now he has with God. He ventures to "take up," not his neighbor's, but God's own "landmark."

Point 2. "The fourth kingdom" in its prophetic course undergoes certain changes; and then it is "destroyed" at "the judgment"—Dan. vii. 9, 11—18. But our author seems to concede, while really he denies, this! The Gog-power gradually in his view prevails over the prophetic earth (the fourth beast's borders) as an established administration; then it, the *fifth* kingdom and not the fourth, goes to "the judgment."

Point 3. Russia is not responsible for Israel's blood and bondage through many centuries, while Rome is! Nay more, the blood of the martyrs of Jesus stands clotted on the escutcheon of Rome; therefore in reason, as in revelation, Rome, the fourth beast revelling in the blood of the saints, goes on to her predoomed judgment by God himself—Dan. vii. 9—11. "The fourth beast—destroyed" by the eternal God—"the Ancient of Days"—is surely not the Roman empire anyhow annexed to, or absorbed by Russia!

Point 4. The thirty years' war in *Anatolia* is elaborated so far as I can learn out of the prophetic "hour," Rev. xvii. 12. But mark! An hour is in this book, it is in fact only a fraction of a day! A day in the symbols represents only "a year;" of course "an hour" is but a *part of such a day*. Yet

he swells the "one hour" out to *thirty* full years! The fraction of one is made equivalent in his arithmetic to thirty whole numbers!!!

(To be concluded in our next.)

Elder Cook's Ten Horns Plucked up by the Roots.

In proceeding to the consideration of our friend's article, we would first tender our sincere thanks to Elder Marsh, the editor of *The Expositor*, for the good sense and justice displayed by him in declining its publication unaccompanied with an antidote to its misconception and perversions of our teaching; for this we understand to be the import of his advice to Elder Cook in directing him to send "the points of fact" to us before they could find insertion in *The Expositor*.

It is now fourteen months since we were in Rochester, when, as our friend truly says, we requested him to read *Anatolia*, and to make a note of all the objections he could find. We doubted not he would have many, as from what we heard from him in his speeches, and his then new leaning towards "*Exegetical Theology*"—a medley of Plymouth-Brotherism, Calvinism, Sir Edward Dennisism, and Morrisism—superadded to his own Louis Napoleonism, and three-fold gospelism: from this state of his divinity, we had no expectation that he would approve of *Anatolia*; still, we thought it possible, and do yet sincerely hope, that Anatolia would cast out the demons of his imagination, and bring him to a just and sober appreciation of the word of the Lord, in harmony with the faith and obedience of the glad tidings of his kingdom and glory. We are sorry, however, to perceive that his imagination is not yet exorcised; but that it is possessed of *ten* spirits, or horns, which he styles "*points*." So long as these find root on the calvarium of his inner man, Anatolia must be an alien to his understanding. We must, therefore, "pluck them up," and remove them out of the way, that the ground of his mentality may be "cleared," and well "grubbed up," and coultured, for the favorable reception of the good seed which the Son of Man himself sowed in the Land of Israel, which is his field.

The tips of his horns he terms "points of fact," which he says, "still stand unadmitted and unrecalled." By the note of exclamation appended to this (and his points abound in these notes), he would seem to express his astonishment at such a possibility. But the truth is, that our friend's "facts" never came to us with any "point" at all. His

horns, if they ever were anything more than buds, had lost their points before they reached us. We deny his "facts" in toto; and until he can elaborate something more to the purpose than what is before us, they will ever be pointless, unadmitted, and unrecalled. They are "points" without vitality being rotten in all their roots. Our "friends," referred to by Elder C., must have been condoling with him on the wreck of his craft upon the rocks and shoals of *Anatolia*; or themselves not very deeply versed in the prophetic word; who could have "volunteered to furnish" him "the inference," that *Anatolia's* positions could not be vindicated against them. The reader will soon see, that it is only necessary to give the old sap-pine stump a tap to start out the dry and powdery root-fangs from their clods. Our silence concedes nothing; nor is it our custom, as our friend insinuates, to beat around or aim to confuse the reader, for the purpose of evading the force of objections to our positions, come from whatever source they may. Having now disposed of his preliminaries, we proceed next to the extirpation of his horns, points, stems, roots, and all.

"POINT 1."

THE ELDER CONFOUNDS "DYNASTY" WITH POWER.

Our friend says, that the divine arithmetic applied to the succession of Gentile *Dynasties* "is four." He quotes from Zechariah and Daniel in proof of this; which show that he considers the four horns, and "*fourth kingdom*," as constituting so many *dynasties*; and that besides these there are and have been no others appertaining to the arena of the prophecy.

This, however, is all a mistake. The horns and beasts of Zechariah, Daniel, and John are not *dynasties*, but symbols of *POWERS*. Our word *dynasty* comes from *δυναστεία, dynasteia*, which signifies *the things pertaining to a δυναστής, dynastes*, a potentate, or sovereign; sometimes a man of power, though not sovereign, a great man, a grandee. Thus, when speaking to such an one of his family relations to a power, it is customary to say, "*your dynasty*." Hence, also, *dynasty* and government, or sovereignty, are equivalent terms. Now, our friend who has assumed the critic's throne, ought to know that there may be *one power* upon a certain territory, and contemporary with that power many different *dynasties* or governments. The power called "the United States" is one, and has existed about eighty years; while during that same period there have been as many *dynasties* as presidents, and as many *dynasteis* as admin-

istrations in connection with them. The United Kingdom of Great Britain and Ireland is one power; but the Stuart, Orange, Hanoverian, and Brunswick "*houses*," are so many *dynasties of that power*.

The territorial arena of Nebuchadnezzar's Image, of Daniel's Four Beasts, Ram and Rough Goat; of Zechariah's horns; and of John's Dragon, two Beasts, and False Prophet—is the divine chess-board of "*the powers that be*." "For there is no power (*ἐξουσία, exousia*), except from God: for the powers that be are appointed by God." He has placed them there for the purpose of working out a crisis by their policy that shall afford scope for the manifestation of his wisdom and power in "the time of the end;" by which also he shall get for himself a great name through all the earth. He does not approve of their wickedness any more than he approves of the wickedness of private individuals whom he has created; but he approves of their existence as *powers* necessary to the development of his goodness to the nations upon the principles he has deemed best for its glorious display.

These powers have existed many ages, and all take root in one, founded by Nimrod, son of Cush, son of Ham, son of Noah, "a mighty one in the earth;" "the beginning of whose kingdom was *BABYLON*, and Erech, and Accad, and Calneh, in the land of *Shinar*." This Nimrodian Kingdom still exists; and with reference to what it will be at the appearing of the Woman's Seed in power and great glory, is styled "*The Dragon, the Old Serpent, which is surnamed the Deceiver and Adversary*;" and which is to be chained for a thousand years. Now, although this power was one in the beginning and will be one in the end; during the long interval between the beginning and the end, there have been many *dynasties*, and *systems of dynasties*, by which it has been administered "in the earth." Nebuchadnezzar's Image represents the Nimrod-power in its latter-days' unity; the four beasts of Daniel, the same power in its successive and preparatory stages. All the four beasts have contemporary existence in the days of the total destruction of the fourth; otherwise the dominion of the three could not be then taken away, and their lives or existence prolonged.

The four beasts are four *systems of nations*, all of which nations—the gold and the silver, the brass, the iron, and the clay—constituting the power, will be aggregated under the dominion of Gog in the *dynasty* of the Prince of Rosh, Mesech, and Tubal. The Fourth Beast is not exclusively representative of Western Rome; for it has "*nails of brass*," which belong to "*the feet with*

which it stamps the residue;" and the brass is symbolical of the Greek nation as an element of the fourth beast dominion; and this nationality in the feet or latter-day epoch is community of faith, and *not of race*; and therefore inclusive of Russia, by whose aid the stamping of the residue is effected.

This fourth beast, then, is the iron-toothed and brazen-clawed power of the latter-days, but *not yet fully organized*; for its "feet" do not as yet exist. The history of this power, or system of nations, hitherto, shows that it has existed contemporary with many *dynasties*. John has given it "*seven heads*," besides the *eleven horns* placed upon it by Daniel. Here are eighteen "*dynasties*," to say nothing of the many *sovereign families* peculiar to each head and horn. We have nowhere contravened the "*divine arithmetic*." We have nowhere said that there were "*five*" beasts; but that there are five elements constituting Nebuchadnezzar's Image; namely, 1, the gold, or Assyrian pyramid acuminated in Nebuchadnezzar's dynasty; 2, the silver, or Persian, in the dynasties of the Medes and Persians; 3, the Brass, or Greek, in the Macedonian; 4, the Iron, or Roman, in the dynasties of the heads and horns; and 5, the Clay, or combining elements of the Brass and Iron under the supremacy of the Prince of Rosh, forming the feet. Our friend is confounded, because he could not find a *fifth* beast, or a fifth element in the fourth beast answering to the Clay. We have defined the *clay*; and we now identify the thing it represents with the *brazen clawed feet* of the fourth beast, which no writer has ever done before. Our interpretation is in harmony with the Word, and no man can set it aside. Our friend may not be able to comprehend it; but we are not to blame for that, seeing it is intelligible to others. It is enough for us to interpret prophecy, without having to furnish our readers with brains to understand it; or to make it square with all the crotchets in the world extant.

"POINT 2."

THE ELDER STILL AMONG THE FIFTHS.

He admits that the fourth kingdom undergoes "*certain changes*" before it is destroyed; says also, that we seem to teach the same thing, while we really do not. But in this he is mistaken. We believe in "*the changes*," the number of which he has not defined. But we believe in more changes than his theory can dispose of. Our proposition is that *the fourth kingdom undergoes a revolution in the latter days before its destruction*. It is nevertheless the fourth kingdom; even as the French horn of the Beast continued to be the French horn notwith-

standing its change of dynasty from the elder to the younger branch of the Bourbons by a sanguinary revolution. This "*tenth part of the Great City*" did not become the eleventh because of the change; yet this is the nature of our friend's logic when he says, we set up a fifth kingdom, because we teach a change of dynasty in the fourth before its final overthrow! It never entered into his anti-Millerite, Millerite, or Post-Millerite speculations to conceive of any more changes in the administration of the fourth beast system than have already occurred. This Russo-Clay element of the Image's Feet and Toes, and the Russo-Gogian Brass-clawed Feet of the Fourth Beast are beyond the ken of his divinity. They are disturbing forces which throw all of our friend's speculations into confusion. They are fatal to Louis-Napoleonism; hence his anxiety to palm off upon us the dogma of a "*fifth kingdom*" unconnected with the fourth, that what he can neither confute nor explain may be discredited as seemingly contradictory of prophetic truth. But our friend's *ruse de guerre* is too palpable to take effect.

"POINT 3."

THE ELDER IN THE DARK ABOUT RUSSIA.

Our friend errs in regard to the responsibility of Russia. Let him ask of the million and a half of Jews living under the Russian government, if "*the blood and bondage of Israel*" are not shed and perpetuated by it? No Jew can leave the empire without a special license from the authorities. No Jew can renounce Rabbinism for any other creed than that of the Greek Church. They are not permitted to live upon the frontiers; nor does there exist in this century a power more oppressive of Israel than the Russian. It takes their children from them at the early age of thirteen, and trains them up for soldiers and sailors; and who that watches the modern, or current, history of the Jews has forgotten the remonstrances of their friends with the late Czar when he visited England, for the severities of his government against them?

But the past and present do not fill up the measure of Russia's enormities against Israel. Our critical friend not only acquits Russia to this date, but forgets the wickedness that power will yet perpetrate against them, according to the word. In prophecy, the "*Prince of Rosh*" stands out as the Extortioner and Spoiler of Israel "*in the latter days*." Where the Roman Eagles stood in "*the last days*," there the Russian Eagles will stand in "*the latter days*"—within and around Jerusalem, "*the city of the Great King*." Then, the Greek and Roman

nations gathered against her to battle under the Russo-Greek Cross, will besiege the city, and take it for a spoil; and the houses shall be rifled, and the women ravished; and half its population shall go forth to bondage. See Zech. xiv. 1, 2; Ezek. xxxviii. 10-12. When the Prince of Rosh shall have filled up the measure of his iniquity, his power will stand before the world as the Nimrod, or Babylonish, dominion—"the Old Serpent," or Constantinopolitan Leviathan between the Seas—unwittingly prepared for combat with the Woman's Seed, Messiah and his brethren, at the head of the Israelitish armies of the living God. The Brazen-Clawed Feet of the Fourth Beast will then have been formed; and have stamped the residue of the nations foredoomed to the judgment in Jehoshaphat; and its paws will rest heavily and fiercely upon Jerusalem, the widowed city. "The escutcheon of Rome will be yet more engauged with Israel's blood, when the Prince of Rosh at the head of its legions, shall stand up against THE PRINCE OF PRINCES to be broken without aid. Our friend errs in predicting the hereafter from present appearances. These are delusive. They are merely the portentous elements of contrary results. The Frog-power is neither the Dragon, the Beast, the False Prophet, nor the Prince of Rosh; but the excitant of events that will react upon it to its overthrow, and the overshadowing of the nations of the four beasts by the Russo-Assyrian dynasty of *"the Kingdom of Men."*

"POINT 4."

THE ELDER IN A QUANDARY.

Our friend, judging from his exclamation-signs, is taken all aback at the idea of *"an hour"* symbolizing a period of *"thirty years."* He can see no foundation at all for such a calculation. But shall we therefore say, it cannot be. Nay, our critical friend's antecedents forbid that. He has made too many egregious mistakes for us to abandon a position because he cannot approve it. He will excuse us, therefore, for persisting in our conviction that we are correct. But, as we do not remember that we have given our premises from which we deduce the result, we will offer a few remarks upon

THE APOCALYPTIC "HOUR."

An hour, in Greek *ώρα, hora*, in the scriptural use of the word as a measure of time, signifies a *twelfth part of a whole period*, and not a twenty-fourth, as with us. The hours differed in length according to the season of the year. The twelve hours of the longest days in summer, were much longer than those of the shortest days in winter. Hence, an hour in the summer was longer than an

hour in winter; while with regard to each other in their respective seasons they were equal. It is not therefore surprising that the "hours" of the Revelation, though twelfth parts of time-periods, should not be all of equal length in all its seasons.

In symbolic time, then, an hour may be the twelfth part of a day-year, or *time of days*, in which case it would be equal to *thirty days*, or a month; or the twelfth part of a *time of years*, or thirty years. But, whether it symbolize thirty days, or thirty years, must depend upon the proportion and decorum of things.

We arrived at the discovery twenty years ago, that "an hour" is sometimes used in the apocalypse to signify *thirty years*, in studying the opening of the Seventh Seal, which was marked by "silence in the heaven about the space of *half an hour."* The Sixth Seal closed with the battles of Adrianople and Chrysopolis, A. D. 323; when the whole Roman Habitable was brought under the dominion of one emperor, and he "a christian," so called by those who know not what Christianity is, after the empire had been contested by rivals for many years. For *fourteen years* from this time, there was "silence," or profound peace, "*in the heaven,*" or government, of the Fourth Beast; that is, to the death of Constantine in 337; after which "there were voices, and thunderings, and lightnings, and an earthquake." These "fourteen years" are not quite "half an hour;" but as the text states it, "*about the space of half an hour,*" or lacking *one year* to complete it.

In Rev. xi. 13, "*hour*" is again introduced in the sense of *thirty years*, as determined by historical facts. The ascension of the Witnesses "*into the heaven in the cloud;*" that is, to place and power in the government of the *το δεκατον, or tenth*, of the city, where they had previously lain unburied for three lunar days and a half; this ascension occurred in the storm-cloud period of the first French revolution, Dec. 24, 1789; when "*a great voice from the heaven,*" or decree of the National Assembly, declared Frenchmen who were not Papists admissible to all offices, both civil and military. This was inviting those, who for a hundred and five years had been proscribed from place, power, and citizenship, to "*Come up hither*" and take their position in the State upon an equality with their enemies. They did so; "and in that *hour* there was a great earthquake, and the tenth (*Horn, or Royalty*) of the City, fell." This Fall of the monarchy occurred "*in that hour,*" the commencement of which was marked by the ascension of the Witnesses to power in the high places, or "*heavenlies,*" of the French Horn. The

fall happened on Sept. 21, 1792, when royalty was abolished, and the republic was proclaimed by the National Convention. This was two years and nine months after the hour had begun.

On the fall of "*the Tenth of the City*," the Vials began to pour out upon the Fourth Beast domain; and history shows us, that the fifth of them continued effective till the evacuation of the French territory by the armies of "*the Holly Alliance*" at the close of the year 1819; which was two years before the time originally decreed, and exactly *thirty years* from the ascension of the Witnesses to the heaven. In the year after, the Sixth Vial began to pour out upon the Euphratean dominion of the Turks. Thus, one hour of thirty years was assigned for the pouring out of a portion of the wrath of God upon the nations and their governments, symbolized by "*the earth*," "*the sea*," "*the rivers and fountains of waters*," "*the sun*," and "*the throne and kingdom of the Beast*." This was *an hour* of judgment, though not "*the hour of judgment*;" what rational or scriptural objection, then, can there be to the idea of the one hour being as long as the other?

An hour, as the symbol of definite time, must be the twelfth part of a time-period of days or years; but of which in a particular text must be determined by the nature of the things to be transacted in the period. Thus in "*the hour of God's judgment*," which occurs after the appearing of Christ and the resurrection, and after the proclamation to the nations "*the hour has arrived*," the Ten Horns try to gain (*λαμβάνουσι*) power with the beast; (Rev. xvii. 12;) to which, with one mind, they agree to give their power and strength (verse 13, 17.) for the purpose of making war upon "*the Lamb*," or King of the Jews, (verse 14,) that they may expel him from the world and continue to possess it. John, in vision, saw this war in operation (Rev. xix. 15-21) and styles it, "*THE WAR OF THAT GREAT DAY OF GOD THE ALMIGHTY*" (xvi. 14;) in which, every man who (at that time) worships (or is in the service of) the Beast and his Image, and receives a mark upon his forehead, or upon his hand, shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb." Rev. xiv. 10. Here is a war coextensive with the whole Roman Habitable; and which is to last "*to ages of ages*," *εἰς αἰῶνας αἰῶνων*, that is, to the commencement of the thousand years reign of peace and blessedness. In this period between the resurrection and the be-

ginning of the thousand years, the Dragon-power has to be bound; in other words, the elements of Nebuchadnezzar's Image are to be made as the chaff of the summer threshing-floors; the fourth beast has to be slain, and his body destroyed, and given to the burning flame; and the dominion of the other three beasts taken away by the saints, God working through them as he worked through Joshua and his hosts before. This is a great and mighty work, and requires many years to accomplish. Is any one so unskilled in human and divine affairs, as to imagine that it can be done in the twelfth or twenty-fourth part of an ordinary day, or in the twelfth part of a common year—in one hour by the watch, or in *thirty days*? The idea is too absurd to be gravely entertained. Yet some can see no more than thirty days in an apocalyptic hour? Fie upon such expositors.

The nature of the judgment, then, requires that its hour should be the twelfth part of a time of years, or *thirty years*. This is the "*one hour*" of the anti-Israelitish alliance of the Ten Horns with the Two-horned Beast and the False Prophet; and of the judgment of Babylon (Rev. xviii. 10, 17, 19). The time is sufficient, and according to the fitness of things: Rev. xiv. 7.

But, an apocalyptic "*hour*" is not always the twelfth part of a time of years, or thirty years long; but a *reduced* proportional part of time, which reduction is effected by the association of naturally longer periods with it. Thus, in Rev. ix. 14, 15, it is written, "*Loose the four messengers having been (hitherto) confined by the great river Euphrates. And the four messengers that were prepared were loosed for an hour, and a day, and a month, and a year, that the third of the men might be killed.*" This is the prophecy foretelling for how long a time the four messenger powers, the Seljuks, Zenghis Moguls, Tamerlanes, and Ottomans, were to be loosed, until they should kill the Byzantine third of the habitable with political death. Their mission was consummated in this respect by the capture of Constantinople by the Ottoman Turks, May 29, 1453; a period of 391 years and 30 days from the investiture of Togrul Beg as the temporal lieutenant of the Saracen Vicar of Mohammed. The union of the Seljukian Turkish dynasty with the Caliphate was cemented by marriage; and Togrul, the son-in-law of Cayem, was saluted by the Moslems as the lord of the east and west. The royal nuptials were followed by the death of Togrul himself; upon which, as he left no children, his nephew, Alp Arslan, succeeded to the title and prerogatives of the Sultan. He passed the Euphrates at the head of the

Turkish cavalry, and began the work of extinguishing the Byzantine Third of the fourth-beast dominion, which was fully completed by his successors in the time, and at the date already given.

Here, then, is a period of 391 years and 30 days, which, if correct, ought to be exactly distributable into the divisions of the text. In this place, the longest period is "*a year*," *ενιαυτος*, a circuit, or that which returns upon itself. This stands for 360 common years. The "*hour*, and the *month*," must therefore be proportional divisions of times; for an hour and a month* being twelfth parts of whole numbers, cannot be taken as fractional parts of each other. The "*day*" and the "*year*" are sign-periods; the former, of a time of days, and the latter, of a time of years. The *hour* being placed before the *day*, indicates that whatever the *day* signifies, the hour is a twelfth part of it. On the day-for-a-year principle, then, an *hour* must here signify *thirty days*. The same remark obtains with respect to the *month*. It is the twelfth of a year; and therefore of a year of years, or "*time*;" and is consequently equal to *thirty years*. As hour is to day, so is month to year; but when *hour* stands alone, it is symbolical of the twelfth of a time, or thirty years, as we believe we have sufficiently proved. The time, then, of the text before us stands thus:— $360+30+1=391$ years+30 days. But enough under this head; we will now call a halt, and proceed with our friend's points in our next.

Analecta Epistolaria.

Work Cut Out for Slack Times.

My Dear and Respected Brother:—Have you overlooked my queries? You promised last winter to attend to them. No. 1. Is prayer to Christ scriptural? No. 2. Is not a person "baptized in the Name of the Father, and of the Son, and of the Holy Spirit," when he is "baptized in the Name of the Lord Jesus Christ?" It appears to me somewhat strange that the former "formula" is but once mentioned, whereas the latter, or words nearly equivalent, occur in many places: and, indeed, you never read of a person being baptized in, or into, any other name than the name of Jesus. His name, therefore, it seems to me, is the "name of the Father, Son, and Holy Spirit," into which believers are commanded to be baptized. It is not clear to my mind how a man can be said to have been baptized into,

in, or by, the name of Jesus Christ, when the name of Jesus does not occur in the words spoken at his baptism.

I have recently been reading a book styled "*The Light of Prophecy*," which contains some, to me, novel interpretations. The author maintains, and *proves*, I was going to say, that the prophecies concerning ancient Babylon have not been fulfilled; and expects the re-building of Nebuchadnezzar's capital, and its subsequent destruction, in accordance with the words of Jeremiah. He holds to the building up of the *Image Empire*, that all its parts may be broken to pieces together, just as you showed in *Elpis Israel*, but he maintains that Babylon will be the great city of the Assyrian universal empire. In proof of this he cites Zechariah's prophecy of the "*ephah*," with the woman, or "*wickedness*" sitting in the midst of it, which was borne by two women, with wings like a stork, and with the wind in their wings, *into the land of Sinar*, there to build it an house, where, further, it is to be "*established and set upon her own base*." The "*days*" of Daniel and John he holds to be literal *days*; the "*times*" *years*; *all in the future*, and denoting the period of Antichrist's unlimited power and dominion. He denies that there is any scripture proof of days meaning years: in Moses and Ezechiel, where a day for a year is spoken of, it is expressly so stated, and no scope is afforded for the *assumption* that when 2300, or 1260 days, are mentioned, we are to understand years. The *Hepitomades* of Daniel prove nothing, as they are merely periods of seven, and, of course, could signify seven years as well as seven days. Such is a brief outline of his views on these points. Will you give us in the *HERALD*, your interpretation of the prophecy in Zechariah referred to? and also scripture proof that the "*days*" and "*times*" of Daniel signify *years* and *years of years*. Do you not think that the real *Antichrist*—the real Man of Sin and son of perdition, the great persecutor of God's people, who shall "*deny the Father and the Son*," and sit as God in the temple of God, showing himself that *he is God*, is yet to come? I am inclined to believe that he is, and that during his reign, the whole world, with very few exceptions, will believe that *he is God*, and pay him that worship which is due unto God alone. May it not be that during his supposed reign of forty-two months, there will be *concentrated* and enacted all the iniquities of the past 1260 years, thus showing that the Popes, and their dear children, the Emperors of past ages, were mere types or shadows of him who was to come? Do you conclude that the Jews will receive him as their Messiah because Jesus told

* The 1260 years of prevalence against the saints is expressed by "42 months," which gives to "*a month*" the signification of *thirty years*. See Rev. xi. 2; Dan. vii. 25.

them "if another shall come in his own name, him ye will receive!" We find that prophecies have frequently two or three accomplishments before they are fulfilled to the letter; and I have thought that God may have so ordered it that the history of the 1260 years, ending in 1789, might be a sort of *first fulfilment* of what is to transpire during 1260 days yet future. What is your judgment upon this point?

I hope you will find time to answer these questions before setting out on your summer tour.

Although it is so near the end of May, and I am writing with a third coat on, my hand is so numbed with the cold that I can scarcely write, the season is very backward. I trust the crops this year may be good, otherwise I don't know what is to become of the poor, bread is so dear. Your's affectionately,

JAMES R. LITHGOW.

Halifax, Nova Scotia, May 28, 1855;

Elder J. B. Cook does not consent.

Dr. Thomas:—Allow me to say that your article relating to me, (August No.) is based on *mis-apprehension*. This is said lest silence should seem to be consent.

You must, I conceive, be aware that you have not replied to "the objections" made by me at your request fourteen months ago. If you have replied it has escaped my notice; for your six page notice of me, though it has not related half my frailties—nor half way in their true relations—cannot be deemed such! If ever saved, it will surely be "by grace."

Elder M. has told me in plain words that "he has *not*, and does not *now* understand the points of objection" that I have put forward against your views. By consequence general statements concerning Gogue, & like your silence, cannot be deemed by me an answer, much less a triumph in your favor. The objections are real to me and many others. Thus they must remain till a satisfactory explanation is given.

Do not deem me "an enemy." My effort has been to promote an understanding of your position and the truth it involves. If my objections are *not* well founded, then it may be turned to your advancement.

As to your only article relative to me, I confess myself excelled and altogether beat; not a word have I to say, of that character, in reply.

Please insert this, and say whether you will allow me only about *half* the space you occupy on this subject, in reply. The subject demands investigation. If you are *right* we ought all to know it; and if so

found on examination, I trust for grace to own it in your own columns.

A beginning is grateful, though the first article may be founded in utter *mis-information*. "You have not injured *me* at all," Galatians iv. My consciousness, your silence, and Elder M's confession that he does not know what points I made—all assure me, against your intimation, that the whole body still lives. Flesh, blood and "bones," not one bare or picked—remain to be disposed of. But let all such language be no more "named among us—as becometh saints," Eph. iv. 1-4.

My aim at least has been and shall be to present the subject, having naught personal in view, save it be essential to the understanding of the truth in hand.

Yours respectfully,

J. B. COOK.

Rochester, August 11, 1855.

Reply to the Above.

Dear Friend:—I did not intend the article in the August number of the Herald for a reply to your "objections." It was printed before your "points" came to hand; and originated from the third paragraph of the letter which preceded it.

You have mistaken the motive of my long silence. Having towards you personally the most friendly disposition, I was unwilling to appear in arms against *your positions*, being well aware how easily the words I had to utter concerning them with emphasis might be misconstrued by personal friends and partisans. Silence with me is nothing but forbearance or indifference; and acknowledges nothing. It is our duty to demolish what we conceive to be error; the time for the work and the manner of it are often determinable by circumstances. I prefer to encounter *Crito*, as a representative of a class, than my friend Cook, whose amiabilities create for him more partisans than the scripturality of his opinions. To Crito I would give no quarter, nor accept it; but at J. B. Cook I have been slow to "draw the bow."

Crito's position is the position of a class as destructive of the gospel as Sevastopol of the independence of the Ottoman empire. I have forborne a direct attack in hope of seeing it abandoned, as Millerism, &c., have been renounced in days bygone. But hope deferred hath made the heart sick; for instead of the Critos yielding obedience to the truth, they are plunging into '54 isms, and Denisisms, and exegetico-theologisms, and so forth. But for this, my silence would be still unbroken. I perceive, too, that men, who have obeyed

the form of sound words, have more sympathy for persons than principles. This is a great evil, and demands a sharp rebuke. Well, I would still have been silent a little longer; but you will not consent. Be it so. If then I must speak, my quiver shall not be emptied to no purpose. I care but little for the question concerning Louis Napoleon compared with the gospel. This, and the nature of the obedience it demands, is of more importance to you and me than the question, *Is Louis Napoleon or Alexander II. the king of the north?* I propose to convince the Critos that their positions are wrong, and Anatolia's right. Anatolia defines "*the wise*;" but of this section thereof, the most important to your class, you have taken no cognizance in your criticisms. If I prove that the Critos are the unwise, need I trouble myself about your criticisms, save as an act of grace, seeing that it is written, that they shall not understand—*the unwise virgins with their lamps untrimmed?* They are not "*the wise*" who are zealous of *sectarian righteousness*, and have not obeyed the truth; and the truth cannot be obeyed unless it be previously known and heartily believed.

You are welcome to the space you wish when "the points" are disposed of. I am glad that you consider that I have "*not injured you at all*," for that was not my intention: I only desire to injure, or rather to destroy the position of your class, which I assuredly believe is not according to the truth.

As to the "bones," I trust that if they prove to be "bare," they may yet be clothed with an incorruptible investment, that what I cannot but believe is mere foolishness and subversive of the wisdom of God, may be swallowed up of truth; so that standing upon their feet, they may sustain him that rejoices in them, erect and glorious in the king's presence, being "*shod with the preparation of the gospel*."

With respect to the rhetoric of the article, I would say of the writer in the words of a poet of a olden time,

"All gall and coppersas from his ink he draineth,
Only a little salt remaineth;"

and that he is as heretofore sincerely your friend and well-wisher in hope of all things being adjusted to the honor and glory of the truth.

J. T.

Aug. 25, 1855.

The Good Seed Germinating.

Dear Sir:—Agreeably to promise made this day two weeks, when I had the pleasure of seeing you, I take pen in hand to send you a few lines, but not having any

subject in particular to reply to or write about, I believe I must, even at the risk of giving umbrage, become at once egotistical. If able, I will, before the year ends, send you some aid in support of Truth; so that whatever I may be enabled to set aside for this purpose, you will of course look upon not so much as sent to John Thomas as to aid in his fearless, and as I now believe, conscientious defence of right. "Justitia fiat ruat cælum;" don't think I want to speak smoothly when I say, that *this*, in its highest application, seems to me your motto, your very life. The world does not *realize* this; among its wise and great ones there is no *such thing* as abstract and *absolute justice* in its grand totality—but a strange linking of expediency with *their sense* of right as such—and here it would seem to me, is and always has been the line of demarcation between God and man. There is no such thing as an *Atheist* in the sane world, all believe in his *existence*, but the atheism of the world does not *believe* that God means what he says; in effect makes him a liar, and being thus faithless cannot lay *hold* of the future, and attempt to *realize* the highest justice—the Truth of God. And here what shall I say of my poor self; I am *convinced* that the *isms* of the day are interwoven with one great network of error—and I have also of late got some glimpses of light upon the Gospel of the Kingdom, and I read with interest as a matter of *intellect* all debateable and new ideas thereon; but to search the *fountains* of *truth* I have little or no increased desire, and I do know that the motives and promptings of my heart are little if any better than they were six or nine months ago. "Great indeed is the mystery of godliness"—and I fully understand you when you say that the "way of holiness is not an instantaneity." I never thought that; but I do not understand you when you say in "Elpis" that repentance has no sorrow for sin. If by the change we become in the smallest degree "partakers of the divine nature," and think in harmony with the divine mind, how can we but loathe aught that is sinful when the very heavens are represented as unclean in his sight?

Both Mr. Scott and myself look with much interest for your promised work on the Apocalypse—*when* shall we probably see it? In this place my future promises to be dreary, I know of none of my opinions, and it is not good for man to be alone in the world of mind any more than of fact or affections. I have already had a taste of what I may expect for differing from the majority in the shape of "cold shoulders," charitable opinions of the *end* of it all, &c., but once *right with self*, thrice is he armed

who hath the truth. I have been "hunting up" a little, but so far cannot find that *the doctrine* of the "Nicolaitans" which our Saviour "hates," was *that* of "immortal soulism"—sufficiently reprehensible, doubtless, were their *practices*. But don't think herefrom that I hold it, even my first letter to you was but to remove the "shadow of a shade of doubt." I do think I *know* that this is the grand *starting point* of all religious error. You may speak even to Methodists about adult baptism, but breathe not a doubt about their immortality, or you are undone. By the way, let me ask if you happened to see an article in the "Bible Examiner," on the "Human Soul;" if you did not, and cannot readily obtain them, I will at once mail to you. It is quite unique in its way, having been written by a clergyman of the church 150 years ago, in London. It is more philosophical than religious, and you will, I feel assured, peruse it with interest.*

I now see that *the patriotism of the world* is a very small affair indeed—national selfishness. I made quite a little discovery the other day—it was nothing more or less than this. In the February number of the Herald for 1854, your friend J. R. L., writing from Halifax, says, "Rev. Mr. Giskie of the Congregationalist Body had Elpis Israel in the pulpit, showing the blasphemies, absurdities, &c., &c., therein;" well, this Mr. Giskie is now in Toronto and has a book store in this city. Ill-health compelled him to leave the ministry. (?) So that in the event of your coming here, you would have the "pulpit" and could "turn the tables" on him. Pardon this little bit of combativeness. But I must close this long scrawl about nothing. Your patience may possibly enable you to anglicize these barbaric characters.

Hoping to be favored with a few lines from you ere very long.

I remain, Dear Sir,

Very respectfully yours,

J. C.

Toronto, C. W., May 27, 1855.

A Brief Note on Repentance.

"*Repentance towards God*," and "*unto life*," is a change of views and affections, resulting from belief of his promised goodness. Such an one hates sin, and does his best to keep from sin; but forgets the things which are behind for which he has obtained pardon in the act of putting on Christ. The change of views and affections is syn-

chronical with the truth heartily and lovingly believed. The excellency of this knowledge, which announces present forgiveness and eternal glory in God's kingdom, excludes sorrow or remorse by the joy it creates. What sort of sorrow is there in that heart which rejoices "with joy unspeakable and full of glory?"

The repentance of the world is sorrow for sin in view of hell-torments. Not knowing the gospel, its piety is surcharged with doubts, and fears, and sorrows. There is no real joy in it; for it can rise no higher than a dubious hope of pardon. With such a repentance the gospel of the kingdom has nothing to do.

As to our work on the Apocalypse, we shall see what the winter may produce.

Visit to Kentucky.

EARLY in JUNE we boarded the New York and Erie train for Dunkirk on a visit to Kentucky. In doing so, we did not run without being sent, or rather, called. We had received an invitation, that if we would "come over to Macedonia and help them," the means would be in readiness to indemnify us for the time and travel expended in their behalf. Believing then, that they were honorable men, and that none would tax themselves for a service they did not really desire, we gathered assuredly "that the Lord had called us to preach the glad tidings to them;" and that there were some of his *unmanifested* people, co-heirs with Christ of his kingdom and glory, even in Henderson, Kentucky. Therefore, leaving from Jersey City, we went with a straight course to Dunkirk, and from thence to Erie, Cleveland, Columbus, Cincinnati, to Louisville, Ky., where we arrived in forty-six hours from our departure.

Here we presented ourselves before an old friend, and supporter of the Herald, though still a sojourner in one of the Louisville encampments of the Campbellites. He received us with much cordiality and hospitality, making us quite at home at his table and hearth. This is a friend in whom we have much interest; because, we believe he is honestly desirous of understanding "*the truth*." He has been happily delivered from Millerite influence; and will yet, we trust, be emancipated from Campbellite also. He would not, indeed, admit that he is a Campbellite; nor do we say that he is: only that while he is found in that lodge he is very apt to pass for an "accepted mason" of that ilk.

Members of "*Reformation churches*" do not generally like to be styled "Campbellites;" being, as they contend, disciples of Christ, and not of Elder Campbell. But

* We have not seen it; and shall be much obliged.—
Editor.

then, Christian discipleship is claimed by all the disciples of the Augustinian Monk of Wittenberg, Elders Calvin, Knox, Arminius, and Wesley, as well. "Oh! but," say our Campbellite friends, at least some of them not so thoroughly imbued with the spirit and dogmas of Bethany as others, "we know they are not the disciples of Christ." How do you know it? "Because they do not believe and obey the Pentecostian proclamation on record in Acts ii. 38; and because they receive the teaching of those divines instead thereof." If then, we rejoice, they be justly styled Lutherans, Calvinists, Arminians, and Wesleyans, for this reason; for the same, do we contend, are reformation church members entitled only to the name of "Campbellites." These do no more believe and obey the Pentecostian doctrine than they; and do as much receive President Campbell's teaching as do "Sectarians" the traditions of the founders of their sects. Peter, in accordance with the command of Jesus, taught that *God raised up Christ from the dead to sit on David's throne* (Acts ii. 30); and that *men do not ascend to heaven at death* (ver. 34.) But President Campbell teaches point blank the reverse of this; and reformation-ecclesiastics approve his teachings; they are therefore of necessity his disciples, and not Christ's. We have said, they neither believe nor obey the Pentecostian doctrine; this is evident from the fact that *people cannot obey a doctrine and reject it at one and the same time*. This is an important consideration. "But," they say, "we have been baptized for remission of sins, as Peter commanded." *Perhaps*; and only perhaps. Those ye "receive into the kingdom," as ye express it, "by the right hand of fellowship" from among the Baptists, were neither the subjects of, nor believers in, baptism for remission of sins; so that your declaration is only of *partial* application. But, even this cannot be scripturally maintained. Some of you have been immersed for remission of sins; but then, Peter did not prescribe baptism for remission of sins "for the like o' you." Ye reject his testimony. Ye say with Bethany, that God did not resurrect his son Jesus to sit upon David's throne; and that men do go to heaven as soon as they give up the ghost! Do ye imagine, then, that on such a foundation as this, Peter would have said to you "be baptized for remissions of sins?" Nay, verily; "*repentance and baptism in the name of Jesus for remission of sins, are only for those who believe Peter's doctrine*"; not for those who make it ineffectual by their traditions, whether they emanate from Wittenberg, Geneva, Oxford, Bethany, or Rome.

Reformation-church members may not like to be styled "Campbellites;" but then, they should remember, on the other hand, that the real disciples of Christ; that is, those who believe the glad tidings he was sent to preach, and which he did preach *before his crucifixion*; which same glad tidings he commanded his apostles to preach to Jews and Gentiles *after his resurrection*, and which they began to preach on Pentecost and fully accomplished to do before the destruction of the temple; and who believe *also*, and have obeyed, "*the Mystery of the Gospel*" preached for the first time on Pentecost, and very briefly recorded in Acts ii;—they should remember, we say, that these, the real disciples of Christ, will not endure without protest, that the mere disciples of men, as they can be proved to be, shall arrogate to themselves a name to which they are not scripturally entitled. We therefore solemnly protest, that according to the measure with which they mete to others, reformation-church members are not the disciples of Christ; but are as worthy to be styled "Campbellites," as are the others they call "sectarians" to be designated by the names under which they pass current.

Now, these "hard things" we say both earnestly and affectionately; for we have friends in the Bethany Lodges among the "master-masons" and their journeymen—preachers and people—whom we desire to disenthral. We believe that we cannot manifest our affection for them better than in endeavoring to persuade them of what we are convinced is the exact truth. Campbellism is one of "the abominations of the earth" (Rev. xvii. 5), and we desire to see them delivered from it *by the truth*. *Whatever makes the word of God of none effect is an abomination*; yea, an abomination of desolation; and that system of things patronized by the eminent Gentile of the West, is gospel-nullifying, and therefore, God-dishonoring. He may be pious and perhaps sincere; but that he is infidel of "the truth," and his system utterly subversive of it, will admit of no question with one who has the testimony of Jesus, and keeps his word. What a pity it is, that so many well-intentioned and honest-hearted people should be so spell-bound by such a crude and shallow invention, while the word of God's kingdom and glory is nigh them, even "the word of faith," testified of the prophets, taught by Jesus, and evangelized by the apostles, is being urged upon them for their deliverance! When we were "a very young man" and "a novice," as that celebrated ecclesiastic used to style us twenty years ago, we were a zealous advocate of Messrs. Scott & Campbell's traditions, then assuredly believing

they were "the truth;" but when we came to study Moses and the Prophets in connexion with Jesus and the Apostles, our eyes were opened, and we were turned from Bethanian darkness to "the light of the glad tidings of the glory of Christ;" and were then enabled to perceive the errors into which we had been led. The more we understand of the scriptures the stronger, if possible, is our conviction of the unscriptural and anti-christian character of the system; so that it has become with us an incontrovertible proposition, that *in proportion to a professor's ignorance of the scriptures is the firmness of his adhesion to the tenets of Bethanian and all other forms of Sectarianism*; so that with such "ignorance is the mother of devotion"—a proverb which expresses the experience of all who have judged the pietism of "Christendom" by the things noted in the scriptures of truth.

But why, in giving an account of a visit to Kentucky, are we found commenting upon Campbellism? Because, in the first place, Kentucky is the nursery ground of the heresy; secondly, because of our friend's entanglement in its toils; and thirdly, because, when we arrived in Louisville, its dogmas were in full preach by a Mr. Henderson, who had for several days been indoctrinating the public mind therewith to no inconsiderable extent. Over a hundred people, of infinitely small intelligence in the scriptures (which is the ordinary condition of the public mind), but, in the general, assenting to the opinion that Jesus is the Son of God in some sense; and that he died for sin in some sense; was buried, and rose again—opinions and facts universally assented to by the Apostasy and traditionally delivered to the unreasoning multitude by its conscience-keepers:—over a hundred of such people as these were persuaded by Mr. Henderson's oratory to be immersed in water for the remission of their sins! What do these people know of the "covenants of promise," the "commonwealth of Israel," the promise made of God to the fathers," the "hope of Israel," the "one hope of the calling to God's kingdom and glory," &c., &c., as parts of the doctrine of Christ—"the glad tidings of the kingdom of God?" They constitute no part of Campbellism, nor of the *three-fact gospel* of Christendom, which are the measure of their creed; we may, therefore, truly answer, that they know nothing. A man whose eyes were opened by the apostles was intelligent in these matters; for they are elements of the "one faith" which justifies. Destitute of this faith there is no remission of sins in the name of Jesus; and where people are said to be pardoned in baptism who have it not, there is "baptis-

mal regeneration," however strenuously it may be denied. The *thing* is there, call it by what *name* you will. A person destitute of the "one faith," said to be regenerated when born of water, is baptismally regenerated, if regenerated at all—a regeneration of as little account, as the popish, episcopal, and presbyterial, regeneration of an eight-day infant, marked, dipped or sprinkled, in fashion most approved.

Next day at noon, we departed for Henderson by a transient steamer, and arrived at Evansville, Indiana, about five o'clock on Friday morning. This is some twelve miles from Henderson city, on the opposite side of the Ohio, and might have been reached in an hour. But instead of that we were detained at Evansville till four in the afternoon, taking in tobacco and flour for New Orleans. About five o'clock we arrived at Henderson, where we found a cordial welcome, and hospitable entertainment, with a friend "who fears God," and, though identified with the Bethanian encampment, is not afraid to hear with candor, and to search into the merits of, "the word of this salvation" through the establishment of the Palestine kingdom of Jehovah's Christ: Acts xiii. 26; x. 2, 6.

On the following Lord's day we commenced our addresses to the people in the country parts. We spoke at the Barren, Pleasant Valley, and Zion meeting houses; and at certain private residences besides. The attendance on working days was not multitudinous, still it was sufficiently large to be encouraging; while on the Lord's days, the houses were filled to excess. We continued our discourses fifteen days, occupying altogether about thirty hours in speaking of "the things concerning the kingdom of God and the name of Jesus Christ" to people who had also heard us upon the same subjects copiously a year before. Toward the end of the days we gave notice that we would be at a certain place where there was water; and be ready to assist any, who were heartily convinced of the glad tidings concerning the kingdom and glory the God of heaven was in the near future about to "set up" in the land of Palestine; and were disposed to accept the invitation sent to them in the word of the salvation that had saluted their ears:—in putting on Christ in baptism; that, in being justified by faith in the obedience of faith, they might become coheirs with him, and be glorified together at his appearing. Accordingly, a goodly number met us at the water, when six presented themselves. We addressed the assembly on the nature of the institution, the vitality of which resided in the authority of the institutor, and in the right disposition and faith

of the subject of it. The water was introduced to afford scope for action—as a thing to be used in the precise manner appointed. The baptismal water and the fruit of the Tree of Knowledge, both natural products, occupied the same relation to the word and believer. The *going into* the one, and the *eating* of the other, are both very simple actions, and very easy to be performed. If a man believe the word of God, its teachings saith to him, “Go into the water and wash away thy sins in the blood of the Lamb;” but, if he believe not that word, he may go into the water, but he cannot wash away his sins, not having the faith necessary for cleansing. It is faith, or the absence of it, that gives spiritual significance and effect to the *going into* and to the *eating of*. It was want of faith in the word of God that was expressed in the eating. If Adam had believed what God had said he would not have eaten of the tree; but he believed the serpent rather, who spoke pleasingly to the flesh; and therefore he ate, and died. Thus, we see the principle—NO FAITH AND DEATH, the intermediate link being DISOBEDIENCE; or, the *not doing* what is commanded, which is equivalent to *doing what is not commanded*.

The antithesis to these obvious things is *faith and life*, the intermediate link being *obedience*. This appears from the testimony of Paul, who said to the Galatians, “Ye are all the sons of God in Christ Jesus *through the faith*: for as many as have been baptized into Christ, have *put on* Christ.” Such is the order, *faith, baptism, and putting on* Baptism is the middle term, and enables the *faith* to “*put on*,” so that he who is invested with the *Christ garment*, which covers a man from the crown of his head to the soles of his feet, “is Christ’s;” and being Christ’s is Abraham’s seed, and an heir according to the promise of the Kingdom made to Abraham, and to them that are his. The realizing of this promise is life; for the kingdom is possessed with life forever more.

The *going into* and *coming out* of water is of no spiritual efficacy at all, where the person dipped is ignorant of “things concerning the kingdom of God and the name of Jesus Christ.” The dipping of such an unlightened individual is not to him “the obedience of faith,” or “obeying the truth.” Where there is ignorance of the truth there faith is wanting; in other words, *no knowledge, no faith, and consequently, no renewal of the inward man*; for “we are renewed by knowledge;” and consequently, also, no evangelical repentance. All the six had been into the water before upon the *three-fact* gospel principle of the Apostasy; which had been imposed upon them by blind spiritual guides, as the two-principle creed of

Mohammedanism is upon untutored Turks. They had been immersed into Baptism and Campbellism, but had since come to the understanding of “a more excellent way.” Those Gentilisms had invited them to kingdoms in the skies, or beyond them; while this announced to them God’s purpose of setting up an administration of human affairs in Palestine, under a king whom he had prepared, even under Jesus of Nazareth, the King of the Jews; and invited them to become heirs of that kingdom, with all the glory, honor, riches and dominion attached to it forever. These are two gospels, as opposite to one another as the North and South poles. The one invites them to fly beyond the stars at death; the other, to *wait till Jesus returns from heaven, and then with him to take possession of the Holy Land, and with that as the seat of their dominion, to rule all nations for a thousand years*. The sky-kingdom gospel taught them, that the belief of *three-facts and a dipping* was all that was necessary to salvation in the skies: not knowing any better they obeyed it, and held on to it, until they found that there were no sky-kingdoms for them; and that consequently, the had sown to the wind and would reap the whirlwind if they did not repent. They did repent. Their eyes had been opened to see that Baptism and Campbellism were darkness, and that the gospel they teach is not the gospel Paul preached. The three facts they firmly believe, having a much larger comprehension of them than before. They see how Christ died for sins according to the prophets, was buried and rose again according to the same; and that Jesus was he—that in so dying and rising again, he brought the Abrahamic Covenant into force, dedicating and purging it with his own blood; that those who had faith in such a covenant, understanding it, might receive remission on becoming children of it. They see that Jesus not only rose again for their individual justification, but also that he might sit upon David’s throne, and from thence rule the world in righteousness. The three facts, the doctrine of those facts, and the sonship of Jesus, they believe with an intelligence sectarianism cannot attain to; and besides these, they believe in that destiny which God has set before them in the glad tidings of which Gentilism hath no idea, however pious or saturated with water it may be.

What, then, was to be done? Could they not put a patch upon their old Gentile garments with such neatness as to make them pass at the wedding for a seamless Christ-garment? It is true that when they were dipped they knew nothing about “*the kingdom of God*” which they were commanded

to "seek first;" but then they assented to the three facts of the "Apostles' Creed": would it not do to read "the commission," *He that believes the three facts and is immersed shall be saved?* Or, if we are not justified by the belief of three facts alone, would it not do to mend the faith and the immersion by believing what is necessary afterwards. Will not faith acquired recently vitalize a former faith, and so infuse validity into an immersion performed twenty years ago? Such patch work as this they had no mind for; for they had been renewed in the spirit of their minds. They determined to divest themselves of their garments "all tattered and torn," and to have a new robe of "fine linen, clean and white," and henceforth to keep it unspotted, that when the Lord appears they may be found in him "without spot, or wrinkle, or any such thing." Such a decision as this proved them to be of Berean mind. How straightforward a thing it is to do the truth; but how crooked is the policy that aims to make error Scriptural, and to pass off for truth! Spotted as the leopard is the man whose faith to-day is dyed with Baptistism, and to-morrow with Campbellism, and after that with Millerism, and then with some *ism* of his own, as is the case with some we know of in Hoosier land and the region round about! A man who washes his flesh in water, and so puts on a garment that becomes patched with all these party-colored rags, will make a pitiable spectacle in the great chamber, alive with the Bridegroom's friends, habited in garments white as snow! Of him it will certainly be demanded, "Friend, how camest thou in hither not having on the wedding garment?" Mark! "He was speechless," a fate, we fear, that awaits many of our friends, except they repent, and be courageous for the truth.

These six brethren being immersed, we had again to visit the water with other three. Two of these were hitherto non-professors; the third, a Baptist of thirty years' standing. This made nine altogether, who having given their minds to understand the truth, by hearing and searching the scriptures, voluntarily presented themselves, and demanded to be baptized. Five of these were Campbellites, two Baptists, and two of no sect; and all having a good report among their fellow-citizens for integrity and virtue. Their numbers would have been doubled, as we have been informed by a friend recently in this city from their county could we have remained some ten days or so longer, to strengthen their convictions and to remove difficulties. We trust, however, that all obstacles will be speedily removed by continued study of the word, and the help which

the Herald affords. When conviction is attained, let the invitation to God's kingdom and glory offered in the gospel be accepted without delay; for time is short, and the days are evil.

Having finished our work for the time being, we again arrived at our friend's in Henderson city. An effort was made by some of the citizens to obtain the use of one of the religious temples for the accommodation of those who wished to hear the "new doctrine." But those who hold the keys had too much of the wisdom of the serpent in them for that. There is a prospect, however, that this sagacious exclusiveness will be rendered ineffectual hereafter. A house is built, and about to be finished off by the Bethanians, who, as my friend assures us, will not hesitate to invite the public to meet us there as long as we choose to address them. It was roofed in and floored, but not seated, or we might have used it then, if circumstances would have permitted a longer stay. But this was not convenient; for we had arranged to return to Louisville, and to accompany a friend into the interior, where he undertook to open a new field for the gospel of the kingdom. We had returned to Henderson city with full purpose to meet him for this excursion forthwith; but on the day of starting a letter came to hand from Virginia urging us by all means to be at the Slash Cottage Meeting in Hanover. But we could not do this and go to Woodford Co., Ky., too. We concluded, therefore, as they were so urgent, and we were not expected at Woodford, that we would decline going there at present; and return immediately to New York city, issue the July and August numbers of the Herald, and then depart for Richmond. Accordingly, we made two or three attempts to leave Henderson by steamer; but the boats passed on without attending to our signals. Not knowing how long we might be detained thus, we determined to go by land, and cross the Ohio to Evansville. Our friend very obligingly procured a buggy and sent us thither, with the expectation that we should take the cars at two o'clock. But on arriving there we found that they did not leave till six in the morning. It was now about twelve; so that there were eighteen hours for the exercise of patience. Evansville is a thriving town of 12,000 inhabitants on the right bank of the Ohio; but of no particular interest to a stranger having no business or other connections with it. We were glad, therefore, when we found ourselves in the car rushing onwards to Terre Haute with Evansville increasingly in the rear. At 8 p. m., we were at Dayton, Ohio, *via* Indianapolis; in the morning we arrived at Cleveland on

Lake Erie, where we breakfasted. All that day we travelled the Lake Shore and New York and Erie railroads, and the following night also, after which we arrived, without accident, at New York city about 11 a. m., having run 1100 miles in 53 hours, stoppages included, a rate equal to the Parliamentary trains, the slowest in the British Isles; but fast enough at present for comparative safety.

EDITOR.

"Debts of Honor."

"Owe no man any thing, but love one to another."—
PAUL TO HIS BROTHEREN.

ALL just debts are debts of honor: but there are some which are preëminently so, owing to the circumstances under which they are contracted. For instance, a man living from one to two thousand miles off writes to an editor, who has no more knowledge of his existence than of that imaginary gentleman familiarly designated "the man in the moon," and orders him to send him his periodical to such and such a place; and that he will pay him according to his terms, "invariably in advance." The editor confiding in his new "*patron's*" honor, or word, sends it by return of mail. The honorable patron receives it regularly. He reads it with avidity; he is warm in his eulogies of the solid and instructive matter it contains; and declares that it is "*the truth*," and therefore invaluable; for it is that by which he believes he can obtain eternal glory and riches inexhaustible. He has continued to receive these printed documents for years; and by their means has been more and more instructed; and the dreary hours of his backwoods existence have been cheered; and he has been taught communion with God, and the noblest characters of his race. But all these years, he has never remitted the editor a single dollar for paper, printing, time, or labor expended in the instruction he has received! To say nothing of honor, is this honest? If all subscribers were to act thus, what would become of the paper and the benefits it imparts? There is the debt, which the editor cannot and will not collect by law. Is not the creditor in honor bound to make that the first of his payments? The editor continues to send the paper in hope of yet being able so to indoctrinate his mind as to awake in him right sentiments, by which he will find a pleasure in right doing. But judging by the fruits, no advance is made to the answer of a good conscience. The editor in despair excludes him from his list as unworthy of being numbered any longer with just and honorable men. Thus, the connection is cut, and the depredations

of the "*patron*" (!) upon the purse and capital of his client, extinguished in his dishonor and shame.

There is no periodical, we believe, in whose columns so little "dunning" appears as in those of the Herald of the Kingdom. We would prefer that there should be none at all; but unfortunately we are not exempt from the common lot of the editorial class. We have "*patrons*" such as those described, whose "*consciences*" have not moved them to send us a cent for nine years. Some of them we know to be well able to pay; and "*professors of religion*" at that! Do they consider us bound to labor in their service for nothing, and to find ourselves? If they do, we also think that we have done it long enough; and we do hereby give them notice most respectfully, that our patience with such "*patrons*" is almost gone; and that if they do not find it in their hearts to pay for their spiritual meat by the end of the year, we shall "stop the supplies;" and inscribe them on the list of those whose honor is but a name, and their word a thing of naught.

Sept. 1885.

EDITOR.

DYING RICH.—After hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the disappointments and vexations of business, and live miserably and meanly, only to die magnificently and rich. For, like the hypocrites, the only *disinterested* action these men can accuse themselves of, is that of serving the devil without receiving his wages; for the assumed formality of the one, is not a more effectual bar to enjoyment than the real avarice of the other. He that stands every day of his life behind a counter, until he drops into the grave, may negotiate many profitable bargains; but he has made a single bad one, so bad, indeed, that it counterbalances all the rest; for the empty foolery of dying rich, he has paid down his health, his happiness, and his integrity; since a very old author says, "As mortar sticketh between the stones, so sticketh fraud between buying and selling."

LIGHT IN DARKNESS.—"Unto the upright there ariseth light in darkness." Ps. cxii. 4.

The great lesson of this text is the connection which it obtains between integrity of purpose and clearness of discernment, inasmuch as dutious conformity to what is right, is generally followed up by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, or, in other words, if right morally, we are in the highway of becoming right intellectually.—*Chalmers*.

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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Mystery of the Covenant of the Holy Land Explained.

(Continued from page 226.)

THE reader will by this time perceive that the making of a New Covenant with the two Houses of Israel is not the work of a day, as if on Pentecost, but of forty years. A nation may be politically born in a day, as Israel from the Red Sea; but they can know very little of human nature who suppose a nation of uncircumcised hearts can be intellectually and morally, that is, spiritually regenerated in so short a time. At the end of forty years, then, the "*regeneration*" of the nation, spiritually as well as politically, is complete, and the following testimonies find their full accomplishment:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the MESSENGER OF THE COVENANT, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years."

I do not forget what the Lord Jesus said of John the Baptist, and what Mark and Luke say concerning him. Matthew says that John was he of whom Isaiah spoke; and Luke makes the same reference. Mark quotes both Malachi and Isaiah to prove, that a messenger and a proclamation were to precede the appearance or manifestation of the

Lord; and having said this he proceeds with his history of events. Speaking of John the Lord says, "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee,"

But in Malachi's prophecies above quoted "a great and terrible day" is spoken of, even the day of the Lord's coming and appearance as a refiner's fire and fuller's soap. Now before *that day*, says the prophet, a messenger shall be sent; and at the close of his prophecy tells us his name in these words—"Behold, I will send you *Elijah the prophet* before the coming of the great and dreadful day of the Lord: and he shall restore the heart of the fathers in the children, and (*hashiv* understood, restore, turn,) the heart of the children to the fathers, *lest I come and smite the land with a curse.*" Now the contemporaries of Jesus understood this in its obvious sense, namely, that the identical Elijah who was translated should return to Palestine on a mission to Israel before their being made to pass through the refining and purifying process on the day of terror. This appears from the question put by the disciples to Jesus after seeing Elijah on the Mount with Moses—"Why then say the scribes that Elijah must first come?" This was a reason urged by the scribes for rejecting Jesus. As if they had said, "This Jesus cannot be the Messenger of the Covenant, for Elijah has not yet made his appearance." The disciples were in a difficulty. They acknowledged Jesus to be the Christ, but they had seen him before Elijah, which did not harmonize with Malachi's testimony. Jesus admitted that the scribes were right about the coming of Elijah; for he said, "*Elijah truly shall first come, and restore all things.*" This is a truth that must not be lost sight of. Elijah's mission is to restore all things when

he comes. What things? Not things pertaining to the Gentiles; for *there is nothing Gentile worth restoring*. Destruction, not restoration, is to come upon the things of the Gentiles both ecclesiastical and civil. The things to be restored are the things of Moses' law, as far as compatible with faith in the blood of the New Covenant, constituting the *Amended Law*. Hence in the verse preceding that about Elijah, the Lord says to Israel, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, even the statutes and judgments."* "These are the civil law of the nation, the law of the state, the existence of which is quite compatible with the New Covenant to which it will be accommodated in the time of emendation.

On a former occasion, Jesus said to the multitude, "*If ye will receive it*, John is the Elijah being about to come—*Ἠλίας ὁ μελλῶν εἰσελθεῖν*."† I understand Jesus to say in these words, that Elijah's coming is still future. He says, too, "*John is Elijah*"—but in what sense are they identical? Let the angel of Jehovah who appeared to John's father, answer the question—"John shall go before the Lord Israel's God in *Elijah's spirit and power*, to restore to posterity the fathers' dispositions, and disobedient ones to just persons' mode of thinking: to make ready a people prepared for the Lord.‡" Then "*Elijah's spirit and power*," like his mantle on Elisha, had fallen upon John; and hence the identity, which, however, did not at all affect the proper coming of Elijah at the appointed time. In this sense Jesus said to his disciples, "But I say unto you (though there is truth in what the scribes say) that Elijah once came (*elthe* 2. aorist) already, and they did not know him, but have done to him whatever they listed § John said of himself plainly, "*I am not Elijah*."||

The appearances, then, of the Messenger of the Covenant to the nation, are preceded by messengers sent by Jehovah to Israel—messengers, individually two, but *officially and spiritually one*. The power and spirit of Elijah, viz., *one spirit and power* through whomsoever manifested, the operation of which in regard to Israel, prepares them for the appearance of the Messenger of the Covenant in their midst. This *one spirit-power* is exhibited in the history of Elijah. On comparing it with John's, their identity evidently consisted in both being possessed of the same *spirit* of prophecy and a like *authority* in Israel, which appears to have been "the power" referred to by the angel. The word of the Lord came to them both while sojourning by the Jordan, and thence

their influence was felt among all ranks and classes of the nation. But "John did no miracle;"* Elijah performed many of great magnitude: John's identity in power with Elijah was therefore not wonder-working. Christ's mission to Israel was covenant-confirming and individually enlightening, and converting; ‡ not political: his political mission pertains to the future. § Jehovah's messengers who precede and introduce his king's appearing, have each a mission corresponding to Christ's. Hence John's mission in Elijah's spirit-power was confirming and personally enlightening, and converting; while Elijah's when he comes in his own proper person to Israel will be nationally enlightening, converting, and political. The combined result of the Elijah-spirit-power mission, is the spiritual and political restoration of all things before Christ's manifestation to the Twelve Tribes as their king sitting on David's throne in Zion. The restoration effected by this power through John, was a spiritual restoration affecting the hearts of *many*|| of the people, not of all; a restoration of the Abrahamic mind and disposition in his contemporaries. Beyond this nothing was restored. But through "Elijah the prophet," the same spirit-power will "restore all things," and among these the tribes of Israel when its mission will be complete.

Such appears to me to be the Scripture teaching concerning Elijah. He has a great work to perform in the midst of Israel, before they are permitted the honor of a personal interview with their Lord and King in his glory. The angel in the bush did not go down into Egypt in person to meet Israel there, and preach to them. On the contrary, he sent Moses to bring them to him in the wilderness, where he would meet them as the representative of the Invisible Majesty. When they arrived in Horeb he met them, but though they heard his voice, He did not permit them to see his personal glory. This was a privilege accorded only to the nation's chief men, not to the tribes at large. Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, were alone permitted to ascend Mount Sinai; but of them only Moses and Joshua were allowed to approach the Lord's glory on the top. The rest were restricted to a lower altitude. After being with them on this part of the mountain for six days, Moses and Joshua left them, and were absent above towards the top during forty days and nights, leaving Aaron and Hur to attend to matters below. During the six days they saw above them the glory of the God of Israel. The testimony is, "And they saw the God of Israel: and under His

* Mal. iv. 4; † Matt. xi. 14. ‡ Luke i. 17.
§ Matt. xvii. 12. || Jno. i. 21.

* Jno. x. 41. † Luke v. 32.
‡ Jer. xxiii. 5. § Luke i. 16.

feet was as it were a paved work of sapphire stone,* and as it were the body of heaven for clearness. But against the nobles of the children of Israel he stretched not forth his hand, though they saw God, and they did eat and drink."† This arrangement was afterwards represented in the Tabernacle—Moses and Joshua admitted to the *Most Holy*; the elders, &c., to the *Holy Place*, and the Tribes in *Israel's Court* below. But what we refer to this scene for is to show the arrangement of things for forty days in Israel after crossing the Red Sea, as a miniature representation of the ordinal relations which will exist for forty years when the Tribes of Jacob shall have been brought into the wilderness of the peoples, under the Leader we have hinted at before.

In order to bring this matter out so as to exhibit the ordinal relations then subsisting between Jehovah, the Lord Jesus, Elijah and the Saints, and the Twelve Tribes in the wilderness of the peoples, we must change our position and survey the subject from a different point of view. "John is Elijah," as "this bread is my body;" that is, he is the type or representative of Elijah in the discharge of the spiritual part of his future mission to Israel; hence, as John made proclamation to Judah, that the Messenger of the Covenant was then about to appear, so Elijah will make proclamation to all Israel that the same personage is about to manifest Himself to them in great power and glory. In other words, as Moses preached the Gospel concerning the covenant-land to be typically and temporally inherited, to Israel in the literal Egypt; so Elijah will proclaim the same gospel to be antitypically and everlastingly realized, and therefore everlasting gospel to the twelve tribes scattered abroad in "the Great City, figuratively called Egypt." That there is to be a proclamation of the kind is a point easily proved; and to save words, we affirm, that it is to be made subsequently to the advent of Jesus, the resurrection of the righteous, and the battle of Armageddon, and before the passing of Israel through the refiner's fire in the wilderness of the peoples, which is to them and the nations "the great and terrible day of the Lord." Now for the proof.

In the last chapter of Isaiah it is written according to Lowth and others, "Behold, the Lord shall come as a fire (to Zion;) and his chariot as a whirlwind: to breathe forth his anger in a burning heat, and his rebuke in flames of fire. For by fire and by his sword shall the Lord execute judgment upon all flesh; and the slain by the Lord shall be

many. . . . It shall come, that I will gather all the nations and tongues together; and they shall come and see my glory. And I will place a WONDER among them (Israel) and I will send those that escape of them unto the nations, Tarshish, Pul, and Lud, Meshech, Tubal, Javan, to the far distant coasts that have not heard my fame, neither have seen my glory; and they shall proclaim my glory among the nations. And they shall bring all your brethren from all nations, for an oblation to Jehovah to my holy mountain Jerusalem, saith the Lord."‡

In view of the above testimony we would ask, where shall the nations be gathered to in the providence of God? Jehovah replies, "I will gather all nations against Jerusalem to battle, and the city shall be taken." And what then? "The Lord shall then go forth and fight against those nations, as when he fought in the day of battle."† How did he fight in the day of battle? Read the history of Joshua, who says, "There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all other they took in battle. For it was of the Lord to harden their hearts that they should come against Israel to battle, that He—the Lord—might destroy them utterly, and that they might have no favor." "The Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah. And as they fled from before Israel, the Lord cast down great stones from heaven upon them, and they died; there were more that died with hailstones than they whom the children of Israel slew with the sword."‡ This is the way the Lord fought in the day of battle; and so he declares he will fight again; for "Judah shall fight at Jerusalem, because the Lord is with them; and they shall be as his goodly horses in the battle."§ And how will the battle against the gathered armies end? He will leave but the sixth part, for Gog shall fall upon the mountains of Israel, and his multitude shall be buried in the valley of Hamon-Gog.¶ This is the victory of Armageddon.

Who are those that escape among whom the "Wonder" is placed? The third part of those Jews residing in the land during the war which is consummated by the victory of Armageddon. Of these it is written, "In all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and I will refine them as silver is refined, and I will try

* Of a sky-blue, or fine azure color.
† Exod. xxiv. 9-11. ‡ Isai. lix. 20.

* Isai. lxvi. 15, 16, 19, 20. † Zech. xiv. 2, 3; Joel iii. 2, 16, 17.
‡ Josh. xi. 19, 20; x. 10, 11. § Ezek. xxxviii. 21, 23.
¶ Zech. xiv. 14; x. 5, 3, ¶ Ezek. xxxix. 2, 4, 11.

them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, the Lord is my God.* Who is the wonder or Sign whom Jehovah will place in the midst of this refined third part? He who in prophecy says, "I was a wonder to many;† and of whom it is testified, "His name shall be called Wonderful.‡" Joshua the high priest, and his fellows, who were typical of the Branch and his associates are styled "*men of wonder*," or sign (*anshai mophaiith*);§ and the prophet says, in words applied by Paul to Jesus and his brethren, "Behold, I and the children which God hath given me, are for Signs and Wonders in Israel from Jehovah of hosts, who dwelleth in Mount Zion."|| The answer then to the question is, that the Lord Jesus is the Wonder, whom Jehovah will place in the midst of the third part; and that He with his refined third and the risen saints, will constitute the little stone-kingdom in Judea, which after a lapse of forty years will by war and conquest have become as a great mountain filling the whole earth.

Now, from this third part become as gold and silver well refined, the Wonderful will chose men whom he will send as messengers to the nations; as it is written, "I will send those that escape of them to the nations." Being sent they are consequently *apostles*; men, not only sent, but equipped for their work—in the highest sense, *ambassadors* of Jesus, the King of the Jews, to the nations. These messengers are not apostolized to take up their residence at the courts of kings like ordinary ambassadors; but, like Moses and Aaron, sent of Jehovah's angel to Israel in Egypt, to proclaim the fame of the king, their master, and the glory of his name; and to invite the aggregation of his people Israel into the wilderness, that they may be thence presented as an offering to Jehovah their God. In doing this, they will announce the gospel of the everlasting kingdom of the Lord Jesus, which, as the little stone, will then be in its incipient state. And here I would direct the reader's attention to the symbolization of these events.¶ In the passage referred to below, he will find the symbolography. There this company of messengers, in Greek termed *angels*, is represented by a single angel or messenger flying in midheaven (*εν μεσουρανηματι*); that is, taking his course between the governments and the peoples. He is not sent to "the Powers that be"; they are doomed to overthrow without remedy; but "to preach the everlasting gospel to them that dwell upon the earth," which is apocalyptically opposed to "them that dwell in the heaven." Their

proclamation is symbolized by "*a loud voice*;" for, unlike the preaching of the gospel now, which is "a still small voice" exciting but little attention, it "sounds through every nation, kindred, tongue, and people," becoming the greatest question of the age. The nations are informed, that the Gospel of the Everlasting Age to Come, which thirty-nine centuries before had been announced to Abraham, is about to become an accomplished fact—that the hour had arrived to bless all the families of the earth in Abraham and his seed.* They are not invited to inherit the kingdom with eternal life and glory; the time of that invitation passed away with the battle of Armageddon; but they are called upon to submit to the Stone-kingdom as the inheritance of its king.† As it is written, "Fear God, and give glory to him; for the hour of his judgment comes (*elthe*): and do homage to the Maker of heaven and earth." To accept this invitation would be to renounce all allegiance to the powers that be, which the nations, even if disposed, will not be permitted to do by "the Beast and the kings of the earth," who to maintain their own ascendancy, prepare for war against Israel's king.‡ The proclamation, however, will be believed by the Israelites scattered among the nations. Their king will not permit them to remain there exposed to his judgments upon their oppressors. The proclamation, therefore, has no especial reference to them. "Go," says he, "and proclaim these words towards the north (Meshech, Tubal, and Javan) and say, 'Return thou backsliding Israel, saith the Lord; I will not cause my anger to fall upon you: for I am merciful, saith the Lord, and will not keep anger forever.'§ The result of the proclamation is that "they come together out of the land of the north;" for however unwilling the north will certainly be to give them up, and the south may desire to keep them back,|| they will assuredly be separated from the nations with terrible effect upon them; and marching forty years through the wilderness of the peoples, "come to the land Jehovah hath given for an inheritance to their fathers"—yea, even "to Zion with songs and everlasting joy upon their heads.¶" These messengers of the third part, with Elijah the prophet at their head, are not merely preachers of the everlasting gospel; but endued with power to gather Israel together in the face of all the opposition that can be organized by the powers that be to prevent it; as it is written, "They shall bring all your brethren as an offering unto the Lord, out of all nations;" not direct from the countries into Palestine, but circuit-

* Zech. xiii. 9.
§ Zech. iii. 8.

† Ps. lxxi. 7.
|| Isai. viii. 18.

‡ Isai. ix. 6.
¶ Rev. xiv. 6, 7.

* Gal. iii. 8.
§ Jer. iii. 12-18.

† Ps. ii. 8.

‡ Rev. xix. 12-21.

¶ Isai. xxxv. 10.

ously, "by a way they knew not, and in paths they have not known."* This will have been a stupendous work, but nothing is too hard for the Lord, reigning in Zion. The good tidings brought by him publishing peace and salvation to Israel, will have been effectually proclaimed by a powerful, if not a very numerous company of Israelites: and the resistance it will have occasioned on the part of the powers, will have caused him to "make bare his holy arm in the eyes of all the nations:" for he comes not with persuading, but "with a strong hand, and his arm shall rule for him." The exhortation to Israel among the nations is, "Depart ye, depart ye, go ye out from thence: touch no polluted thing; go ye out from the midst of Her, (the great city figuratively called Egypt and Babylon;) be ye clean that bring the vessels of the Lord (that is, who lead the Israelites.) Verily not in haste shall ye go forth; nor by flight shall ye march along: for Jehovah shall march in your front; and the God of Israel shall bring up the rear."† In this particular the exodus will be unlike that under Moses, for then they fled from Egypt; but in the time to come, they have to give battle to their oppressors, and by victory after victory, to retire valiantly to the wilderness, where Elijah, in restoring all things, as a second Moses, will prepare them to enter the land of Israel under the Lord Jesus, the Captain of Jehovah's host,‡ who as another Joshua, will give the nation everlasting rest.

This proclamation by some of the refined third part is subsequently to the resurrection of the righteous, and previously to the fall of Babylon the great city; for John saw the Lamb surrounded by 144,000 before he saw the angelic preacher, who is "followed by another angel" proclaiming Babylon's fall. The resurrected, I apprehend, are not comprehended in the preaching symbol, because that is called "another angel flying through mid-heaven." The 144,000 occupy "the heaven" "before the throne," and "follow the Lamb," or Israel's King, "whithersoever he goes." This is a more exalted sphere of operation than that occupied by the agents of the third part. The transformed and risen saints with the Lord at their head, will be ready to "execute the judgment written" when the proclamation shall have produced its intended effect. Hence they appear in another scene as the *stratagemata* or staff and body-guard of the Great Captain, ready with him to judge and make war on "the Powers that be" in righteousness and truth;|| for it is their mission at the head of the armies of Israel, "to execute vengeance

upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all God's Saints."*

It would seem from the Mosaic type that the eyes of the nations, and of all Israel save the third part, will be holden; so that while the nations feel the vengeance of the Lamb and his companions, who co-operate with Israel as did the captains of the Lord's host in the days of Joshua, they see only the hosts of Israel with whom they fight. For an illustration of this arrangement of things read the account of Elisha in Dothan, against which a mighty host of Syrians assembled for the capture of one man.† This invisible co-operation is necessary; first, that the governments and their armies may be led on to their destruction; and secondly, that scope may be afforded to Israel for faith: for, the grafting of them "into their own olive tree" is to be effected by God "if they abide not still in unbelief." And so all Israel shall be saved" from all their enemies, and those that hate them; as it is written, "there shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."‡ We cannot here forbear the expression of our astonishment at the ignorance and presumption of pious Gentiles who undertake to convert the Jews to the faith of Jesus. God only can accomplish it after the manner we are expounding. Gentile machinery may convert Jews into Gentiles; but it can never turn the seed of Abraham after the flesh into the seed of Abraham after the spirit. They may persuade a few Jews to forsake the little of Moses they still adhere to, and to confess that Jesus is Christ and join a church; but to "turn away ungodliness from Jacob" is a work beyond their knowledge and ability. It is an honor reserved for the Deliverer, who when he returns to Zion will execute his mission as becomes a God.

As the result of the proclamation and its immediate consequents, the Elijah-work of restoring all things will have progressed so far as to restore liberty to the tribes, and the introduction of them to the wilderness of the peoples. The work, however, as we have seen, will not then as yet be complete. Elijah has to give them a national organization there as Moses did when their ancestors arrived at Sinai. This organization will doubtless be adapted to their forty years' sojourn in the peoples' wilderness, where, as the House of Israel, they will be preparing for an everlasting union with the House of

* Isa. xlii. 16; † Isa. xl. 10; lii. 7-12. ‡ Num. xxiv. 13. § Josh. v. 13-16. || Rev. xix. 14, 11.

* Ps. cxlix. 7, 9. † Kings vi. 8-17. ‡ Rom. xi. 23-27.

Judah, already as the little Stone Kingdom strengthening and enlarging itself under Messiah in the Holy Land. Here, then, we have the ordinal relations of things brought out to view. In the days of Moses, the Holy and Most Holy places were perpendicularly presented on the mountain side; but in the days of Elijah's future mission they will exchange the perpendicular for a horizontal extension. The Most Holy, instead of being on the top of Mount Sinai, will be in Zion, of which it is written, "O thou afflicted, behold, I will lay thy stones with fair colors, and thy foundations with sapphires. And I will make thy battlements of rubies, and thy gates of carbuncles, and the whole circuit of thy walls shall be of precious stones. And all thy children shall be taught of the Lord, and great shall be their prosperity."^{*} In Zion thus beautified, and possessed of the Nazarites purer than snow, whiter than milk, ruddier than rubies, and of sapphire polishing,[†] exist the Four Cherubim, representative of the 144,000, antitypical Nazarites, and the intensely dazzling, crystal-like expanse above them, supporting the sapphire throne, on which sits the Son of Man, the bearer of Jehovah's glory.[‡] This is Zion's city when the Lord is there,[§] reigning before his ancients gloriously || It may be remarked here that the sapphire is the most precious stone next to the diamond. It is of a fine azure, or like the purest blue of heaven. When highly polished and reflecting the sun's dazzling light, it looks very brilliant. As in this state, it is used in Scripture to illustrate the glory of the saints, who, under the law, were represented by the Nazarites. "He shall be called a Nazarene," whose body is as "bright ivory overlaid with sapphires."[¶] To say of the Nazarites "a sapphire their polish," *sapphir gizrahshahm*, signifies the same thing as to say of "the wise," they shall "shine as the brightness of the firmament,"^{**} which is solar light richly blended with the azure of the sky.

These things as they will then exist in Zion the Most Holy, when "the judgment is set, and the books are opened," were seen in vision by the prophet, who thus describes them: "I saw, behold, while thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head as the pure wool; his throne as the fiery flame, and his wheels as burning fire. A stream of fire flowed and came forth from his presence; a thousand of thousands attended Him, and ten thousand ten thousands rose up before Him; the judg-

ment did sit, and the books were opened."[†] This represents that from the presence of the Glory-Bearer in Zion judgment was proceeding against his adversaries, among whom is the Beast spoken of by John,[†] which is utterly destroyed. This judgment-period and the forty years in the peoples' wilderness are coeval, a time during which "everlasting destruction from the presence of the Lord, and from the glory of his power" goes forth against "them that know not God, and that obey not the gospel of our Lord Jesus Christ," a time "when He shall be glorified in his saints, and admired by all who believe."[‡]

But the tribes in the wilderness are not permitted to see this glory of the Most Holy, though they are cognizant of what proceeds from its presence, as their ancestors were. Between it and them is the breadth of the *Holy Place*, or land, towards which they then look, as the heaven of the covenant with whose blood they have been sprinkled. While they are in the wilderness they are in the court without, the way into the Holy Place not being laid open to them till the end of the forty years. But with Judah, the third part, refined in the fire, it is not so. "He rules again with God—*od rahl im-Ail*; and with the holy ones is true."[§] God having saved Judah's tents before Ephraim's, || his King possesses Judah, his portion, in the holy land,[¶] while Ephraim, under Elijah, is passing under the rod. This relation of Judah, the little stone-kingdom, in Judea, to the Ten Tribes in the wilderness, is as the Holy Place to the Court of Israel, the Court of the Gentiles beyond, not being then, as yet, measured,^{¶¶} seeing that the war against them is in progress still. These ordinal relations may become more obvious to the reader, as exhibited in the following series:

I. MOST HOLY PLACE.

The Holy oblation south of the canton of Judah, and north of Benjamin, 25,000 cubits square,^{††} about 7 miles, "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 forever, saith Jehovah."^{‡‡}

ZION

In this city where David dwelt, the King of Israel, bearing the glory of Jehovah, occupies the sapphire-throne, angels ascending and descending upon him from the Majesty in the Heavens.

The Holy ones, or saints, whose symbolical number is 144,000, and their representative measurement 144 cubits, belong to the Holy Oblation, as joint heirs in the throne.

* Isai. ltv. 11-13. † Lam. iv. 7. § Ezek. xlviii. 35. ‡ Ezek. i. 22-28; Zech. vi. 13. ¶ Isai. xxiv. 23. ** Cant. v. 14. †† Dan. xii. 3.

* Dan. vii. 10. † Rev. xix. 19. ‡ 2 Thess. i. 7-10. § Hos. xi. 12. ¶ Zech. xii. 7. ¶¶ Rev. xi. 2. †† Ezek. xlvi. 8-22. ‡‡ Ezek. xliii. 7.

II. HOLY PLACE.

All the Covenanted Land not included in the Holy Oblation and the Prince's portion.

THE STONE KINGDOM.

Consisting of Judah, the Third Part, cut out of the Mountains, organized and refined. David's original kingdom before the submission of the Ten Tribes, when his throne was in Hebron.

III. COURT OF ISRAEL.

The House of Israel, or Ten Tribes called Ephraim, in the peoples' wilderness, where like a heifer he is being broken to the yoke, by Elijah the prophet and his companions of the third part, the representatives of Israel's king in restoring all things preparatory to their entering into the Land promised to their fathers.

IV. COURT OF THE GENTILES.

The nations under the Beast and False Prophet, and the Kings of the earth, &c., subject to terrible and devastating wars by the sword of Judah and Israel, the Lord's weapons of war,* which continue until their kingdoms become Jehovah's and His Christ's.†

V. THE GREAT MOUNTAIN.

Peace between Israel and the nations for a thousand years. The stone-kingdom, by the reunion of the Twelve Tribes for the first time since the rebellion of the Ten against the House of David under Jeroboam, being a period of some 2894 years, becomes the great mountain "filling the whole land," and as the everlasting kingdom of Jesus, ruling over the earth.‡ "The middle wall of partition" between Israel and the Gentiles is "broken down" *nationally*, as it was *spiritually*, when Jews and Gentiles became one in Christ as *heirs* of the kingdom to be established. Henceforth one Court in the temple of the Branch's building§ serves as the arena of prayer for Israel, and the worshippers who come up to Jerusalem to do homage to Jehovah and his king out of all nations. "Rejoice, O ye nations, with his people," for there is peace over the earth, and good will among men.

(To be continued in our next.)

Elder Cook's Points against "Anatolia."

(Continued from page 227.)

Point 5. Even the *two* advents of Jesus, denominated by the apostle "once" and "again," or "the *second* time," Dr. Thomas does not leave unchanged! He inserts an

"appearing" *between these two*; although it clearly involves the absurdity of inserting an "appearing" between "once" and "the *second* time!" Some of his most important expositions are based on this monstrous *misconception*!

Point 6. "The season and time" of *Dan. vii. 12*, he expounds or expands into "a thousand years!" Thus, "a season is two times" or 720 years. "A time is the period of gestation—9 months," equal to 270 years, which added to 720 is 990 years. Then, as ten days, or years, are wanting to complete the thousand, he adds them, from, and only from, his own prolific fancy. But the whole is (so far as I can learn from the language) as baseless as the fabric of a vain vision. The "season" may mean *ten* "times," if he please, as well as "*two*," and thus he may fabricate, and "add to" a hundred days as logically and as religiously as he does "*ten*"!!!

Thus, in his prophetic arithmetic he has altered, added to, or taken from "as seemeth him good," to suit his presumptuous theory. Other examples may be given, but these must for this time suffice.

Point 7. "As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be." *Matt. xxiv. 27.* This he applies to Jerusalem's destruction by the Romans; though the language of the text, and the *facts* of history are in most palpable contradiction to all such teaching. The language requires that the movement should be "from the East to the West!" But he denies this by applying it to the Romans who went from "the west to the east"! As to the grand *fact* of Christ's coming referred to in the text, we do know that the Roman army (had they come from the east) was *not* any how this coming.

Again, this *parousia*, or "coming," is identified with the judgment and with the resurrection no less than *six* times in Thessalonians. Surely a theory that so confounds the "east" with the "west"—that overlooks such essential facts as the resurrection (at this *parousia*) must be utterly wanting in credibility. The author seems not to see, that the only coming after the first, is "the second time;" nor that the second is the next after the first! Let the doctor show us a number in any series, divine or human, between the "once" and the "second time;" or confess that his peculiar exposition is a monstrous fabrication.

Point 8. The same extreme misconception of fact and of language, characterize his expositions of "the heavens and the signs thereof." As he applies the prophecy, "The sign of the Son of Man" must "ap-

* Jer. li. 19, 20; Isai. xli. 14-16. † Rev. xi. 15.
‡ Dan. ii. 35; Ps. ciii. 19. § Zech. vi. 12.

pear" in the political constitution! The angels must gather the saints from the one end to the other of the political constitution! And God will "thunder on his adversaries" out of the political constitution! Let it be shown that God belongs to that inverted, allegorical, mystical, heaven; or else his broad assumptions are palpably untrue. He quotes some authors who held this view before him; but those authors were so in the dark that they did not see, according to his own teaching, "the first principles" of the gospel. Of course they are no authority, except to serve a turn among those "who know not God" in his word.

Point 9. The aim, the national ambition, of Gogue, is "against" God; or his purpose. He is "against" Gogue—Ezek. xxxviii. 3. Russia's ruling desire, since about the time of Peter the Great, 150 years ago, has been to "take the kingdom" over "the land of Israel." This plan of Gogue, I conceive, cannot prosper, as Dr. Thomas teaches, because God says, "I am against thee, O Gogue, and will turn thee back." Back from what? "Back," of course, from all that would defeat or derange God's revealed order of succession "in the kingdom." In God's order there are "four," and only four, that reach on to the divine kingdom. Thus the history tallies with prophecy.

Gogue, it is true, will yet invade that prophetic land; but not to establish or administer the kingdom. Gogue goes there and will "fall." Thus saith the Lord of him and his confederates: "they shall fall on the mountains of Israel."

This incursion and "fall," in God's word follows Israel's return. An incursion of Gogue's host "after" the people shall have returned, and "gotten cattle and goods" cannot be fulfilled by any imaginary "Russo-Gogian" kingdom before that event. The word is not "yea and nay!"

Such a class of facts has once transpired, and may again, precisely as the prophet of God has foretold. Egypt, the oppressing power was judged: Israel was gathered to their promised land; and then the kings and nations confederated against them! But it was to their destruction. Thus shall God rain on Gogue and all his bands a like destructive tempest. Josh. x. 10-14; Ezek. xxxviii. 21.

But all this seems never to have come within the range of this author's reading, except as some items are remoulded into a totally different form, and converted to another and totally different class of events.

Point 10. The prophetic imagery of Rome, "the fourth kingdom" in the New Testament, agrees with the old. The Beast with seven heads (seven mountains) and ten horns goes

with the woman "to perdition!" This imagery cannot portray Russia. Russia has had one head of gradual growth since its place among the great European nationalities. The imagery is Roman; the history is Roman, and can no more be fulfilled in Russia than in Kamschatka.

Note.—The doctor's silence for near a year, is it a concession of his error?

J. B. COOK.

Rochester, 1855.

ELDER COOK'S TEN HORNS PLUCKED UP BY THE ROOTS.

POINT 5.

THE ELDER'S ASTONISHMENT INCREASES.

When people get into a maze of astonishment as our critical friend seems to have done in his fifth point, judging by his exclamation-signs which terminate his sentences, they are very apt to mistake the phantasmata of their own excited imaginations for realities. His mind is possessed of the idea that we teach an "appearing" of the Lord between the "once in the end of the age" when he appeared for the abolishing of sin; and his "appearing a second time without sin-offering." Some of our "most important expositions," he says, "are based on this monstrous misconception." His imagination must be monstrously hallucinated to make such a charge against us as this. We have said no such thing, nor thought such a thing. We have spoken of the *invisible presence* of the Son of Man at the destruction of Jerusalem, according to his own prediction, (Matt. x. 33; xxiv. 27, 28;) but not of his appearing to them that look for him for their salvation at that time. Our friend seems incapable of discerning the difference that exists between a simple *parousia*, or presence, and an *apokalypsis*, when *οφθησεται*, he shall be seen by them who wait for him; 2 Thess. i. 7; i. Pet. i. 7, where "revelation" and "appearing are *αποκαλυψις*; while the glory of it is the evidence, or manifestation of his presence; *η επιφανεια της παρουσιας αυτου*; 2 Thes. ii. 8. He was not seen at the destruction of Jerusalem and the Temple; but he was *nigh*; as James, Peter and Paul, have all testified in their epistles.

"POINT 6."

THE ELDER'S IGNORANCE OF PHYSIOLOGY CONVERTS HIM INTO A FALSE ACCUSER.

Our very critical friend charges us with adding ten years to God's arithmetic, from, and *only from* our own prolific fancy; and declares that in our interpretation of times, we alter, add to, and take from, according to our own good pleasure, to suit our presump-

tuous theory. If this were true, it would convict us of wickedness; and reduce us to a level with himself and friends, who, in the days of their Millerism made a bonfire of all the promises of God, that did not square with their theory, which they now confess was a gross delusion. Our friend ought to be very careful how he sets himself up for public prosecutor. One would have thought that his own past experience would have wonderfully augmented his natural modesty, and have taught him "not to think more highly of himself than he ought to think; but to think soberly," and diffidently. But we regret to have to bear witness against him in this particular. The many somersets he has made in theology seem to have induced a dizziness of the brain, as is clearly manifest from the evidence afforded in this unfortunate "Point 6." Our erratic friend should be very careful how he makes accusations in future; for in doing so, as is abundantly evident, he is handling weapons extremely dangerous to himself.

He can only "laugh aloud" at our interpretation of Daniel's "*season and time*;" זמן ועת *zēman wē-iddān*, an appointed time, and a definite time. His numerous exclamation signs are his signs of laughter; but they convey no better interpretation than that at which he laughs. He affords us no solution; and we think from the evidence before us, that he has no rational solution to give. All he can do is to exclaim and falsely accuse. Our friend "chops logic," but gives us none.

But, for his deliverance from the bondage of ignorance, and the information of the reader, we will show the wherefore we conclude that John's apocalyptic thousand years are Daniel's

"SEASON AND TIME."

The interpretation we have given does not appear in this phrase itself. The words *zēman wē-iddān* simply express, that the national systems represented by the Lion, the Bear, and the Leopard, which are to continue after that system represented by the Fourth Beast is destroyed, shall exist without dominion for an appointed and definite time. But, how long that definite time is appointed to last, the words do not define. Nevertheless, it may be satisfactorily ascertained.

Of the Lion system of nations it is written, "In that day shall Israel be the third with Egypt and Assyria, even 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 mine inheritance;" Isai. xix. 24. And in relation to the Bear it is

declared, "I will set my throne in Elam," or Persia, "and will destroy therefrom king and princes, saith the I shall be. But it shall come to pass in the latter days I will bring again the captivity of Elam, saith the I shall be." Jer. xlix. 38. But Egypt, Assyria, and Persia, will not be all; the isles of the sea will be in subjection and amity with him. Thus "sing unto Jehovah a new song, and his praise from the isles and the inhabitants thereof." The "isles" refer especially to those of the Mediterranean; of which it is said, "Abasuerus laid a tribute on the isles of the sea;" that is, on the Greeks, or the people of the Leopard. "The isles shall wait for his law." "The isles shall wait upon me, and upon mine arm shall they trust." "All the isles of the nations shall serve him." These isles, several of which are already under the British Leopard, will most of them, if not all, yet come under its dominion before the Lord appears. But, "the Kings of Tarshish and the isles shall bring presents" to Jehovah's king. These are the systems of nations represented by the heraldry of the prophecy, which are to lose their dominion in its being transferred to Jehovah's resurrected Son and King; of whom it is decreed that "he shall have the nations for his inheritance, and the uttermost parts of the earth for his possession;" but as to the nations of the apocalyptic beast and the image, their organizations will be utterly destroyed. The papal kingdoms and dominions will disappear; and Europe will become a threshing floor, swept and clean, to be thenceforth inhabited by a population having no antiquity to boast. The political existence of Assyria, Persia, and Greece, will be prolonged for a season and time; while that of France, Spain, Belgium, Naples, Sardinia, the Roman States, Portugal, Lombardy, &c., &c., &c., will all be abolished, and their name will be put out for ever and ever.


Now, the question is, seeing that Assyria, Persia and Greece are to continue in political life, but without self-government for a season and time, who will govern them, and for how long? Daniel answers, that the Son of Man and the Saints will govern them; and John adds respecting the saints, "They shall be priests of God and of Christ, and shall reign with him a thousand years." Then Assyria, Persia and Greece are without self-government for a season and time; and the Saints with Christ reign over them for a thousand years, during which time the Dragon power is suppressed; will any reasonable man then deny that Daniel's "season and time" is interpreted by John's "thousand years?" There can be no doubt of it. The one is explanatory of the other; and our

critical friend can torture it into nothing else.

Now, it will be seen from what we have adduced, that our interpretation is not dependent on any arithmetic, presumptuously expanded or contracted. We saw that the political existence of the three beasts was prolonged for a thousand years. We then became curious to know of what divisions this period was susceptible. We therefore divided it by one of Daniel's periods, called "*a time*," which is known to consist of 360 years; and we found that it contained *two of these*, or 720 years, with a remainder of 280 years. We believed then, that we saw in the two times the duration of "*a season*;" but what sort of a time was the 280 years the contents of? In looking at this question, we recollected that a like period was introduced into Rev. xii. 2; *a period of gestation*. Among the signs that John saw in the heaven of the fourth beast, was "A woman clothed with the sun, and being with child cried, travailing in birth, and pained to be delivered:" and he says, "she brought forth a male child, who was to rule all the nations with an iron sceptre; and her child was taken by force to God, even to his throne." Now, this pregnant woman was representative of the so-called "Catholic" community in the Roman empire, which had become a powerful party in the State: she was therefore invested with the sun, placed upon the moon, and crowned with the diadem of the "Twelve Cæsars," or stars of the Roman system. These imperial decorations represent the party as it existed between the death of Constantius, A. D. 306, and the breaking out of civil war between Constantine and Maxentius, A. D. 312. Constantine was at the head of the Catholic party, and shared the imperial sovereignty of the Roman world with five other emperors. All the emperors except Constantine were enemies of the Christians; whose political influence increased in the ratio of their departure from "the love of the truth." Though their influence had become great, they were still much oppressed in all parts of the habitable, except in Britain, Gaul and Spain, the acknowledged jurisdiction of Constantine, Apollo, or the Sun's, worshipper, their political patron and friend.

But, this woman existed in a humbler sphere before her imperial investiture. This the reader is prepared to expect from the declaration that she was *enceinte*. The decorum of the symbol, then, requires that a period should obtain in her life answerable in some sense to the natural period between impregnation and the parturient act; the latter being marked by the ap-

pearance of one in her interest who should have the supreme power. The painful manifestation of this important personage as the open and avowed champion of Christianity, would be the birth of the woman's male child; and between this birth and the implanting of the principles in the Habitable which developed it, ought to be a period of gestation literal or symbolical. What, then, was the fact? It was not literal time, but a time well represented by the literal. A period of 280 years elapsed from the day of Pentecost to the publication of the celebrated Edict of Milan, by which Constantine made a solemn and authentic declaration of his sentiments, and restored peace to the Catholic Church. This edict, which was issued March 313, five months after the victory of Saxa Rubra, which placed him at the head of the Roman world, was received as a general and fundamental law of the empire. It was a great and important epoch in the history of the Church.

Being struck with this remarkable analogy, we concluded that the remaining 280 years of the one thousand were a time, definite, or "set time," as the period of Sarah's gestation is styled in Gen. xvii. 21. We believed we might fairly receive it as such; and so believing, we affirmed it without note or comment. But alas for our discovery! Here comes our physiological friend, and thrusts his "sixth point" at our vitals. He says that a period of gestation is only 270 days; and that we have added on *ten days* to suit our presumptuous theory, with no other authority than our own prolific fancy. He says, too, that the whole of our views about the "season and time," is "as baseless as the fabric of a vain vision." The reader, however, by this time, will have arrived at a somewhat different conclusion. He will, perhaps, agree with us that we have a base, and that it is pretty broad. But what defence shall we make for unwarrantably expanding 270 days into 280! A doctor, too, and not know that a period of gestation is 270 and not 280 days! Surely our friend must have thrust his sixth point into the very weak spot itself of our reputation! But, that the excess and intensity of our friend's joy at having so triumphantly exposed our ignorance and wicked presumption, may not break his pitcher at the fountain, we would invite him to moderate his excitement by reading the following extract from *Carpenter's Human Physiology*, a standard work upon the subject it treats of, and of somewhat higher authority in the scientific world than even our very critical friend. He says,  "Although the duration of

pregnancy is commonly stated at nine solar months, it would be *more correct* to fix the period at 40 weeks, or 280 days; which exceeds nine months by from 5 to 7 days, according to the months included"—p. 709, § 930.

What says our friend now? We fixed the period more correctly at 280 days; so that our view of the decorum of the symbol was right; and it is found to harmonize precisely with the number of the years occupied by the Woman, taken from the side of the second Adam, in producing the Man of Sin, who seated himself upon the throne of God, and rules the nations with an iron rod.

"POINT 7."

THE ELDER BECOMES VERY POSITIVE.

Our friend is displeased at our interpretation of Matt. xxiv. 27, because it does not coincide with his opinions. After what we have seen of his remarkable fallibility, we need not now be particularly concerned at that; having sufficiently demonstrated that his views and the truth have no very intimate acquaintance.

We have said, that the coming of the Roman Eagles against Judah's carcase, was that particular coming of the Son of Man referred to in Matt. x. 23—a coming, not in the sense of an *apokalypsis*, or appearing; but of a simple *parousia*, or being nigh. This coming of the Eagles to the carcase is given by Christ as an illustration of his meaning when he compared the coming of the Son of Man to the lightning shining from east to west. Let the reader turn to the passage, and read it with emphasis on the word "FOR" in the sense of *because*, and our remark will be apparent.

Jesus did not point to the west as the quarter from which the lightning of war was to shine forth. Had he done so, the disciples would have looked for the appearing of a fleet as a sign of his standing at the door for judgment upon Jerusalem. No, he instructed them to expect the Eagles from "*the East*;" and from that country they came. "Titus was adored by the *Eastern Legions*," says Gibbon, "which, under his command, had recently achieved the conquest of Judea." The seat of empire was in the west; but the Eagles that destroyed the city and temple came from "the east." Isaiah places Syria east of Judea in ch. ix. 11. Hence from this, and other passages quoted, Calmet says, that "in Scripture style, the East is often used for the provinces which lie easterly, though perhaps inclining to the North of Judea and of Egypt.

But, our friend says, that even if the

Roman army came from the east, *he* does know that it was *not* anyhow this coming, or *parousia*. There is no proof, however, in positive assertion. He is mistaken. "*This parousia*" is not identified with the judgment and resurrection spoken of in Thessalonians; for in Mat. xxiv., the subject of judgment is "*the Jew first*;" and in the letter to the Thessalonians, "*also to the Gentile*" at the destruction of the Man of Sin, nearly 2,000 years apart. We need not repeat what we have said about "once" and "second time" under point 5; we will only add here, that hitherto our friend has adduced nothing to justify confession of error from us upon a single point.

"POINT 8."

THE ELDER INTENSELY RHETORICAL.

Our zealous friend on this point pronounces our exposition of "the heavens and the signs thereof" to be "palpably untrue;" that is, it is not in accordance with the speculations of those who look for God's signs in our atmosphere. He is, we believe, still of this sagacious class, whose credulity will grasp anything but the truth. It is notorious that these used to teach, and many of them do so to this day, that the darkening of the sun in Yankeeland, A. D., 1780, and the meteoric stellation of Nov., 1833, were the darkening of the sun, and the falling of the stars predicted by Jesus in Matt. 24 : 29, as events, or signs, to be manifested indicative of his appearing. With such "interpreters" of prophecy it is impossible to reason. They have yet to learn, that God's signs of the approaching consummation of his purpose, which is political, having relation to the affairs of nations, are not atmospheric, but political also. This principle must be admitted, or the prophecies cannot be understood, nor the signs of the times discerned. Failing to do this, our friend cannot discern them. The sign of the Son of Man, which exists, he cannot see; because he has got the notion into his head that "the heaven" in which it was to appear is not political, but atmospheric. This was the blunder of the old Pharisees, who wanted signs from the natural heaven, but never obtained them. He knows what sort of a generation they belonged to; a generation, we regret to say, which is far from being extinct at this day.

The signification of the word "heaven" is not one and uniform throughout the Scriptures. God dwells in a heaven into which no man has ascended but Jesus Christ. "He dwells in light which no man can approach unto; whom no man hath seen, nor can see:" he is therefore truly "the Invisible God." "No man," said Jesus, "hath ascended to heaven" but himself; yet Enoch

and Elijah ascended through our atmosphere: it is evident, therefore, that our atmosphere, and where they are, are not the heaven where Jesus is.

A country beyond the jurisdiction of the Babylonish government is said to be at "*the end of heaven*;" for, speaking of the Medes and Persians as Jehovah's sanctified ones, and weapons of his indignation for the destruction of the Nebuchadnezzar dynasty, Isaiah says, "*They come from a far country, from the end of heaven, Jehovah AND the weapons of his indignation, to destroy the whole land,*" ch. 13: 5. This teaches that the coming of the Medes and Persians against Babylon was the coming of the Lord against Babylon. He came in this sense, although he was unseen, save by the eye of faith. And He and his Medo-Persian hosts came from Media and Persia at the end of heaven. Our friend cannot understand this, because his eyes are closed by his traditions. If he could understand the coming of the Lord to destroy Babylon, he would be able to comprehend the coming of the Lord to destroy Jerusalem; but these comings are only intelligible to the "taught of God," who can discern between a coming and an appearing; which our friend manifestly is not competent to do.

Now this "heaven," beyond which Media and Persia were situated, had its heavenly bodies—its sun, moon, stars, and constellations; which were subject to all the phenomena, in a political sense, affirmed of the physical heaven and its orbs, in a natural sense. These political heavens, with the peoples over which they ruled, constituted a system or "*world*," having its own peculiar "*heavens and earth*," which were destroyed by the Lord and his Medo-Persian hosts, in the Day of the Lord. All this will be seen from the following testimony, or "burden of Babylon": "Behold, *the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it: for the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*" The interpretation of which is thus given:—"And I will punish *the world* for evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold (for scarceness), even a man than the golden wedge of Ophir. Therefore I will shake *the heavens*, and *the earth* shall remove out of her place, in the wrath of Jehovah of armies, and on the day of his fierce anger." All this was accomplished in the

overthrow of the Chaldean empire by Cyrus, "*Jehovah's anointed shepherd*," whom he called by name many decades of years before he was born; that he might punish Judah's oppressor, restore the Jews, and say to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. xlv. 27; xlv. 1-6.

It is not necessary for us to respond to our friend's call, to show that God belongs to such a heaven to save our exposition from being scripturally condemned. God did not belong to the Chaldean heaven, nor did Cyrus; for they came from the end of it to destroy it. The heaven does not therefore cease to be a heaven; the Chaldean system was a heavens and earth, like the Mosaic in Peter's day, in which iniquity reigned. Our friend's remark shows that his conception of the scriptural use of the word *heaven* is very restricted. He has evidently not studied the prophetic style to any useful purpose; but is as one who undertakes to explain the contents of an Arabic book, though ignorant of the language. His incompetency is common to him with nearly all "the learned," who indoctrinate one another into their rules and opinions, which only serve to darken the Lord's counsel by words without knowledge. Till we sat down to examine our friend's "points," we thought more favorably of his proficiency in the word than we do now. But we perceive that his old Millerite delusions still strongly and injuriously affect his judgment. We do not, therefore, regard his condemnation, couched, as it is, in the swelling words and phrases which decorate his "points." We see the *animus* of it all. Men will pardon you for any offence, if you will only flatter them that "the house that Jack built" stands upon a rock, and not upon the sand. But to compromise the truth for popularity's sake is not our mission. We therefore not only show him the fallacy of his "points," but testify, that unless he suspend his "teaching," and become a child-like student of the word, he will fall into the error the apostle so sedulously avoided, and become, while he preaches to others, a cast-away.

"POINTS 9 and 10."

THE ELDER ARRIVES AT KAMSCHATKA.

These "points" are more a statement of Louis Napoleonism than aught else—a system of opinion, as far as we have got hold of it, so self-evidently absurd, as to demand no more grave consideration than the coming of the Lord in 1855. We class it with that, and the darkening of the sun, in 1780, and the meteoric stellation of 1833. Louis Napoleon, "the King of the North," *alias* "the Prince of Rosh, Meshech, and Tubal!"

What next? Judging from present appearances, that is, "walking by sight" and not *by faith*, our friend foretells the triumph of Louis Napoleon over Russia; and has built up a theory in harmony with his assumption. ANATOLIA is subversive of this crotchet root and branch; hence his zeal to discredit it; but with what success the reader will not be at a loss to say. Anatolia is a rock which suffers nothing by the artillery of our friend. However vulnerable it may be in fact, Louis Napism cannot inflict upon it a scratch. Our friend is in a labyrinth and cannot find his way out. We might leave him there, and say no more; but, out of personal respect to him, we will add a few words in conclusion.

Be Gogue whom he may (and we have elsewhere proved that the Gog-power is under a Russian dynasty, or protectorate), the Scriptures teach that he will practice and prosper so far as to invade the Holy Land, and to take possession of Jerusalem. The Gogue power, as we have also said, does not exist, but is in process of formation. We see a power in the world represented by the "*Prince of Rosh, Meshech, and Tubal*"; that is, by the *Czar of Russia, Muscovy, and Tobolsky*; or as he styles himself, *Emperor and Autocrat of all the Russias*. But we do not yet see Gomer, Magog, Persia, Khush, and Libya, with their bands, in confederacy with him. This is an important fact, and an insuperable difficulty in the way of those who talk about Gogue being now "*turned back*," because Russia has *withdrawn* her forces for strategic purposes from the Danubian Principalities. The Turks did not expel them, nor did the Allies; but they withdrew.

It is the Prince of Rosh, when he has become the Gogue of the gold, and silver, and brass, and iron nations, as he is now the Prince of the clay, that is to be "*turned back*"; he is also to be turned back by ADONAI JEHOVAH, that is, by the Lord Jesus, and not by any Gentile power: the turning back is to be his expulsion from Palestine after he has invaded it, and encamped upon its mountains like a storm-cloud to cover the land; and the turning back will consist in a signal and irretrievable overthrow by mutual slaughter, by the sword of Judah, by pestilence and blood, an overflowing rain, great hailstones, fire and brimstone, that will leave him but a sixth part of his original armament. In this way his purpose of establishing his dominion *permanently* over the people and territory of Christ's kingdom, will be circumvented, and the rights and cause of Jesus maintained, and "the controversy of Zion" settled in his behalf.

The invasion and fall of Gogue do not follow the return of the Twelve Tribes. In

this our friend is as much mistaken as he used to be when he denied their return *in toto*; and declared with infidel emphasis, that God had cast them utterly away. "In the land there shall be a tenth, and it shall return, and be eaten." By British survey it is ascertained that "*one-tenth*" of 300,000 square miles is the proportion of the country now under cultivation. This is to "*return*" to prosperity before Gog's invasion, and to "be eaten" or *brouzed*, by numerous flocks and herds. At war with Britain, and aiming to subvert her Indian Empire, he will invade the Holy Land to possess it, and to make it the basis of future operations against the Far East. But his purpose shall not stand; for he shall be turned back, and ADONAI JEHOVAH, or the *Lord Jesus*, shall be magnified and sanctified by this manifestation of power, and be known to many nations as the "I SHALL BE" promised to Israel. *After this*, "the Lord will set his hand again the second time to recover the remnant of his people," that is, to graft them into their own olive tree again. But this is to be done upon a principle of faith, for "if they continue not in unbelief they shall be grafted in." But there is no agency extant in the world that can work faith in the tribes of Israel. A new and adequate system of means must be instituted for the purpose by the Lord himself. When Gogue invades the country the Jews already there will be in unbelief; and one providential purpose of the Lord's bringing him against the Jews will be to thin them of "*two-thirds*" of the incorrigible there. Ezekiel testifies that it is after the destruction of Gogue that the work of recovering "the whole house of Israel" upon divine principles begins; for having finished the prophecy of his overthrow, he adds, "*Now, saith Adonai Jehovah, will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.*" Though our friend professes to believe in the restoration of Israel, he is evidently but little instructed in its details. He has too much sectarian divinity in his head yet to comprehend it scripturally. He cannot interpret the judgment of the Fourth Beast until he does. Nor can he get at the truth of the matter until he shall know what is meant by the Beast's "nails of brass," and "stamping the residue with his feet." He may declaim about "imaginary Russo-Gogian kingdoms," but until he does he cannot tell what is "imaginary," and what real.

Our friend in his "*Point 10*" talks about the *seven heads* of the beast upon which "the woman" rides. These seven he parenthesizes as "seven mountains," without telling us, however, that they also signify

"seven kings," or forms of governments, upon them since they were erected into the capital of a dominion. The mountains, he says, go to perdition with the woman; but he has told us nothing about a certain "eighth head, which is of the seven, and goeth into perdition" likewise, and which eighth head is also styled a Beast, and which holds the same relation to the scarlet-colored Beast, that the Eleventh Horn of Daniel holds to his fourth beast. He does not seem to suspect that Russia may be an element with Austria of a two-horned dominion in the midst of the Ten Horns, which shall agree and give their kingdom thereunto, until the words of God shall be fulfilled. He says, that the imagery of Rev. xvii., "cannot portray Russia." He has given us no reason to believe that it does not include it, and his assertion is without authority, owing to his numerous mistakes. The imagery with history, he says, are Roman: granted; but "the people, and multitudes, and nations, and tongues," symbolized by the scarlet beast, *in race* are not Roman, but Goths, Gauls, Franks, Belgian, Celts, &c., &c.; they pass for Roman nations, however, because they are the inhabitants of the habitable formerly subject to Italy, and now acknowledging the Roman Pontiff. Upon the same principle, Russia will become Roman when she shall have taken up the position on the Roman habitable marked out for her in the things noted in the Scriptures of truth.

But our friend has decreed the contrary, and declares that Russia has no more to do with the imagery than it has to do with Kamschatka. That truly is a long way off; but as he has got there at last, we will leave him in Petropaulovski if he please, in cool and quiet contemplation on the untowardness of the inspiration that impelled him to force us from a whole year's silence into action, to the eradication of his unlucky horns, both root and branch! He will have a fine opportunity, in that high and frigid latitude, of coolly determining for himself, if "the doctor's silence for over a year is a concession of his error." That he may have a happy deliverance from his own, and by getting quit of the beam that now obstructs his vision, he may be the better able to pluck the mote out of our's, is the sincere and earnest heart-breathing of his good friend the

Sept. 1855.

EDITOR.

Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."—*Psalm cxxii.*

Analecta Epistolaria.

GLAD TIDINGS FROM AFAR.

DEAR BROTHER:—We suppose a short account of the doings of "the Reformers" in a town where you have been the main instrument in sowing the seed of the Kingdom, will be a source of pleasure to you.

Your valuable works we highly prize, as it is through them and your lectures in Newark many have been brought to a knowledge of "the Kingdom of God and the name of Jesus Christ." The good seed, or "word of the Kingdom" after a long time is now taking deep root in many honest and good hearts. Several have renounced the traditions of their fathers, and have been immersed into the name of the anointed Jesus with a knowledge of the Kingdom, as the one and only hope that justifies; while others have abandoned the God-dishonoring superstitious disseminated from Bethany, and have demanded re-immersion. Still, we have a good deal to contend with from those professed religious and pious friends of the old school; we know, however, that "the truth" will work its way, and those of a child-like disposition will receive it. On every first day, we now have the kingdom of God set forth in the name of Jesus as the "one faith" and "hope of the calling." Such, dear brother, is the state of things here, which creates within us a lively hope that ere long we shall see all our late brethren walking in love and peace, contending hand in hand for that faith "once for all delivered to the saints."

With respect to myself I am happy to say that I have reaped great benefit from the study of *Elpis Israel*, and the *Herald of the Kingdom*, with the Scriptures; as also of the little work styled "the Wisdom of the Clergy proved to be Folly," which you will remember writing at my house.

In conclusion, we join in testifying our heartfelt thanks to you; and that our Almighty and Heavenly Father may bless your endeavors to publish to the world "the Gospel of the Kingdom" as believed and preached in the days of the apostles, is the prayer of yours in hope of "the kingdom which He has promised to them that love him."

DAVID JOHNSON.

Newark, Notts., England, Sept. 1855.

It affords us much satisfaction to hear that our labor in Newark has not been lost. Having heard nothing from thence for nearly five years, we had concluded that the little disturbance we had produced in the town had been effectually suppressed;

and that all things had resumed their old stereotyped position. But we are agreeably disappointed in finding that God has given increase to the seed sown. May the fruit be unto eternal life in the Kingdom of our God; where, we trust, we may all have a glorious convocation, and a happy re-union, if not before.

Our excellent friend, Richard Robertson, Esq., who forwarded to us the above, remarks, "It is truly encouraging to receive, so frequently as I do, similar testimonies of the precious fruits of your valuable Christian labors; and doubtless the time is at hand when you will receive the full reward for all your toil in this heavenly calling, by an abundant entrance into Life eternal."

Accompanying brother Johnson's, we also received under the same cover a letter from another brother in Newark from which we extract as follows:—

MY DEAR BROTHER:—No doubt but you will be happy to hear a little from the church in this place. Though to you I am personally unknown, yet you live in me, if I may so say; for it is through your valuable work '*Elpis Israel*' that I have been brought to a knowledge of the truth as it is in Jesus.

Long have I inquired for a publication which afforded information respecting the progress of the gospel of the Kingdom of God among the people; but none could I find, though many and various are the publications which are issued, and to a great extent carried on by men of talent and learning; but their pages are filled with ideas which have emanated from the philosophers, pagan and sectarian, ancient and modern. But, what we wanted we have found in the *Herald of the Kingdom and Age to come*, for which I have forwarded to Mr. Robertson eight shillings and four pence, and an additional shilling to prepay this letter, that he may request you to mail the current volume to me at your earliest opportunity: and for the future, I hope to stand as a permanent subscriber; for we are anxious to know all we can, as the events that are now transpiring come as shadows of interesting and wonderful developments. But the world discerns them not. It does not perceive the hand of God in the different movements of the times; but trusting in the arm of flesh, they grasp the sword to support and strengthen the existing constitution of things, which is founded in selfishness, and can only result in bloodshed, war, and strife. We feel for the people who feel not for themselves. They see not the storm gathering, nor the clouds which are blackening, and about to burst with tremendous fury upon their heads.

But while humanity shudders, yet we rejoice, knowing that the redemption is at hand, through which the oppressors of the earth shall be laid low, and peace and righteousness become triumphant among the nations.

The kingdom of God is becoming, more and more, of greater interest and importance to the church here. It has had its effect upon a few who have been led to consider their position; and with a childlike disposition have submitted themselves to a re-immersion, for an induction into the faith of the Kingdom of God: and we trust the time is not far distant, when all who had not the knowledge of "*the covenants of the promise*" before their immersion, will come forward, and demand to be immersed into the faith preached by Christ and his apostles, in heartily believing which they will become partakers of the divine nature; and ensure to themselves an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ, which is the prayer of their well-wisher, and of yours in the blessed hope of immortality when the King comes.

JOSEPH HARRIS.

Castle Gate, Newark, England,
Sept. 6, 1855.

N. B. Will you be so kind as to give us your views of church government, and the most scriptural method of instituting elders, &c. ? The work called "*Anatolia*" has found its way from London to Newark. Of its merits too much cannot be said; and those who are looking for the Kingdom can look upon it only with pleasure and delight; and in the Christian mind it will tend to strengthen the faith already possessed: and lead him to pray that you may live long to pursue your labors of love, which is the prayer of yours,
J. H.

✂ In some future number will appear an article already written, entitled, the "*Ministration of the Spirit*," which will give some idea of the "government" of the apostolic churches before their Lightstands were removed. When this is understood, "church government" will cease to trouble the minds of the brethren; for none that can be devised will be aught but an approximation to the original form, but without the power. A feeble company of wayfarers in the wilderness, brethren and devoted to the truth, need be at no loss how to meet the exigencies of their case. They would agree to request the most competent to see that all things were done to edifying for the spiritual good of all. Let the truth govern in the spirit of the truth, and all things will work together for good. He that would be great, let him

make himself the servant of the least; remembering that our great example in the heavens, though equal with God, and Lord of all, made himself of no reputation; but took upon himself the form of a servant, being obedient and faithful in all things. A company of such will lose sight of themselves, and seek only the well-being and advancement of the common cause: but those who are not so minded, no government, however well contrived, will turn the evil into good. This much in passing on "government" in the church.

EDITOR.

In a Trench.

UNDER THE SEN, lat. 42°; west long. from Greenwich 86°.

DEAR BROTHER:—Elder Marsh was here last week. We had not, however, much opportunity for conversation, but found that he was principally intrenched behind Acts viii. 37, and the conversion of the Philippian Jailer. We showed him that the confession of the Ethiopian was omitted by Griesbach as a spurious reading, at which he seemed surprised. He said, it would not do to depend on what was considered doubtful. This was about the substance of what passed on the subject. We learn that J. B. Cook's course towards you is not approved; and that personalities will not be admitted into "*The Expositor*." Articles from J. B. Cook have often been refused admittance because of his personalities against you. Dr. Field's attack upon you was curtailed, and he was privately informed, that articles of such a character would not be admitted again. The principle involved may be discussed in the *Expositor*, but individuals are not to be abused. We believe that our friend Marsh is very candid, and will advance about as fast as he can see.

Yours in the truth,

HYPOHELANTHIROPOS.

✂ We feel grateful to our brother editor for his kind and honorable disposition towards us in the case of Messrs. Cook and Field, whose zeal for a righteousness of their own has incited them to an intemperate opposition against the righteousness of God contended for in these pages. We feel neither alarmed nor irritated at their personalities; but accept them as the flourish of trumpets supplying sound for sense in the defence of a rotten cause. Their trumpets may blow a loud, long, and lingering, blast of discords; but so long as their pieces have no other charge than powder, we shall tranquilly regard their artillery as "sound and fury and nothing else."

In regard to our friend's entrenchment we would suggest whether his position would not be stronger behind the twelfth than the thirty-seventh of the eighth of Acts? In the fifth verse, we are told that "Philip preached the Christ to them;" and in the twelfth, what the Samaritans believed before they were immersed by him. Does not the twelfth verse explain, or define rather, the subject-matter preached in the preaching of the Anointed One in those days? Was Philip's preaching of Jesus to the Ethiopian a different preaching to that of his preaching the Christ to the Samaritans? And did Philip preach one doctrine to the Samaritans, another to the Ethiopian, and Paul a third to the jailer at Philippi? Or did they not rather preach one and the same faith to them all? Is it safe and wise in dealing with the *I shall be of armies* to entrench ourselves behind a two-gun battery, and one of them cracked, when a fortress is accessible which he has pronounced impregnable! Does not the word in its general teaching explain single and solitary sentences and expressions; or does the minor define the major—a part greater than the whole?

The Philippian jailor's case will be investigated at large in a future number: till then we must leave our friend in his "Little Redan," in the hope that before the day of assault come, he will find it so untenable as to conclude to blow it up with his own hand.

EDITOR.

Sevastopol.

THE southern division of this world-renowned stronghold, after a siege of nearly a year, has at length been reduced to "a heap of blood-stained ruins" by its defenders. The Malakoff works, which were the key of the position, were taken by the French after six unsuccessful assaults. "The soldiers of Christ," as the Czar styles his Russians, perceiving that the place must certainly fall into the hands of the Allies, and that a further defence would involve a useless expenditure of Muscovite blood, determined to retire across the harbor; and to leave as little spoil for the enemy as possible. In carrying out this purpose, Prince Gortschakoff drew off the garrison by a bridge of boats, burned and sunk the ships in the harbor, and blew up the fortifications and buildings of the town; the site of which became the principal trophy of the victors, purchased by a sacrifice of life scarcely preceded in the annals of war.

The fall of southern Sevastopol brings us towards the conclusion of the *first stage* of the war. The Allied Powers would fain hope that it was the conclusion of the war itself.

The Frog-power has celebrated the destruction of the place by popish and military parade in the Parisian temple of the Immaculate Queen of Heaven, styled NOTRE DAME, ascribing the victory to the papal Mars; while Victoria, the head of the Anglo-Hibernian Harlot, and Defender of its Faith, sends her thanksgivings to Napoleon's troops! The joy in France is dynastic, not popular, for what joy can a people have for a victory which confirms, for the time, a faction in power that rules them with a rod of iron. The enthusiasm in France is in obedience to authority; while in England the people are well-nigh crazed with excitement, in the delusive hope, that the expenditure of their "*best blood*" and treasure is soon to cease—Russia being humbled and Turkey saved, by the destruction of Sevastopol in part!

But all their rejoicings are premature; for Russia is still erect, and Turkey unredeemed. These are stubborn facts; while the *Te Deums*, illuminations, salutes of artillery, and congratulatory speechifications, only express hopes based upon the present that will never be fulfilled. A correspondent writing from Paris to the N. Y. Times, says, "The fall of Sevastopol has not produced the effect that was expected. It is the most singular feature of a singular succession of events, that the catastrophe, so far from leading to the *denouement*, only results in new complications, doubts, and suspicions. The people, who have learned that the resources of Russia are not to be annihilated at a blow, and the gentlemen of the Stock Exchange, who, though they often set the tone of political opinion, as often assume it ready set, have not found, in the capture of the Karabelnaia, the guarantee for peace, or that symptom of Russian exhaustion, that the event was expected to furnish. The thirty daily columns of declamatory and triumphant eloquence which are supplied by the morning journals, seem to fall without effect upon the public mind, and the absence of further news would appear to indicate that the conquest has thus far been sterile and unproductive."

The humiliation of Russia and the redemption of Turkey, cannot be effected in the Crimea. We believe that neither of them will be effected; but, on the supposition of their possibility, the conclusion now being tried, cannot be worked out there. The loss of the entire Crimean peninsular will leave Russia unscathed. It would only for the time secure Turkey against aggression from that region; still, however, leaving her open to attack from Odessa and Bessarabia and the Caucasian provinces.

The present stage of the war and its defeats are necessary to the preadventual tri-

umph of Russia. If Russia had not been antagonized on the Danube, in the Crimea, and at Kars, she would ere this be triumphant in Turkey; for she would doubtless have been aided by a general insurrection of the Greeks. Defended by the neutrality of Austria, Germany, and Prussia, on the west; by the shallows and fortresses, and short seasons, of the Baltic, on the north; and by the prudential policy of the Allies, ever careful of the beauty of their "wooden wall," Russia might have concentrated her forces against the Sultan's dominions, and have changed the face of the east. But then, how could she have fulfilled her destiny of leading the nations to battle against Jerusalem? Had she conquered Turkey in the first stage of the war, she would have inherited the empire with the capital, included in the Holy Land, of course; in which case, her policy would have been to exclude all nations from Jerusalem, not to lead them there. It is evident, then, that *Russia must be kept at bay in the east, until events shall place Jerusalem and the Holy Land in possession of a power strong enough to make it necessary to invade the country with armies drawn from all the nations of "the earth and whole habitable," to expel it.* This power, we have proved in Elpis Israel and Anatolia, can only be the Anglo-Indian—the power "shadowing with wings from beyond the rivers of Khushistan."

In the meantime, as we have shown in a former number, while Russia is at bay in the east, the war enters into its second stage, and prevails in Italy and Germany. The policy of the Frog power will compel Austria to abandon its neutrality. Events will occur in Rome and Italy which will make it impossible for Austria to maintain peace. Shall French or Austrian policy rule the Papacy, and thereby control the destinies of Italy? This is the real Italian Question; and not whether Italy is for the Italians, or Austria. A free and united Italy is an impossibility. Italians may rise and revolutionize; but final success is impossible. The coming issue to be submitted to the arbitration of the sword in their country is, shall France or Austria rule it? This is the preadventual issue, which will unite Russia, Austria, Germany, and Prussia, against France. Providence gave a provisional existence to the Roman Republic for the creation of such a situation as should bring about the occupation of Rome by the Frog power. If that republic had not been meteorized, the French would not now be in garrison there; and the element of the coming struggle would have been wanting, and the struggle, consequently, itself postponed. The French were providentially

placed in Rome, in order that "an unclean spirit like a frog" might issue "from the mouth of the False Prophet," and extend the theatre of the war. This will be Russia's opportunity. Austria at war with France, must ally herself to Russia; for she has neither power nor funds to carry on war with France before, and Russia and a Hungarian insurrection in the rear. Russia has only to bide her time and to watch events in Italy. The imperial ambition of the Frog power will revive the Holy Alliance for its suppression; and the fall of the French empire will be the manifestation of the Czar as the Gog of Ezekiel's prophecy.

The contest before Sevastopol is for the practical establishment of the "*Third Point*," especially the last clause of it, namely, "For the purpose of restricting the power of Russia in the Black Sea." Russia's naval power there at present amounts to nothing. Her Sevastopol fleet is all sunk or burned; and for the time being the Allies have gained their point. But the present is only provisional; and the power of Russia there will rise again. I say it must; because the Czar being Ezekiel's "*Prince of Rosh, Meshech, and Tubal*," who hereafter becomes "*Gog of Magog*," or Daniel's "*King of the North*," it is declared of him, that "he shall come against the divider of the Holy Land like a whirlwind with chariots and horsemen, and with many ships." It is evident, therefore, that something must happen to revive the naval power of Russia before this event can come to pass. While the Anglo-French alliance continues, that revival cannot take place. But this alliance, like the French empire itself, is only a temporary affair. The fall of the Napoleon dynasty will be sure to terminate it, even if it be not dissolved by previous misunderstandings and jealousies. The suppression of the Frog power by the Holy Alliance might place (if not previously destroyed) the whole French navy at the disposal of Russia and its allies. What then would England do? Would she send her wooden walls to defend Constantinople; or would she employ them in watching over the safety of her own dominions, which will then have considerably increased? The latter we conclude on such a supposition. The best policy for England, at the present juncture of affairs, is to take care of her ships, and to build as many more as she can man and keep afloat; for, though at present she can do little else than parade them beyond gunshot of the granite forts of Russia, there will be hot and dangerous work enough for them when the time comes to combat the ships of Gomer, under whatever circumstances may then obtain.

The Anglo-French alliance is not an alli-

ance of the English and French people; but of the British government with Louis Napoleon, who is the abomination and contempt of the influential classes of Gallican society. In the nature of things, even if his dynasty should not be set aside by an anti-Napoleon alliance of the northern powers, it cannot become permanent. Louis Napoleon is a profound hypocrite of intense selfishness, as well as a great tragedian. He judges men's motives by what he knows of his own; and these he knows have no other impulse than his own interest and glory. He needs no confidential communication to enlighten him upon the fact, that the British Government has no regard for him beyond the use it can make of him in the promotion of its views. This sort of regard is mutual and sincere. British policy is to maintain the balance of power in the old world, especially in Europe; and is devoted to the Sultan's interest so far as necessary to preserve this equilibrium; and to create a profitable customer for her manufactures. Its policy is that of a shopkeeper, who is determined by all possible means, fair or foul, to exclude all rivals from his village; and certainly not to help any one to become more influential than himself. Anglo-Hibernian harlotry being a potent element of the State system, its policy is also to weaken the old Mother, rather than to strengthen her on the Continent; unless by her strength the trade and commerce of Britain would be increased. On this ground, it is the policy of the Victoria government to strengthen popery and Mohammedanism, and paganism, in all parts of the world. This, however, is not the policy of Louis Napoleon. Like his uncle, he finds that "the Church" is necessary to the existence of his throne; he has therefore set up for champion of the Roman Catholic Church, which is to be Napoleonized; and the Jesuit paper, *L'Univers*, which says that this war is waged for the ascendancy of that church, has become the confidential advocate of his schemes. This Napoleonization of Popery in Europe is anti-Austrian; and implies the establishment of a rival military despotism in the west, of which the Napoleon Dynasty shall be the centre. England is now unwittingly promoting this consummation in endorsing the Napoleon policy against Russia. She is assisting to revive the old fabric which in the days of Napoleon the Great she expended so much blood and treasure to destroy. Will a Napoleon despotism, overshadowing the Continent, increase her security and commercial prosperity? Will not the time have arrived then to avenge the defeat of Waterloo? And by whom more appropriately than by the nephew? Eng-

land, when she beholds the greatness of her ally; Rome and Constantinople garrisoned with his troops; a Napoleonized Pope in the papal chair; a Murat dynasty at Naples; and Sardinia, Bavaria, Wurtemberg, &c., the satellites of his glory; may conclude that an alliance with Russia, Austria, and Prussia, would be more promotive of her interests than the present. In that case "the many ships" of the king of the north would be furnished by Britain in consideration for Egypt and the Holy Land as her portion of the spoil; so that while they annihilated the Frog-power on the land, she would sink and burn its ships upon the sea. England in alliance with these powers against France is no novelty; the political wonder is her alliance with the nephew of her inveterate, and old hereditary foe. Some stronger power than the Turks, I apprehend, must be entrenched in and around Constantinople, to make it necessary for the king of the north to come with so mighty an armament against the Ottoman, as Daniel represents. French influence, because French military force is greater, is stronger in Turkish counsels than British; which will also be augmented by the greater *clôt* acquired by the French troops in the fall of Sevastopol. The Frog-power will, therefore, by its prestige, entrench itself in the Turkish Divan, as it will probably do by its forces in the Turkish capital. This will be placing the "unclean spirit, like a frog," in the very "mouth of the Dragon," so that when it speaks again under the inspiration of this power, it will be in tones by no means in accord with the paeans of the Peace Society. Will Britain rejoice to behold Napoleonism enthroned in Constantinople, and the Mediterranean converted into a French lake? Yet this is practically what she is so zealously laboring to effect! Will she not, then, begin to think that the time has come to take care of herself, when she sees that Turkey has become Napoleonized, and Russia not humbled? Will she not feel justified in regarding the treaty of alliance as a dead letter; and in proceeding to establish English authority in Egypt and the Holy Land, as an equilibrium to Napoleonism elsewhere? And should Louis Napoleon protest against it, may it not be expedient for Britain to come to an understanding with Russia; and to agree that Czarism shall be enthroned in Constantinople, provided that her hold on these countries, and certain islands of the Mediterranean, be guaranteed? Russia would, doubtless, agree to anything, for the time, that would place Constantinople and the Black Sea at her disposal. The third point would then be a nullity; and all the injury now inflicted

upon her by the Allies, abundantly indemnified. Such an arrangement would lead the powers into the *third stage* of the war. What afterwards transpires, by which Britain and Russia become antagonists, results from "an evil thought coming into the mind" of the Autocrat; which inaugurates the war in its *fourth stage*, and brings the national forces of "*the earth and the whole habitable*" against Jerusalem to battle, where the ADONAI JEHOVAH breaks in upon them, and scatters them like chaff before the whirlwind.

We rejoice, then, in the fall of Sevastopol and the barring of Russian progress in the East; and shall rejoice till we see the Frog-power influential enough to excite the jealousy of Britain and the powers. This must become great; but its greatness will prove its ruin. It is at present professedly contending for the "*third point*," which its own success effectually destroys—"the better re-establishment of the balance of power in Europe." Effectually disturbing the balance by its greatness, the Frog-power, not Russia, will become an object of alarm to all the States, and the one to be suppressed. Knowing the reckless character of the present ruler of the French, it requires no great penetration to perceive that, when he beholds a coalition for his dethronement, he will appeal to the revolutionary population of Europe. Then will be a time of great anger among the nations, which nothing but the wrath of God will appease—"the nations were angry and thy wrath came." Every situation of affairs is encouraging to the believer of the "sure word of prophecy," but peace. Peace produces delay; and hope deferred does not encourage the heart. But there is no reason to fear peace. The Czar's Minister of State tells us that Russia will fight until she is exhausted; and before that, great events will come to pass, relieving her of the sole burden of the war. But we must conclude. We thought "the fall of Sevastopol" demanded a few remarks, as an important event bearing upon the triumph of Russia, and "Europe Chained." It will be seen, that though *appearances* are not flattering to sight, faith penetrates the veil, and beholds a future allied to the reality of the present, in perfect harmony with the word of God. "We walk by faith." Not so the world; "sight" is the rule by which it goes; so that in regard to the future it goes always wrong. It is perplexed, and from its perplexities sees no escape. There is none. "Blessed is he that watches," that he may behold in peace the solution predetermined in the scriptures of truth.

October 5, 1855.

EDITOR.

Times and Seasons.

IN 1 Thes. v. 1, Paul tells the faithful in that city that there was no need of his writing to them of *the times and the seasons*, for that they themselves knew perfectly that the day of the Lord comes as a thief in the night: and that they were not in darkness that that day should overtake them as a thief. It was the *the times and the seasons* that had given them this knowledge, so far, at least, as they were not reserved of the Father in his own power. The apostle also tells us in Col. ii. 16, that holy days, new moons, and sabbaths, are shadows of things which are to come; and it is scarcely to be credited *à priori*, that *the times* of each Jewish rite, feast, and ceremony, should have been handed down to us with such minuteness, unless they also, as well as the other scriptures, were to be profitable to us. Besides, as *the seasons* refer to the former rain, seed time, latter rain, harvest, and vintage, so do *the times* refer to the three times a year that all the males were obliged to appear before the Lord at Jerusalem. The *Passover*, which was at the commencement of the first feast of firstfruits; *Pentecost*, which was at the commencement of the second feast of firstfruits; and the *Feast of Tabernacles*, after gathering in the harvest of corn and wine; were *inchoately* fulfilled in the sacrifice of Christ our passover; the gathering of the firstfruits of the apostolic labors; and the ingathering at the end of their exclusive labors in Judea, after which "the stranger," or Gentiles, became a gleaner of the corners of the field. These feasts have only had a springing, or germinant, which I have styled an inchoate, accomplishment; but will have their fructiferous, or terminal, fulfillments after the appearing of the Lord in his kingdom. The passover, pentecost, and the feast of tabernacles, were commemorative and typical; commemorative of the destruction of Egypt's firstborn, and Israel's deliverance; of the giving of the Law; and of their dwelling in tents in the wilderness. They were typical of things spiritual and sectional, and spiritual and national: sectionally, they were typical of things pertaining to the "*Sect of the Nazarenes*" during the apostolic ministration of the Spirit, as already stated in brief. Nationally, the passover typifies the future vengeance on the Gentiles, and the deliverance of Israel and the saints who are passed over at the appearing of the Lord; the pentecost, the wave-manifestation of the firstfruits, and giving of the law from Zion; and the feast of tabernacles, the Lord's salvation, or rest for Israel and the nations, which come up to Jerusalem to keep the festival there.—EDITOR.

The Son of Heli and David's Throne.

THE Lord Jesus is to reign on earth as any other man would do—in virtue of an hereditary claim. Thus, when he has begun to reign, no one can come forward and charge him with being an usurper. No one can say that he has taken advantage of his power, and seized by force of arms a crown to which he had no pretensions. As the Son of Man he is to reign over the world at large, but especially over ISRAEL; and therefore he presents himself to the Jewish people as the legitimate descendant of king David. The line of David occupied the throne of Jerusalem until the extinction of royalty in the person of Zedekiah. From that time until the present Jerusalem has been subject to a foreign yoke, and has never been governed by a legitimate king. Herod the Great was an alien in the land of Israel, being an Idumean by the side of his father Antipas, and an Arabian by that of his mother Cyprus. The Kingdom of Jerusalem, which was revived again at the first crusade, was a miserable imitation of the royal splendors of David and Solomon; and Godfrey of Bouillon and Guy of Lusignan, who assumed the title of king, were only Norman knights from the barbarous extremities of the west. The crown of David was in *abeyance*, in the most literal sense, for it had fallen into the female line of Mary; and her first-born who as a male inherited the throne as the representative of his mother, was far away at the right hand of another throne which stands fast uninterruptedly. That *abeyance* continues to this day, and will continue to the appointed time; and then (to use an heraldic term) *the abeyance will be terminated* in favor of the Son of Mary—the King of Israel and representative of David.

In the testimonies of Matthew and Luke the genealogy of Jesus is traced up to David, and even to Adam. These two genealogies seem to have created much perplexity in some minds, as if they contradicted one another. But, in fact, there is no difficulty in the case, if we recollect that Matthew gives the genealogy of Joseph, and Luke the genealogy of Mary. Matthew traces the descent of Joseph as far as David first, and then to Abraham; and it appears from thence that Joseph, the father-in-law of Jesus, was descended from David through the line of Solomon, the *actual inheritor* of the throne. But Luke, instead of the genealogy of Joseph, gives us that of Mary, the daughter of Heli, who was descended from David through *Nathan*. This removes all the doubt, and makes it evident that the genealogy of Luke is that of the mother of the Lord. Joseph is called the son of Heli

because he was his son-in-law;* Mary, the daughter of Heli, being married to Joseph.

It follows from the genealogy given by Luke that Mary (Jesus) was descended from David in the line of Nathan.† But it appears from the book of Chronicles that Nathan was the son of Bathsheba, Uriah's widow, and that he was the elder brother of Solomon, by the same mother. Nathan had therefore a claim to the throne in preference to Solomon by the law of primogeniture; and it was only by the express decree of God that this claim was set aside in favor of Solomon the younger brother. But now that the line of Solomon has been dispossessed of the throne, the original right of primogeniture reverts to the line of Nathan, or to the elder branch. Therefore the Lord, as the son of Mary (son of Heli—*editor H.*) and the descendant of Nathan, has claimed the throne of Israel by right of primogeniture, even supposing that the line of Solomon should still exist. So that our Lord has a double connection with the throne of Israel. First, through his father-in-law Joseph, who was descended from Solomon the actual possessor of that throne; and secondly, through Mary (Heli) who was the representative of the elder branch of Nathan. And the style and title of "King of Israel," which had fallen, as it were, into abeyance between females, is now called out of abeyance by a divine decree, and conferred upon the son of Mary, the rightful heir of the throne of David, even in preference to the line of Solomon.

It is an extraordinary instance of divine condescension that, in laying claim to an earthly throne, the Lord should accommodate himself to the laws of men, and should, as it were, prove his title and descent before he takes possession of the crown. Yet this he has done in the genealogies of Matthew and Luke, as well as in

those of the book of Chronicles; nor does he leave room for any sceptic to charge him with usurpation. There stands the throne of David established by the appointment of God, and confirmed to that one line; not only by the immutable decree of heaven, but also by the suffrages of the people themselves. The house of David was adopted by Israel as the fountain of its regal government; and it was equally adopted by the Lord himself, when he said, "I have sworn once by my holiness that I will not fail David." Accordingly, the right of sovereignty continues to this day as immutably as ever in the House of David. All who have occupied the throne of Israel since the fall of Zedekiah, have been aliens and usurpers; permitted, indeed, of God, but never recognized nor adopted. Then arises the question—Where shall we find the representative of David, in order to replace him upon the throne? The right of sovereignty we all admit, but where shall we find the legal heir? He is not to be found upon earth; and where can we look for him? You will find him in heaven! He died once, it is true, upon the cross, but he arose again, and now he is alive for evermore. But as long as the heir continues alive, he is still the heir. He can only lose the inheritance when he is dead. But Jesus, the Son of Mary, never dies; therefore he is still the Heir of the Throne of David.

In reference to the Kingdom of Israel, Jesus is sent, in the strictest sense, as a man, as the representative of another man, reappearing in Jerusalem, to lay claim to the crown of David, which has so long been in abeyance. As the rightful heir coming to dethrone the usurper; and as the Messiah, anointed King of Israel in that day when Samuel poured the oil upon the head of David within the walls of Bethlehem. The virtue of that oil descended from age to age upon all the Kings of Judah; and when the last King was led captive, the virtue was transferred from earth to heaven, and rested upon the head of the future Son of Mary. The anointing of Bethlehem was an eternal act; it never dies! Its influence rests to this day upon the Jewish nation, upon Palestine and Jerusalem; and in their lowest depths of misery it preserves in them the principle of renovation. It is a maxim of law that no lapse of time can defeat the claims of the church, *Nullum tempus occurrit ecclesiæ*. It is equally a maxim in heaven that no lapse of time can defeat the claims of the Messiah. He was anointed at Bethlehem in the person of David; and therefore it was announced before his birth, "The Lord God shall give unto him the throne of his father David; and he shall reign over the House

* This is a mistake. Joseph is not called son of Heli in any sense. The supposition that he is so styled arises from the parenthetic signs being wrongly placed. In the Common Version "*as was supposed*" forms the parenthesis, which is really only a part of the true parenthesis. The true one consists of these words, "*being as was supposed the son of Joseph*," which being removed from the text leaves the rest of the verse to read, "*And Jesus himself began to be about thirty years of age * * * who was of Heli*;" that is, grandson of Heli, or Son of Heli in the same sense he was Son of David, Son of Abraham, Son of Adam.—*EDITOR HERALD.*

† The descent of Mary from Nathan only appears indirectly; that is, from the testimony beyond the genealogy, that she was of the House of David and mother of Jesus. The maternity of Jesus proves her descent from Nathan, because the genealogy proves His descent from Nathan. If the descent of Jesus had been shown to be from Solomon instead of Nathan, then Mary's descent would have been shown to be in the same line—his paternity direct being of God. The writer's text should therefore read as I have parenthesised it.—*EDITOR.*

of Jacob forever ; and of his Kingdom there shall be no end."

The great war of God Almighty, spoken of in Rev. xvi. is the immediate consequence of his claim. The design of Antichrist will be universal dominion. Then will commence the war between the rival Kings, the Usurper and the Messiah; which will terminate in the destruction of the antichristian system, and in the triumph of the King of kings. And from that time forth "The Lord shall be King over all the earth: in that day there shall be one Lord, and his name one."

Torquay, England, Sept., 1851.

Prophetic Style.

"IN Luke xxi. 25, there is a key by which any symbols in Scripture may be safely and clearly explained ; and that is by interpreting the figure by the plain declaration, and not by straining the plain declaration to make it agree with the figure. We have, for an example of this rule, signs spoken of in this verse as to take place in the sun, moon, and stars ; this may mean literally those material luminaries themselves ; or some other things of which they are only symbols : but when we read further, we find that there is also distress of *nations upon the earth* with perplexity ; we can have no doubt that the latter is literal, and the former figurative. We know from the words of our Lord himself in Rev. i. 20, that stars are there symbols of ministers of churches [*ministries of the seven heritages—editor. H*] and the moon, therefore, being a homogeneous symbol with stars, must represent ecclesiastical establishments with their officials. It is amongst these, then, that we must look for the signs which are here foretold. In the same manner we learn that the sea, and the waves roaring, represent tumultuous assemblies of the people.

"From Gen. xxxvii. 9, 10, we learn that the sun, moon, and stars, which made obsequance to Joseph were immediately interpreted by Jacob to be symbolical of himself, Rachel, and his other eleven sons.

"We are therefore fully justified in saying, that *Heavens* mean a *political kingdom* ; Sun, supreme secular power ; Moon, ecclesiastical ; Stars and Constellations, the aristocratic orders of the State. The heaven of this political world is the sovereign part thereof, through whose host and stars that world is ruled. In the highest place, or region, are *gods*, or kings, emperors, popes, princes, &c.; next, *demons* or ambassadors, plenipotentiaries ; and other such intermediate lights shining in that firmament. The *earth* is the undistinguished multitude. The following authors all agree that "heavens"

is the symbol for the higher places of the political universe. Dr. H. More, Daubuz, Lancaster, Sykes, Dr. Wall, Vitranga, Lowth, Owen, Warburton, &c. Sir Isaac Newton says, "in prophecy, *which regards not single persons*, the sun is put for the whole species and race of kings." Hence "to ascend into the heaven" must be to obtain new power and glory ; and Daubuz says, "to ascend into heaven" is to obtain rule and dominion. That "the sea and waves roaring," mean tumultuous assemblies of people, and the sea itself, the people in mass, is manifest from many passages. In Isai. lx, Zion is addressed as at the time of the Redeemer being there, and it is said to her, "the abundance of the sea shall be turned unto thee, the wealth of the Gentiles shall come unto thee." Again, in Isai. xvii. 12, 13, "Ho! to the multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations, that make a rushing like the rushing of mighty waters ; the nations shall rush like the rushing of many waters." Again, in Isai. viii. 7, "Behold the Lord bringing upon them the waters of the river strong and many, even the king of Assyria, and all his glory," meaning his army. As the sun and the moon, the stars and the sea, are symbolical expressions, to annex a dissimilar interpretation to the word *earth* would be inconsistent. The earth seems to be generally put for that over which the heavens do rule ; and where it is distinguished from the sea, the former represents people in an interior region and perhaps quiet state ; and the latter in a disturbed condition. Thus *earthquake* must mean, as Sir Isaac Newton observes, "the shaking of kingdoms so as to overthrow them ;" and Jurieu says, "It is known by all who are versed in the prophets, that in the prophetic style an *earthquake* signifies a great commotion of nations."

"In order to obtain a right key to the symbols we must look to their roots rather than to their single meaning in detached places, and we shall find, that wherever there is a figure expressive of one principle, or one set of men under the influence of that principle, there is also a corresponding figure or symbol representing the opposite character. For example, we have the Lion of the Tribe of Judah, and the lion walking about seeking whom he may devour ; the waters of Shiloh flowing softly, or the fountains of living waters, and the seas and the waves roaring, or raging waves of the sea. The Star of Jacob, and wandering stars ; the Tree of Life, and trees without fruit, &c., &c. Thus the same key which will unlock the symbols of one part of prophecy, will unlock those of all."

Conversion and Renunciation of the World.

"I HAVE long arrived at the conclusion, that there are few men who dare either to think or to examine anything for themselves; and I perceive that the leaders of the people are afraid even to approach the subject. I suspect that the secret process of reasoning is somewhat as follows—'This is a strange doctrine, and were we to become convinced, and afterwards avow it, we should lose our reputation for orthodoxy.' How many men are there who dare do this? But it is clear that they, and not we, are the real enthusiasts; for to expect the subjection of the world to Christ, while the present frame of human society exists, were as if we were to look for the full vigor of health in a pestilential atmosphere. It is evident to me that the whole frame work of civil society, and especially the unnatural division of property, is incompatible with a holy condition of the world. All must be rooted up, and will be so in the day of the Lord. When I walk through the crowded streets; when I see the throngs that frequent the places of public resort; when I look around me on every side, I feel that all these things must not be *converted*, but *abolished*. The Gentile constitution of things we styled 'the world,' must enter into its grave; and make way for a new and better order of things. The whole air is pestilential, the whole body is sick, from the crown of the head to the sole of the foot. In such a state of things, 'the truth' has to move against wind and tide. A few may be arrested, who, by cutting off a right hand, and plucking out a right eye, are contented to enter life halt, or, with the loss of part of themselves, but to look for the conversion of the world in such a state of things were madness. There are few points upon which professors deceive themselves more than upon their having renounced the world. The world to every one is the little circle of his own acquaintance. A French ambassador was once conversing with a lady who made frequent use of the phrase, 'all the world knows,' &c.; at length his excellency said, *De quel monde parlez vous, Madame, puis que j'en connois trente?* What world do you speak of, Madam, for I know thirty of them? Thus a high-churchman thinks he has renounced the world, because he despises the opinions of the evangelical party, whilst he is exceedingly anxious about his reputation amongst bishops and cabinet ministers. The evangelical, on the other hand, can make up his mind to be lightly esteemed by infidels, or even by the hierarchy, but is tremblingly alive to what will be thought of him at a committee of some society in his neighbor-

hood. And the Dissenter, who is impervious to all that can be said against him in any established quarter, is very jealous of his character at Highbury, or in a Magazine."

National Conversions.

THE first Christians, with the purest charity to the *persons* of heretics, gave their *errors* no quarter; but discountenanced them by every reasonable method.

It has been of unspeakable detriment to the Christian religion, to conceive that all who profess it, are believers of it, properly speaking. Whereas very many are Christians in *name* only, never attending to the *nature* of the gospel at all. Not a few glory in sentiments subversive of its genuine spirit. And there are still more who go not so far in opposition to goodness; yet by making light of the whole work of the truth on the heart, they are found, on a strict examination, to be as decidedly void of true Christianity. We have seen the first Christians individually converted; and as human nature needs the same change still, the particular instances described in the Acts are models for us at this day. *National conversions* were then unknown; nor has the term any proper meaning. But when whole countries are supposed to become Christian merely because they are so termed; when conversion of heart is kept out of sight, and when no spiritual fruits are expected to appear in practice; when such ideas grow fashionable, opposite characters are blended with each other; the form of the gospel stands, and its power is denied.—*Milner's Hist.*

National conversions are the work of Messiah and the Saints, and belong to the Age to Come. Men are now converted by the truth, and *tried*, that, if approved, they may coöperate with Jesus in "his day."

EDITOR.

THE JEWS.—A correspondent of the *New York Herald* under date Vienna, July 16, writes:

"It is generally said that a great change will shortly take place in the position of the Austrian Jews. It is well known that they are altogether prohibited from the possession of land, and from holding office in the State, of any description whatever. The subject has lately been brought under the notice of the Minister of the Interior, and it is not unlikely that all disabilities will shortly be removed. The better class of Austrian Jews are men of exceedingly good education, and the measure will, no doubt, be advantageous to the State, and meet with general approval.

MONTHS.				TIMES AND SEASONS.	TYPICAL EVENTS AND FULFILMENTS.
Names.	Ecclesi- astical.	Civil.	Dates.		
ABIB, or NISAN.			1	New Moons 1st of every month. Numb. x. 10.	Joel ii. 23-27. James v. 7, 8. Jno. xii. 1, 12. Comp. 1 Pet. i. 19. Mat. xxvii. 4, 23, 24. Luke xxiii. 47. 1 Cor. v. 7. Abram's vision, Gen. xv. 17, 18. Ex. xii. 41. Deut. xvi. 6. 2 Sam. xxi. 9, 10.
				Latter rain in this month. Josh. iii. 15; iv. 19.	
			10	Lamb set apart. Exod. xii. 3.	
			14	Passover. Exod. xii. 6.	
			15	Unleavened Bread. Exod. xii. 18. Lev. xxiii. 6.	
IJAR, or IF.	2	8	16	Wave-Offering of First-Fruits. Lev. xxiii. 11.	1 Cor. xv. 20-23. Rev. xiv. 4.
			14	Passover if unclean in Nisan. Numb. ix. 10, 11.	
IVAN.	3	9	3		Law given from Sinai, Exod. xix. 1, 16. Acts ii. 1. James i. 18. Rev. vii. 3; xiv. 4. Rev. xiv. 14, 15.
			5	Second, or Pentecostian, Feast of First-Fruits. Lev. xxiii. 16.	
THAMUZ.	4	10	24	Harvest not long after this. Hag. ii. 18, 19.	Rev. xiv. 14, 15. Joel iii. 13, former part. Jerusalem taken by Chaldeans, Jer. lii. 6. Zech. viii. 19. Acts x. 35, 45. Mat. xxii. 9, 10.
				Gleaning of harvest for poor and stranger. Lev. xxiii. 22.	
AB.	5	11	7		Temple burnt, 19th Nebuch., 2 Kin. xxv. 8. Zec. viii. 19. Jerusalem destroyed, Jer. lii. 12.
			10		
ELUL.	6	12			
TISRI, or ETHANIM.	7	1	1	Feast of Trumpets. Lev. xxiii. 24.	Rev. xiv. 6, 7. Isai. xviii. 3; xxvii. 13; lxvi. 19. Zech. viii. 19. Joel iii. 13. Rev. xiv. 17-20; xix. 15. Isai. lxiii. 1-6. Zech. xii. 10. Ez. xxxvi. 31. Joel ii. 1, 15. Zech. ix. 14. Rev. xiv. 8-11. Rev. vii. 9-17; xv. 8. 2 Chron. v. 3, 13, 14. Neh. viii. 14. Zech. xiv. 16-21. John vii. 37. Rev. xx. 4; xxi. 6.
			2	Sabbatical year began this month. 50th year the Jubilee Vintage. Deut. xvi. 13.	
			10	Day of Atonement; Jubilee trum- pet sounds. Lev. xxv. 9.	
			15	Feast of Tabernacles, or Ingather- ing. Lev. xxiii. 34, 39.	
MANHES- VEN.	8	2	22	The last day of the Feast, the great- est.	Isai. xxx. 23. Dedication, Jno. x. 22. 1 Mac. iv. 52-59.
CHISLEW.	9	3	25	Former rain and seed-time. Ezra x. 9.	Jerusalem besieged, 2 Kin. xxv. 1. Zech. viii. 19.
TE- SETH.	10	4	10		
SHE- BAT.	11	5			
ADAR.	12	6	14		Feast of Purim. Esth. ix. 17.

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, 1855.

[VOL. V. No. 12.

Mystery of the Covenant of the Holy Land Explained.

(Continued from page 247.)

AT the end of the forty years' sojourn in the people's wilderness, Elijah conducts the tribes to the borders of the land. I say Elijah does it; because Jesus says, "Elijah truly shall first come, and restore all things." This is not to be lost sight of in the interpretation. He will figure very conspicuously in "the restitution of all the things of which God hath spoken by the mouth of all his holy prophets." Moses, Elijah, and Jesus are the three whose work consummates the purposes of Jehovah, which ultimate in blessing all nations in Abraham and his seed.

It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates flood; from which two points they form a junction in the intermediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the regions of the Western Sea.^a These lie at all points of the compass with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. My reasons for concluding that they will approach the wilderness from the Red Sea and flood of the Euphrates, are, first, because it is written, "Jehovah shall make a gathering of his fruit from the flood of the river (*shibboleth han-nahhar*) to the stream of Egypt; and ye shall be gleaned up one by one, O ye sons of Israel. And it shall come to pass

in that day the GREAT TRUMPET (the proclamation spoken of before) shall be blown, and those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship the Lord on the Holy Mount at Jerusalem."† Here are a gathering and a gleaning, so that no stragglers may be left behind. Now, between these two extremities, there is to be a highway from Assyria, beyond the Euphrates, styled, "the river," into Egypt, beyond the Red Sea, even to the Nile; and the proof of this contains my second reason. The passage is very variously rendered by Lowth, Boothroyd, and the common version. It is necessary where the doctors differ for disciples to try and help themselves. The English Bible would lead one to infer that the Red Sea and the seven-mouthed Nile were to be divided, while Lowth and Boothroyd would intimate that neither were; but on looking into the text carefully, I am satisfied that both are to be affected, as described in the following literal rendering: "And Jehovah shall dry them up—the tongue of the sea of Egypt; and He shall shake to and fro His hand over the river by violence of His wind, and He shall cause to smite it in seven streams, and make to pass through in shoes." From this and the former text, I understand that the flood of the Euphrates, that is, below where the Tigris falls into it, will be made fordable, and the Gulf of Suez entirely destroyed, so as to facilitate the passage of Israel from Pathros, Cush, and Egypt into the wilderness, to meet their brethren from "beyond the flood." This accords with what follows—"And there shall be a highway for the remnant of Jehovah's people who shall be left from Assyria; like as it was to Israel in the day that He came up out of the land of

^a Isai. xi. 11.

† Isai. xxvii. 12, 13.

Egypt.”* And again it is written in reference to this way when the great work is complete—“In that day there shall 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 Assyrians. In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, “Blessed be Egypt my people, and Assyria, the work of my hand, and Israel, mine inheritance.”†

The condition of the tribes in the people's wilderness seems to be alluded to in the following testimonies: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and exult even with joy and singing. The glory of Lebanon shall be given unto it; the beauty of Carmel and of Sharon: they shall see the Glory of Jehovah; and behold the Majesty of our God. Strengthen the feeble bands, and confirm the trembling knees. Say ye to the faint-hearted, Be ye strong; be not afraid; behold your God; vengeance will come; the retribution of God. He Himself will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame bound like the hart, and the tongue of the dumb shall sing: for in the desert shall waters burst forth, and streams shall flow in the wilderness; and the glowing sand shall become a pool, and the thirsty soil springs of water; in the haunts of serpents shall spring up the grass, with the reed and the bulrush. And a *high-way* shall be there, and it shall be called the way of holiness. No unclean person shall pass through it; but God shall be with them, walking in the way, and the foolish shall not err therein. No lion shall be there, nor shall any ravenous beast come up thither; neither shall one such be found there; but the redeemed shall walk therein. Yea, the ransomed of Jehovah shall return; they shall come to Zion with triumph, perpetual joy shall crown their heads. Joy and gladness shall they obtain, and sorrow and sighing shall flee away.”‡

Again, “the poor and needy seek water, but find none; their tongue is parched with thirst: I, Jehovah, will attend to them; I, the God of Israel, will not forsake them. I will open in the high places rivers, and in the midst of the valleys, fountains; I will make the desert a water-pool, and the dry land springs of water. In the wilderness I

will make the cedar to grow, the acacia, the myrtle, and the wild olive: I will plant in the desert the fir tree, and the pine, and the box together: *that they may see, and may know, and consider, and understand at once that the hand of the Lord hath done this.* And the Holy One of Israel hath created it.”§

“Jehovah shall go forth as a mighty man; like a warrior shall he stir up his zeal; he shall cry aloud, yea, he shall shout; he shall exert his strength against his foes. I have a long time holden my peace; I have been still, and refrained myself. I will now cry out like a woman in travail, I will breathe short, and draw in my breath at once. I will lay waste the mountains and hills, and burn up all the grass upon them; I will also make the rivers dry deserts, and I will dry up the water pools. *I will bring the blind by a way they knew not, and in paths they knew not will I lead them;* I will make darkness light before them, and the rugged ways shall be a smooth plain. These things will I do for them (Israel), and not forsake them.”||

Referring to the overthrow of Pharaoh's host in the Red Sea as compared with what is yet to happen in Israel's history, Jehovah says, “Remember no more the former things, and things of ancient times regard not: Behold, I am about to do a new thing; now it shall spring forth, will ye not regard it? Yea, I will make in the wilderness a way; in the desert send forth streams of water. The wild beasts of the field shall glorify me; the dragons and daughters of the ostrich; because I have given waters in the desert, and streams of water in the wilderness, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise.”¶

While the Ten Tribes were living in their land, Jehovah gave them the name of Lo-RUHAMAH, or *no mercy*, and gave as a reason “I will not have mercy on the House of Israel; but will utterly take them away.” After that, he gave them another name, as Lo-AMMI, or *not my people*; importing their rejection during their dispersion among the nations, and, in giving the reason for thus naming them, follows it up with a promise of their restoration to his favor. Thus it is written, “Call his name Lo-Ammi: for ye are not my people, and I will not be your God. *Yet* the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that *in the place*, where it was said to them (so said of them by God

* Isai. xi. 15.

† Isai. xix. 23-26.

‡ Isai. xxxv.

§ Isai. xli. 17-20.

|| Isai. xlii. 13-16.

¶ Isai. xliii. 19.

while in the land), "Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and shall appoint to themselves One Head, and they shall come up out of the country: for great shall be the day of Jezreel."

In the next chapter of the same book the House of Israel is spoken of as the harlot mother of Ruhamah, Ammi, and Jezreel. She is arraigned, sentenced, and punished. Though she went after other lovers, and forgot Jehovah, he says concerning her, "Notwithstanding this, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And from thence will I give to her her vineyards, and the Valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up from the land of Egypt. And it shall be in that day, saith Jehovah, that thou (House of Israel) shalt call me *ISHI* (my Husband), and shall call me no more *BAALI* (my Lord). . . . And in that day will I make for them a covenant with the beasts of the field, and with the fowls of the air, and with the reptiles of the ground; and the bow, and the sword, and war, will I destroy out of the land; and I will make them to lie down safely, and I will betroth thee, O Israel, unto me forever.*"

This last is a highly important testimony. It shows that the tribes will be *allured* into the wilderness of the peoples, doubtless by the inducements set before them in the proclamation sounded forth when the great trumpet is blown. It shows, too, that Israel will return to their vineyards from the wilderness, and not direct from the country of the enemy without passing through it. And, thirdly, it tells us that they will re-enter the land of Israel west of the Jordan, at the same point their ancestors did under Joshua, that is, north of Jericho, not far from Gilgal. The recovery of the Valley of Achor becomes to them the earnest of inheriting the whole land, the object of their hope. Hence it is styled, "*a door of hope*," as well as on account of its being the place through which they enter the land.

It is unnecessary for us now to trace their progress further. After arriving at the door under Elijah's administration, we may be sure they will not be denied admission to the presence of Judah's King. It will be a day of happy reunion for all the tribes. For they will sing in the Valley of Achor as in the days of their nation's youth. Judah and Ephraim will be reconciled: for "the jealousy of Ephraim shall cease, and the enmity

of Judah shall be no more; Ephraim shall not envy Judah, and Judah shall not be at enmity with Ephraim."† The land bequeathed to Abraham, to their king, to his nobles, and to themselves, in the covenant confirmed of Jehovah, and purged by the blood of his Son, will be fully possessed by their distribution over its valleys, plains, and mountains, when they shall have passed from Achor's delightful and joyous vale. Being settled in it "after their old estates,"‡ with the assurance of possession and peace forever, the things of the covenant no more a matter of hopeful faith, will be the realities of daily life. Though not yet relieved from the necessity of paying nature's debt, yet as the days of a tree shall their duration be;§ and though a full end shall be made of all other nations,¶ theirs shall be deathless as their king, and eternal as the years of God. They will be all righteous,†† and therefore, by eminence, the righteous nation; as it is written: "Open ye the gates, that the righteous nation, which keepeth the truth may enter in;"** and, forever shall they inherit the land: for they are the branch of my planting: the work of my hands, that I may be glorified. The little one shall become a thousand; and the small one a strong nation: I Jehovah will hasten it in its time."†† For a thousand years its prosperity will know no interruption; but when these shall have elapsed, the nations outlying the borders of their glorious land, deceived by Satanic lust of rule, will seek the dethronement of their king. The effort will be brief and unavailing. As a summer's cloud, or the morning dew, shall they vanish, and be no more. Jehovah's thunderbolts, the artillery of their immortal Prince, will crush the rebels, and stretch out their serpent coils motionless, powerless, lifeless in the dust forever. "Every curse shall cease;" and "death shall be no more." All that survive the crisis are merged into the Israel of God, which, not only nationally immortal and individually righteous, attains to deathlessness from the greatest to the least, and not only inherits the land, but the renovated earth forever. What more can the redeemed of Adam's race require? What hope for man more glorious or better suited to his necessities than this? It is Israel's Hope, covenanted to the fathers, confirmed of God, and consummated by their Seed forever.

The following testimonies find their fulfilment subsequently to the arrival of the tribes in the Valley of Achor, the door of hope. "I will set up One Shepherd over

† Isai. xi. 13.
‡ Jer xxx. 11.

† Ezk. xxxvi. 11.
† Isai. lx. 21.
†† Isai. lx. 21.

§ Isai. lxx. 22.
¶ Isai. xxvi. 2.

them, and he shall feed them, even my servant David (*David the Second, or David's Son*). He shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David a prince among them. I, Jehovah have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the desert, and sleep in the woods. And I will make them, and the places round about my Hill (Zion), a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the trees of the field shall yield their fruit and the earth shall yield her increase; and they shall be secure in their land, and shall know that I am Jehovah, *when I have broken the bands of their yoke and delivered them out of the hands of those that exacted service of them*. And they shall be no more a prey to the nations, neither shall the beast of the land devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up for them a Plant of Renown (Messiah), and they shall no more be consumed by famine in the land, neither bear the reproach of the nations any more. Then shall they know, that I, Jehovah, their God, am with them, and that they, even the House of Israel, are my people, saith the Lord Jehovah.*

Again, "I will take you from among the nations, and gather you out of all countries; and I will bring you into your own land (all except the rebels who are purged out). Then will I sprinkle clean water upon you (this is the covenant-sprinkling), and ye shall be cleansed from all your defilements; and from all your idols will I cleanse you." This is forgiving their iniquity and remembering their sins no more," according to the promises of the New Covenant. "A new heart will I also give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. And my spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is the putting of God's "law in their inward parts, and writing it in their hearts." It is then added, "And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your defilements: and I will call for the corn, and will increase it, and will send no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations."

* Ezek. xxxiv. 23-31.

"Then shall it be said, This land that was desolate is become as the garden of Eden." That is, it has become Paradise. "And the cities that were waste and desolate, and ruined, are become fenced, and are inhabited. Then the nations that are left round about you shall know that I, Jehovah, have built the ruined places, and planted the land which was desolate. I, Jehovah have spoken it, and will do it."† This great national deliverance is consequent upon their political resurrection and enlargement from the countries where they are now entombed devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there under the government of the Immortals and their Chief their condition will exactly answer to the following testimonies:

"Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them *one nation* in the land, upon the mountains of Israel; and *one King* shall be King over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms (as they were when they occupied the land before) any more at all. And David, my servant, shall be king over them; and they shall all have one shepherd: they shall also walk by my judgments, and observe my statutes, and do them. And they shall dwell in the land which I gave to David, my servant, wherein their fathers dwelt; and they shall dwell therein, even they, and their children, and their children's children forever; and my servant David shall be their Prince forever. And I will make with them a covenant of peace; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set *my sanctuary* (or Temple) in the midst of them for evermore. My tabernacle (or dwelling-place) also shall be with them; yea, I will be their God, and they shall be my people. And the nations shall know, that I, Jehovah, sanctify Israel when my sanctuary shall be in the midst of them for evermore."‡

"When I bring them back again from the peoples, and gather them from the lands of their enemies, and am sanctified in them in the sight of many nations, then shall they know that I am Jehovah, their God, who caused them to be led into captivity among the nations; and have gathered them into their own land. And none of them will I leave there any more, neither hide my face any more from them, *when I have poured out*

† Ezek. xxxvi. 24-30, 35-37.

‡ Ezek. xxxvii. 21-28.

my spirit upon the House of Israel, saith the Lord Jehovah.”*

From the seventeenth verse of the sixty-fifth of Isaiah to the end is also applicable to the same time. The reader can refer to it for himself. I will only add here under this head, that this great national redemption of Israel is regarded by Jehovah as a work of greater magnitude and renown than their exodus from Egypt by the hand of Moses.

For, “Behold, the days come, saith Jehovah, that I will raise up to David, a righteous Branch, and a King shall reign and prosper, and execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS.” (*Yehowah-tzjdkaînu*, which is represented by *Jesous* the Greek transfer of *Yeho-shua* contracted *Yeshua*, in English *Jehovah the Powerful*.) “Therefore, (because of this King reigning), lo! the days come, saith Jehovah, that they shall no more say, As Jehovah liveth who brought up the sons of Israel from the land of Egypt; but they shall say, As Jehovah liyeth who brought up and led the seed of the House of Israel from the north country, and from all countries whither He had driven them; and they shall again dwell in their own land.”† Great indeed will be the renown of Jehovah, and not less the joy of his people when the work is done. For, “with joy they shall draw water from the wells of salvation, and shall say, Give thanks to Jehovah; call on his name; make known among the peoples his doings; record ye how high his name is exalted: sing to Jehovah, for he hath done excellent things; this is made manifest in all the earth. Cry out and shout, O inhabitants of Zion; for great is the Holy One of Israel in the midst of thee.”‡

Such are in brief some of the things of the new covenant dedicated by the blood of Abraham’s Seed, to whom, with himself, they were made sure.§ After reading and reflecting upon the testimonies adduced, they must have made some distinct impression upon the reader’s mind. We would, therefore, ask him, Have they taught you that the covenant-land is beyond the skies? Have they taught you that the Israel who is to inhabit it forever are the ghosts of the pious? Have they convinced you that the everlasting kingdom of Jesus Christ exists already somewhere in the sidereal regions? Have they proved to you that the throne of David is at the right hand of the Celestial Majesty above? Have they taught you

that “the hope of Israel is all humbug, a mere hallucination,” and that a “*Christian* has no interest in it?” Have they proved that Israel is a castaway, and that the restoration of the Jews is a delusion, or at best a matter of doubtful disputation? Have they shown you that salvation is of the Gentiles? Have they demonstrated the absurdity of a divine kingdom being established in Palestine under Jesus and the saints? Have they proved the perpetuity of the powers that be? Have they revealed the superseience of these powers by republican institutions? Do they exalt “the majesty of the people?” Do they preach a spiritual millennium peaceably introduced? Do they teach the burning up of the earth, “a wreck of matter and crash of worlds?” In short, have they taught you these notions, or any of the idols preached by the philosophists of the Gentile superstitions? Triumphant the reverse! These noted testimonies have reduced to foolishness the wisdom of the wise; and convicted them of the grossest ignorance and unbelief. If the testimony, grammatically and reasonably interpreted, be admitted, no man can be regarded as of sound mind who at the same time professes to believe that the pulpit gospels are the truth of God. It is perfect imbecility to maintain seriously any such proposition. If pulpit theology and college divinity, which are indeed the same, be endorsed as true, the testimonies adduced must be rejected as false, for there is, and can be, no harmony between them. The theologies of “Christendom” are no part of the things of the covenant; they are, consequently, unpurged by the covenant-blood; and therefore the belief of them can give no one an interest in the blood of sprinkling which speaks the better things of the testimony adduced. This remark contains our negative reply to the question, “What must we do to be saved?” You must purge yourselves of these human dogmas so subversive of the truth of God; for they can not only not save you, but they corrupt the word, and cause it to throw off an ill and pestilential effluvia, which works death in those that breathe it. If you would be sprinkled by the covenant-blood you must believe the things of the covenant, for the belief of no other things can do it. It is only those who keep Jehovah’s covenant and his testimonies to whom “he will show his covenant;” for it is only with such that “the Lord’s secret” dwells. The testimonies we have been quoting are the revelation of the things of the covenant, which in the apostolic writings are summarily termed “the gospel.” To make known the things of the covenant is to make known the gospel; hence, treating of this subject, the apostle says, he was “sepa-

* Ezek. xxxix. 27-29.

† Jer. xxiii. 5-8.

‡ Isai. xii. 3-6.

§ Gal. iii. 16.

rated unto the gospel of God, which he had promised before by his prophets in the holy scriptures.* The promise of the gospel, then, is exhibited in the testimony of the prophets, which is also called "*the Testimony of God*."† This testimony is what we have been looking into, and which we have found speaking things utterly subversive of all the systems extant. What absurd nonsense are the religions and preachings of Gentile Christendom when tested by the word of the living God! It is really astonishing that, with the Bible in everybody's hand, such utter foolishness can pass current for aught else than a fiction not very ingeniously devised. A few isolated truths are blended with the corrupt mass which serve to give it currency with the piously disposed. That Jesus is Son of God, that he died for sins, was buried, and rose again, and is ascended into heaven, are truths adopted as a creed of Papist, Protestant, and Mormon; but they are embedded in such a mountain of rubbish, that as matters of faith they are perfectly void and ineffectual. Almost universally, they who profess to believe them are ignorant, and consequently faithless of the things of the covenant; and for the most part too wise in their own conceit to be enlightened. Men in these days have "made void the word of God by their traditions" as completely as "the learned" who darkened counsel by words without knowledge in the time of Jesus. Ours is a generation whose creed is a dogma or a history, but without faith in the covenanted promises of God. Reader! if thou wouldst inherit his kingdom, you must cleanse your inward parts of pulpit theosophisms by receiving into your heart the rich testimonies and soul-converting and perfect law of Jehovah. The Woman's Seed are they "who keep the commandments of God, and have the testimony of Jesus Christ." They who affirm that Jesus will not return to Mount Olivet to restore the kingdom again to Israel, and to re-establish David's throne in Zion, and himself to sit upon it there, have not the testimony of Jesus Christ. They who teach that Israel will inherit the covenant-land no more, make God a liar; for He hath sworn by his own life that they shall. Now we would ask of what value are the "piety," faith, religions, and teachings which hold not the testimony of Jesus, and resolve God's "precious promises" into falsehoods? They are worse than useless, they are God-dishonoring and insulting. But one may say, is it to be supposed that the great, the wise, the pious of our age, who are esteemed orthodox, are all mistaken? We reply, no; such a thing is by no means

to be supposed. The case is beyond supposition; it is a demonstrable certainty. A thing cannot be at once both true and false. If it be true, that which is contrary to it, is not hypothetically, but positively not true; in other words, it is false. This principle is itself eternal truth. It is absurd to say that black is not white, yet black and white are, or may be, the same color; it is equally absurd to say, the testimonies we have adduced are unquestionably true, yet "orthodoxy," which teaches the direct opposite on every point, is, or may be, true also. This is impossible. If it be admitted that the testimonies are true, that admission is equivalent to declaring that the theosophisms of the schools—the opinions of the sects, from Rome, the mother of all sects, down to Campbellism, Millerism, and Mormonism, the latest editions of error, are all mere fallacies of the carnal mind; but admit that these are the truth, one or all, and you reduce the testimony to a nullity, and give the lie to God. For example, Campbellism teaches that *the Throne of David exists where Jesus now dwells, and will never exist anywhere else*. Jehovah says, "I have chosen Zion for my habitation, and there will I make the Horn of David to bud,"† "I set my King on my holy hill of Zion; and there shall he reign in the midst of his enemies,"‡ "He shall come to Zion; and build her up, when he shall appear in his glory."§ "She shall be redeemed with judgment,** though a wilderness,†† and ploughed as a field."‡‡ These testimonies show that the Horn of David, who is Jehovah's King, shall reign in that Zion which for ages past has been in the hands of his enemies. This is God's truth; but the Campbellite dogma, which is the popular notion, denies it all; and in so doing, reduces the gospel to a nullity; for if there be hereafter no throne of David in the city of David where he once dwelt, there will be no kingdom in the covenant-land, and that land will never be possessed by Abraham and his seed, who is Christ. Now, as the kingdom to be established there is the gospel-kingdom, that theory which denies the return of Jesus to earth to set up David's throne in Zion, that he may reign upon it over Israel and the nations forever, is an infidel theory which denies the truth of the gospel exhibited in the prophetic scriptures. What avails it that its supporters admit that Jesus is God's Son and David's Son, while they resolve both God and his prophets into liars by denying the things which they have declared Christ shall inherit; and the belief of which things God has made the condition of

* Rom. i. 1, 2.

† 1 Cor. ii. 1.

‡ Ps. cxxxii.

§ Ps. ii. cx.

|| Isai. lix. 20.

¶ Ps. cii. 16.

** Isai. i. 27.

†† Isai. lxiv. 10.

§§ Jer. xxvi. 18.

acceptance with him? Piety and zeal can save no man while he denies nearly all the truth, except a few facts admitted to be real by even the worst of men. An immersed believer of facts, who denies the second appearing of Jesus, and his reign in Zion on David's throne there, is but a religious infidel and enemy of "the gospel of the kingdom" in disguise.

Again, there is Millerism, another example of infidelity in the gauze drapery of popular sanctity. This theory contemptuously avers that the twelve tribes of Israel are cast away, that they neither are, or ever will be, the people of God; and that there are no prophecies to be fulfilled with respect to them, save of their destruction with the rest of the wicked in the burning up of the world; and consequently that their restoration to Palestine is a mere conceit of a Judaized and carnal mind. This is but another form of Campbellized infidelity. But what saith Jehovah to this? Let the reader consider the testimonies already adduced, and then reply. Hear the word of the Lord! "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, thou art my servant; I have chosen thee, and *not cast thee away.*"* "In the place where it was said to them, Ye are not my people, there it shall be said to them, Ye are the sons of the living God." "God hath not cast away his people, whom he knew before."† "Blindness in part (only) hath happened to Israel, until the fulness of the Gentiles be brought in; and so all Israel shall be saved." Now here are diametrically opposite statements, Millerism affirming one thing, and God and his prophets the contrary! Yet Millerites plume themselves with the conceit of being God's faithful ones upon earth! But this cannot be, for their theory stultifies the apostles, falsifies the prophets, and gives the lie to God, which his saints have never been known to do. If the twelve tribes never obtain everlasting inheritance in the holy land, there will be no kingdom of God; for the twelve tribes are the *subjects* thereof, and a kingdom without subjects is a thing that ne'er was nor e'er can be. On the hypothesis of no restoration, "the gospel of the kingdom" is mere "philosophy and vain deceit." But time and space would fail us for the exposure of the aniscriptural and truth-destroying character of all the forms of infidelity immersed and sprinkled "Christian." If the reader would behold them in all their hideous deformity, let him view them by the light of the sure prophetic word. There is not one of them reflected from the "Book of

the Covenant" as at all worthy of the respectful consideration of him who desires the wisdom from above. The truth, like its author, is light. It is not a matter of opinion, or of doubtful disputation. It is clear, certain, and demonstrable; and being light, it is not afraid of light, because in it is no darkness at all.

Believe, then, God's covenant and testimonies. This is the foundation upon which you must be built if you would be sprinkled with the blood of the covenant, without which you cannot be saved. If you believe them you have found the kingdom of God, which Jesus counsels you to seek *first*.‡ You cannot fail to have found the kingdom there, for the kingdom is the grand theme of them all. Now, the next thing you have to do, is to seek God's righteousness; that is, to ascertain what is that way appointed of God, in which men who believe his covenant and testimonies may be regarded by him as righteous and holy; for "without holiness no man can see the Lord," or enter the kingdom, which is the same thing. Men have ways of righteousness; but they are none of them God's way—they are mere corruptions only of his. They tell you to believe in Jesus, and you shall be saved. It is true, you cannot be saved if you do not; but if you believe no more than what is technically termed "believing in Jesus," this credence will not save you. But why cannot a man be saved who believes only this creed? Because he does not believe the covenant and testimonies, in other words, "the gospel of the kingdom." God has set Jesus forth as a blood-sprinkled mercy-seat for them who believe the things of the kingdom, and of his name as its Christ, and for no one else. Hence, if men reject the things of the kingdom they can no more be saved by Jesus, than those who reject Jesus, but believe all that is testified concerning the kingdom. The belief of the gospel of the kingdom qualifies a man for being saved by the name of Jesus. This qualification must precede the salvation, or salvation is impossible; because it is written, "He that believes not (the gospel) shall be condemned." Jesus himself preached that gospel upon which he predicates men's salvation; therefore, it must be something else than his own personality. We have shown what it was in the February number of 1852, to which we refer.

As the promises pertain to Israelites (Rom. ix. 4), Gentiles must become Jews before they can claim them.

(To be concluded in our next.)

‡ Mat. vi. 33.

* Isai. xli. 8.

† Rom. xi. 2.

"The Earth and the whole World."

In the year 1854, the "AMERICAN BIBLE UNION" issued a revision of "*The Second Epistle of Peter, the Epistles of John and Judas, and the Revelation*," with notes. This portion of the book occupies 223 pages; besides which there are 26 additional pages which are filled with a "revised version in paragraphs" of these writings, "and according to the recommendation in the notes." This part may, then, be styled the *paragraph version*, to distinguish it from that with the notes. The whole book is evidently a work of great labor and learning; and the individuals concerned have done the best they could. They have been unable, however, as yet to produce a reliable version. They have improved some places; but others they have decidedly impaired. But this failure is not to be attributed to a deficient knowledge of Greek. The best Greek scholars the world can produce have been engaged upon the work. Their mistakes are not philological; but *errors of judgment, from ignorance of the doctrine of Christ*.

For example: Rev. xvi. 14, reads thus in the common version:—"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." This is an interpretation of the "three unclean spirits like frogs," and declarative of their mission. The "revised version with notes" is some improvement upon this text, but still defective,—it reads thus:—"For they are spirits of demons, doing signs, go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God, the Almighty." "*Demons doing signs*" is an improvement on "*devils working miracles*:" but "*world*," in neither version, expresses the true sense; that is, the Apocalyptic sense, of *οικονμενη*, of which it is given as the translation—the phrase "*to the battle*" is not the best rendering of *εις πολεμον* it would have done very well if it had read *εις μαχην; εις πολεμον* and the collateral testimony, require that the English should be *for the war*; for a series of battles, and not for a single fight. In view of this, then, we would render the passage thus:—"I 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 resembling frogs: (for they are agencies of demons producing signal 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."

But we quote this passage, not so much to improve the rendering of the annotated revised version, as to direct attention to the havoc inflicted upon it by the "*notes*." In these we have the following remark on the words "*of the earth and*:"—The words *της γης, και*, bracketed by Bloomfield, are cancelled by the other recent editors, on the authority of 'A.B. a. 28. β 8. γ 2. Compl. Vug. (Copt.) Aeth. Syr. (Arm. Erp.) Slav.' I recommend that this reading be adopted, and the words, *of the earth and*, omitted." The meaning of this is, that the words are not found in the Alexandrine and Basilian manuscripts, the former supposed to have been written in the *fifth*, and the latter in the *seventh* centuries; nor in the first class, or "perfect manuscripts;" nor in eight of the second class; nor in two of the third. They are left out also on the authority of the Vulgate, Coptic, Æthiopic, Syriac, Armenian, Arabic, and Slavonian versions. Here are *forty* manuscripts out of *ninety-eight* of the Apocalypse extant, and seven versions in which the words are not found. But *fifty-eight* manuscripts contain the words, which gives a majority of *eighteen* in favor of the reading as it stands in the common version; though against these must be set off the manuscripts from which the versions above named were made, unless the *forty* were used by the translators, which cannot be proved. This evidence, however, of the interpolation of the words appears not to have been entirely satisfactory to Dr. Benjamin Bloomfield, Lord Bishop of London (said to be the first Greek scholar of the age), who has therefore in his edition of the Greek New Testament, not rejected, but placed the words in brackets, thus, [*της γης, και*.] But more recent editors of the Greek text have gone a step further, being satisfied with evidence that only created a doubt in Dr. Bloomfield, and have entirely suppressed them as spurious.

The individual to whom the revision of the Apocalypse was committed by "the American Bible Union," declares himself on the side of the "recent editors," and says, "I recommend that this reading be adopted, and the words, *of the earth and*, omitted." This recommendation the former of the book has acquiesced in, suppressing the words in the paragraph version, as appears from the following citation:—"And I saw 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 spirits as frogs (for they are spirits of demons, doing signs) go forth unto the kings of the whole world, to gather them together to the battle of that great day of God the Almighty." Here then, if it can be shown that the words of the earth

and ought not to be suppressed, the "American Bible Union," in finally sanctioning the paragraph version, will incur the guilt of "taking away from the words of the book of this prophecy;" and come under the anathema that for so doing, on the supposition of its being entitled to the inheritance, "God shall take away his part from the tree of life, and out of the holy city, and the things written in this book."

Now the position we assume in relation to this matter is, that *the words ought not to be suppressed*. If all the versions, and all the manuscripts save one, were to exclude them, we should hold to the reading of the one, for the simple reason that it is a reading in accordance with the symbols and teaching found in all manuscripts and versions of the Apocalypse. The variation of the manuscripts is doubtless owing to the same cause as that which has led to their exclusion from the recent editions, and the paragraph version, namely, *ignorance of the teaching of the book*.

The exclusionists have doubtless been puzzled to divine satisfactorily the distinction between "earth" and "whole world" as they have rendered it. Are not *earth* and *whole world* co-extensive? And are not "the kings of the whole world" necessarily "the kings of the earth?" Can there be any more kings of the earth than can be found among the kings of the whole world? It did not probably occur to them that the Apocalyptic "earth and whole world" were not identical with the planet called earth; and the thousand millions of its inhabitants styled in our vernacular the whole world. They seem to have regarded the sentence as redundant; as having more words in it than were useful; so they undertook to reduce it to what they considered its just dimensions; and to have no more words in it than to express the idea of gathering *all the kings of the planet* to the war of the great day. But such a totality is not taught in the Apocalypse. The kings of Burmah, Siam, Sandwich Islands, Africa, &c., and the emperors of China, Japan, Brazil, Hayti, &c., are not included in the prophecy; these are beyond the limits of the vision, and remain to be dealt with after a different manner than those assembled "for the war."

But Apocalyptically, "the earth" does not include "the whole world;" nor does "the world" in this text include "the earth." The Apocalyptic "earth" is *that portion of the planet that falls under the dominion of the ten horns, of the two horned beast, and of the image of the wounded head of the ten horned beast*. This is evident from Rev. xiii. 3, 7, 8, 11, 12, 13, 14; xvii. 8. It must be remarked, however, that the first of these texts as it stands

in the common version is not a translation of the original. The king's translators fell into the same error as the American Bible Unionists in taking the word "earth" to be equivalent to "world." In this third verse they have rendered *εν ὅλῃ τῇ γῇ*, *en hole tē gē*, by the words "all the world" instead of *in all the earth*, as it ought to be. It is there written in the Greek, "and there was a following of the beast with reverence in all the earth"—with that reverence which loyal and faithful people give to the powers that be, and styled "wondering after" in the common version. Those "in all the earth" who are thus reverential, are referred to in Rev. xvii. 8, in these terms: "And they who dwell upon the earth, *ἐπι τῆς γῆς*, shall do reverence (whose names have not been inscribed upon the Book of Life from the foundation of the system), when they behold the beast that was, and is not, though indeed it is."—See also Rev. xiii. 8, where the book is styled "*the Lamb's book of life*;" and the identity of the political worshippers who do reverence shows, that the ten horns, lion-mouth, resuscitated wounded head, and two-horned beast, and image of the beast, represent the same *powers* as those signified by the drunken woman, the scarlet-colored beast, and "*the eighth*" head. The powers represented by these symbols are all said to "have power over all kindreds, and tongues, and nations;" or "all that dwell upon the earth," with the exception already indicated.

Again, the drunken mother of harlots is said in Rev. xvii. 15, to "sit upon all peoples, and multitudes, and nations, and tongues;" and in verse 18, to "reign over the kings of the earth." Now, historical and contemporary facts show evidently that all kindreds, tongues, nations, and kings of the planet "earth" are not subject to the scarlet-beast and drunken woman's powers. The Mahomedan, Pagan, Protestant, and Greek Catholics, peoples, multitudes, nations, tongues, and kings, do not carry as their queen, "the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus;" nor do the ten horns rule over them. "The earth," then, is clearly a portion of the globe not inclusive of those territories which are independent of Rome, and the kings that uphold the Romish superstition. To strike out the words of *the earth*, and would therefore have the effect of teaching, as far as Rev. xvi. 14, is concerned, that in the gathering of the kings for the war, *all the papal powers would be omitted*; whereas a most important object of the gathering is to inaugurate the judgment upon them for their abominations and iniquity.

But, if "the earth" and the "whole world" be regarded as the same, what becomes of the distinction indicated in Rev. xii. 9?—In this place it is written in the English version, "And the great dragon was cast out, (of the heaven where the war raged, verse 7) that old serpent, surnamed the deceiver, and the adversary which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." When cast out into the earth he could no longer deceive the whole world; because the apocalyptic "whole world" was not included in the apocalyptic "earth." The whole world, however, is a very incorrect rendering of the original, and involves the general reader, and, as we see, the critics also, in confusion. Neither the "dragon" nor the "great red dragon" powers ever ruled over, led off, or "deceived," all the inhabitants of the globe; for the dominion of Rome, and afterwards of Constantinople, the seats of the dragon power in its ancient and modern manifestations, never yet, nor will it ever, circumferate the globe.

The paragraph version follows the common version in the passage under consideration. In this place, the great red dragon is said to lead off την οικουμένην ὅλην and the best translation King James' Courtiers, and the American Bible Unionists can give us is, "the whole world," which is so contrary to fact. Perhaps, when they were dealing with the dragon they thought they had got before them the theological devil; an almost omnipotent personage enthroned in fire and brimstone, upon whom all men throw the blame of their misdeeds; arguing therefore, that as he was the deceiver of all persons, the *oikoumene* must be co-extensive with the human race! This comes of educational bias. The great dragon Diabolos and Satan treated of in the Apocalypse was a Gentile power; in the 3d century, dyed "red" with the blood of those John saw "under the altar, who had been slain for the word of God, and for the testimony which they held." It was that power whose dominion extended from the Tigris and Euphrates, to Caledonia, and from the Dniester to the Straits of Gibraltar. This, though a large territory, was very far from being equal to "the whole world."

The great red dragon *oikoumene*, in the days of the fifth and sixth seals, comprehended within its limits what is afterwards styled "the earth," or scarlet-colored beast territory; which the dragon ceded after a long struggle with the barbarians, whose subsequent civil and ecclesiastical organization is symbolized by the imagery of Rev. xiii. and xvii. This created a division of territory (see xiii. 2), which is kept in view in the

Apocalypse. The great red dragon *oikoumene*, was nearly reduced to what is now styled Bessarabia, the Principalities, Greece and Turkey, which includes Egypt and Syria. This reduced *oikoumene* is indicated in Rev. xvi. 14, and there associated with "the earth," in order to define all the powers to be gathered by the frog-agency for the war of the great day.

The word *οικουμένη* is the present participle passive feminine from *οικεω* to dwell or inhabit. The *oikoumene* is simply the inhabited. In chap. ii. 1, Luke styles the territory under the dominion of Cæsar Augustus *πασαν την οικουμένην*, all the *oikoumene*, or all the inhabited; and near two hundred years before he wrote, Polybius in lib. vi. c. 48, observed that "the Romans in a short time subdued the whole inhabited." The same words as used by Luke. It was well understood in the apostles' days that *oikoumene* meant all the territory subject to Cæsar. Paul used it when he announced Jehovah's purpose to the Athenians of ruling by Jesus Christ. He told them that "he had appointed a day in the which he would rule the *oikoumene* in righteousness by a man whom he had ordained, whereof he had given assurance in raising him from the dead." They understood by this, that Paul declared that Jehovah would rule the Roman empire by the resurrected Jesus; which was proclaiming "another king, one Jesus." No wonder that Cæsar should forbid such preaching. It is true, that the dominion of Jesus will extend from one end of our planet to the other, and over all its inhabitants. The entire mundane system is his by right, though not yet by possession. This is a *κοσμος* *kosmos*, not simply the *oikoumene*, but comprehensive of it. When Jesus comes again, Jehovah brings him into the *oikoumene*, not into some country beyond its limits; and then he proclaims, "worship him all ye gods!"* For the *oikoumene* will not then be subjected to the supervision of Angel-gods as at present—but to the Son: for all things pertaining to the great Babylonish habitable are by decree put under his feet.†

In Isaiah xiii. 2, the kingdom of Babylon is styled *בבל* *taibail*, the habitable; and is rendered by the seventy *ἡ οικουμένη ὅλη* the whole habitable. And in Prov. viii. 31, *בבל ארצו* *taivail aretzō*, is the habitable of his earth, or its *oikoumene*. We see then that the *oikoumene* has not always been of the same dimensions; but has expanded from the days of Nimrod to Hadrian, A. D. 104; and contracted from the invasions of the barbarians to the present times, whose signs are connected with frog effluences. It is

* Ps. xcvi. 7; Heb. i. 6. † Heb. ii. 6-9.

destined, however, to expand again until "the earth" and "the whole habitable," shall present an area sufficiently ample to contain the great Babylonish dominion of the latter days, as represented by the Goliath seen of Nebuchadnezzar in his dream.

The *image oikoumene*, then, is comprehensive of all the territories of Daniel's four beasts, and consequently includes "the earth," as the greater includes the less. "The earth" however, is not therefore to be omitted in Rev. xvi. 14; but while it includes the apocalyptic "earth," it does not include the whole of the *planet earth*. The distinction in that text is political—the political earth and the political habitable, which are not now under one supreme head: but will, in the not far distant future, constitute a united image habitable under Gog. When this is formed, the great Babylonish habitable will include the Russian, Austrian, and German systems of nations, whose territories in the times of Hadrian were nearly all beyond the frontiers of the great red dragon, then styled, as we have seen, "the whole habitable."

The reader, then, will understand that at present "the whole habitable" is politically distinct from "the earth." The powers that share its territory are *Russia*, in Bessarabia and its Transcaucasian provinces; *Austria*, the bond between Germany and the Habitable, and the "earth" in Dalmatia, the Archduchy, Danubian Principalities, &c.: *the Turks*, in the Dobru'scha, Macedonia, Thrace, Anatolia, Syria, Egypt, &c.; *Persia*, in Armenia, and Mesopotamia; and *Britain*, in the Punjaub, Albion, and Caledonia. These are "the kings" or powers "of the whole habitable" to which the FROG-EFFLUENCES go forth for the purpose of gathering them together against Jerusalem, where "the war of the great day of God the Almighty" will be inaugurated by the overthrow of Gog. But, if these powers only were gathered to Jehoshaphat, the demands of Zech. xiv. 2 could not be satisfied. Therefore it is that John says, "I saw the FROG-EFFLUENCES go forth to the kings of the earth also"—"to the kings of the earth and of the whole habitable." The "earth," we have said, is the western part of the great red-dragon territory, together with that of the Romano-German system of nations. Italy and Germany belong to the apocalyptic "earth," because in Rev. xiii. 2, their political system, founded by Charlemagne, is represented by a *two-horned beast* ascending "out of the earth;" and an *image* of the imperial or sixth head of the ten-horned beast, which is made by "them that dwell upon the earth." The kings, or powers, then, that divide the territory of

"the earth" among them are Spain, Portugal, France, Belgium, Sardinia, Lombardy, Naples, Bavaria, and Hungary, the States of the Roman Church, the Italian Duchies, Switzerland, Bohemia, Poland, and the States of the German Bund, including Denmark by its German elements of Holstein and Lauenburg, and Holland by those of Luxemburg and Limburg. To all these powers also will the FROG-EFFLUENCES go forth. An attentive reader of the newspapers can discern the going forth as in actual operation. What mean all those efforts of the French power at the courts of Prussia, Denmark, Spain, Sardinia, Germany, &c., to induce them to abandon neutrality, and to declare war against Russia? It is the Frog-Power (provisionally existent) operating upon "the kings of the earth," as it has upon Turkey, Russia, Egypt, Austria, and Britain, *powers of the habitable*, to involve them in a war which, before it terminates in millennial peace and blessedness, will break them to shivers as the vessels of a potter: Rev. ii. 27: Ps. ii. 9. These things understood forbid the American Bible Union's mutilation of the text: and clearly show, that *of the earth*, and is no redundancy: but a most important element of the prophecy, indicating what powers are to be gathered together for judgment, when judgment is given to the saints of the Most High, and they take possession of the kingdom under the whole heaven of the Image, or Great Babylonish Habitable, Dan. vii. 22, 26, 27.

Before dismissing this subject for the present, we would remark, that it is not *all the kings of the whole world*, in the common view of the phrase, that make war with God: but "the kings of the earth," or powers represented by the Ten Horns, and the Beast, and False Prophet. The powers of the habitable are smitten, like Sennacherib, without knowing who it is that smites them; but "the kings of the earth," the Beast and False Prophet, afterwards take counsel and join their forces together, and make war upon the Lamb, or KING OF THE JEWS, who finally subdues them. Ps. ii. 2: Rev. xvii. 12-14: xix. 17-21. All of which is submitted suggestively to the reader by the

Sept. 23, 1855.

EDITOR.

Analecta Epistolaria.

"GOD GIVES THE INCREASE."

RESPECTED SIR,—It is with pleasure I inform you that brother Harper has recently immersed five individuals into the name of the Lord Jesus Christ on a profession of their faith in the things covenanted to Abraham and his seed, which is Christ, personal and

federal ; and on account of which, Paul says, the twelve tribes of Israel instantly serve God, day and night, hoping to attain to them ; and for which hope he was accused of the Jews, and delivered into the hands of the Gentiles. These make seven that have been immersed by him. Be of good courage. Though you have never been here that we know of, yet your works have, and seem to have done some good. If it had not been for your literary labors in the gospel, I should never have seen the truth as it is contained in the Scriptures. It was reading *Elpis Israel*, the *Herald*, and *Anatolia*, that convinced me of sin, and led me to embrace the truth, and to lay hold of eternal life ; for which I give God glory.

Your labors have also been instrumental in leading two others to embrace and rejoice in those glorious themes proclaimed by Moses and the Prophets in relation to the Christ. One of them had been a reader of the *Advent Herald* for years. He received *Anatolia* about a year since, and read it ; and was so pleased with it that he bought it. During the past summer he has been reading *Elpis Israel*, which has resulted in obedience to the truth. The other, a sister, received *Elpis Israel* in the spring, and her reading of it has resulted in the same fruits.

Bro. James Clarke, during the summer, immersed two others from the country. We now number nine members, meeting on the first day of the week in bro. Robert Harper's house, for the breaking of bread, and of prayer ; and on Wednesday evenings for the purpose of studying the prophetic word, that we may make ourselves acquainted with the things concerning Judah and Israel ; and also with those about to transpire among the nations, when their hosts shall be gathered upon the mountains of Israel.

We are truly thankful for the help we have received from the Church in New York on the accession of bro. Hugh Sharpe to our number. He is a great help to us in our weak state ; for we are only babes in Christ, and learners of the things predetermined of God for these latter days.

There are some others inquiring into these glorious truths, which have been, as it were, so long hid. Formerly, the Bible seemed like a sealed book to me ; but it is now open, and I can see wonderful and beautiful things, and a perfect harmony throughout. Brother Thomas, go on in the good work of the Lord, and in the power of his might.

But, I must conclude in bidding you adieu, and in recording my hope and expectation of the coming of our Lord Jesus Christ.

DANIEL McNEILAGE,

Milwaukee, Wisc. ; Nov. 1, 1855.

The following is from a letter written by the above-named H. Sharpe to a friend in Newark, N. J., from whom he obtained the loan of *Elpis Israel* while yet a disciple of Bethany, Virginia :—

BROTHER McDONALD :—*Dear Sir*—I have carefully read the book you gave me to read. It was like good news from a far country. It is a book far superior to the milk and water fabrications so much lauded from one end of the land to the other, even by the Voice of Bethany—that voice which is almost dragonic, if not altogether.

I had always been disposed to occupy middle ground. I never could bring myself to be led by the President of Bethany College in all things. I did believe in all sincerity, before ever hearing of President Campbell, or of any of “the disciples,” that my spirit was an independent entity that, in conscious existence, would survive the death of my body until the resurrection morn ; when the same body would come forth from the grave animated by my spirit, instead of by the Spirit of the Lord. But I believe differently now. This key-note of the truth alters the tone of my thoughts, which had been afore attuned in the schools of the Presbyterians and Scotch Baptists.

But, if I was not prepared to follow Mr. Campbell, far less was I prepared to follow the teaching of Dr. Thomas ; for I looked upon him, from what I had heard, as a man of dreams and vain thoughts. Yea, from the *Millennial Harbinger*, and the debate between Campbell and Rice, I was led to look upon John Thomas as a bad man. So, you perceive, it was not out of good will to him that I took the book you lent me ; but out of respect to yourself. I brought it home with me, and sat down and read it “*till near the wee hour ayont the tucal* ; and the “*nixt*” night I read it, and the nixt, and the nixt ayont that !! I read that same *Elpis Israel* till I exclaimed, “Here’s my hand, brother Thomas ; I do not wonder at bro. McDonald thinking you are a brow chiel !”

From all I have read I am convinced that knowledge of the gospel of Jesus Christ is required to right obedience of the same. Hence, *no man can say he knows the gospel and is yet ignorant of its blessings*. I know its blessings now. But it was not for remission of sins, nor for eternal life and glory in the kingdom of God, that I was immersed by the Scotch Baptists ; but simply because I was reckoned a believer according to their rule. Their rule, however, and Christ’s are diverse and opposite. They immerse because they believe they have remission before immersion ; but Christ’s rule is for a believer of the promises covenanted to Abraham and

David to be baptized for remission of sins. It is manifest therefore that, according to the rule of the Lord Jesus, I stand unbaptized to this day. It was consequently for the purpose of washing myself clear of this matter that I came to your house last Lord's day.

Standing before you a Scotch Baptist, whose whole desire is to do what is right and well-pleasing before God, and to be a participator in the future glory,

I remain yours,

HUGH SHARPE,

West Bloomfield, N. J.; March 7, 1854.

GOD IS A GOD OF ORDER, NOT OF CONFUSION.

DEAR BROTHER,—So corrupt and anti-christian is the world in which we live here at this time, that there is but here and there one willing to believe what God has proposed for faith, and to conform to the conditions he has defined for the salvation of men. Whilst so few, I rejoice that I may be identified with them. For about ten years I found myself seeking "to enter in," and still unable; being in the "broadway" with the multitude, having their "faith," such as it is, upon which I was immersed; but really and truly destitute of all right knowledge of the gospel of the kingdom. Of this I was ignorant until I commenced the study of the Bible where the gospel is first preached in the promises made to the fathers. By proceeding thus, I found that I might become an heir of whatever unfulfilled promises are contained in the covenant made with Abraham, if I possessed the same faith and disposition as he, and sealed my faith in baptism as was his in circumcision. When I attained to this discovery, I began to understand the prophets, and have since learned many things of them, for which I praise the Lord of hosts.

I say I was in the "broad way," for I was like the pious multitude at large, blind and led by the blind, not knowing whither I went. God is a God of order; but I was in confusion. His rule is hear, believe, be baptized, and be saved. "Faith comes by hearing the word of God;" which word is styled by the Lord, "the word of the kingdom," or the gospel. This I did not believe, because I was ignorant of it; yet I had been immersed: so that his order in my practice was reversed, and reduced to *be immersed and be saved*, after which I have come to hear and know the truth! This is "*confusion*," which in the divine law is forbidden as much as "*wickedness*." It is evident from the word that belief of the truth must

precede immersion for that immersion to be Christian baptism. The ordinance is as essential as the faith, the one equally so as the other, and in the order laid down, or God would not so have ordained them. Strange it is that men cannot be content to take them just as they find them in the word! This shows us that we must walk in the "narrow way" if we would attain to the kingdom of God. "I am the Way," said Jesus. But no one can walk in this way unless they first get into it. They must leave the "broad way," which is the "religious world's" way, and enter through the little wicket gate, which is "strait" into the way that leads to life. "*I am the door*," said Jesus; hence, *to pass through the gate into the way is to enter into him*. And this the apostle tells us plainly how to do. "Know ye not," saith Paul to the faithful in Rome, "that so many of us as are *baptized into Jesus Christ* were baptized into his death?"—vi. 3: and to the Galatian brethren he says, "Ye are all the children of God in Christ Jesus through the faith;" and gives them the reason why it is so: "*Because as many of you as are baptized into Christ are entered into Christ*"—iii. 26, 27. Baptism, then, is the means by which a *believer of the truth*, which is equivalent to a *true believer*, enters into, or puts on, Christ, and is apostolically recognized as a child of God by faith. I would say to the reader of these lines, *don't forget the order*. Belief of the truth first; and then baptism: not immersion first; and then belief of the truth. It may be quite a cross for some to take up; especially for those who have been called by the multitude "ministers of the gospel"—an appellation which, I conceive, no man has any right to unless he teach the way of God correctly. But, I fear, that the words of Jesus are still in full force, and as strictly applicable to this generation as to his, that "Strait is the gate, and narrow the way, which leadeth unto life, and *few there be that find it*;" although, he says, "Many shall seek to enter in." Many profess to be seeking the way now; but, preferring the darkness to the light, they seek in the dark, and will therefore be unable to find. I would exhort them to look at Cornelius, whose piety is commended of God. Who of our contemporaries as Gentiles can compare with him? Yet, even he is commanded to be baptized to become a child of God in Jesus Christ.

Were they, whom Apollos immersed at Ephesus with John's baptism, in Christ? If they were, why did Paul immerse them "into the name of the Lord Jesus?" Here was the reimmersion of twelve disciples, *because their faith was defective at their*

former immersion. These twelve examples establish the principle fully—the gospel must be first believed, before it can be obeyed in immersion.

Of the gospel of the kingdom, and of this principle, I am not ashamed, though in this Worcester, Massachusetts, there are but two others with me in the matter. I find but few, very few indeed, who will sit down and converse about Abraham having the province of the Turkish empire called Palestine, with the kingdom of God established there, for an everlasting possession; the restoration of his people Israel; the re-edification of David's tabernacle and throne; the occupancy there of by Christ as "KING OF THE JEWS;" his dominion thence over all peoples, languages, and nations; the joint rule with him of the apostles over the twelve tribes; and of the saints over the new world of nations with eternal glory: are but as fables in the ears of the dead. These glorious things are the ridicule and contempt of the very dry bones of this New England city. The sort of gospel emblazoned here is a heaven above the clouds for the pious; and a hell of intensest heat and torment enduring as the years of God, for those whom their creeds condemn as wicked. Its traditions send their victims to its heaven and hell before judgment and without resurrection; for endorsing the pagan foolishness of Plato and the Mesmerists concerning immortality, it of necessity has to localize its soul in weal or woe at the instant of death. This *Hope of the Gentiles*, which in all its points is essentially opposed to "the *Hope of Israel*," is the gospel glorified by the multitude from one end of the "broad way" to the other. It requires no resurrection, no coming of the Lord, and any kind, or no kind, of baptism, as the case may be!

By such a counterfeit as this, we are told that the world is to be converted, and the Millennium introduced! Others here preach that there will be no such time; but that the thousand years of Rev. xx., when the saints live and reign with Christ, are all in the past, the saints having reigned in the death-state! Recently we had a most notable exhibition of folly and ignorance here by one Turner on this subject. We have others, adding to the confusion of tongues, who preach the coming of the Lord this year, impudently disdainful of anything said by the prophets that nullifies their traditions. I believe they don't read any but Daniel, and him they do not understand. They preach the burning up of the earth, and the destruction of the nations, which subverts the scripture, that "all nations shall serve him;" which cannot be if they are destroyed. Many other foolish things are taught by the

soul-merchants of this city, of which every one ought to be ashamed who reveres truth, and holds in admiration the Word of God. But, if we go to meeting this kind of stuff is all the aliment supplied to feed, as they call it, "the immortal mind!" Surely, then, the food must be immortal nonsense! Shall we ever hear you again in Worcester? I have an intense desire to hear you preach the things of the kingdom. I worship no man, but I hold in high esteem those who are digging in the gold regions of God's rich and eternal purposes and plans of mercy; and for their labor of love. There is now and then a passer-by, who styles himself an *age-to-come believer*, that has a word to say. But if they believe the gospel they are unwilling to obey it. I find that the conditions of salvation are unknown to the generality. Almost all that I converse with when driven into a corner, aver that the conditions of salvation are sincerity, honesty, and devotion, the knowledge of the scripture being unnecessary.

I am, as you know, in the hot bed of Millerism, whose devotees have turned traitors to the prophets, and long ceased to hear them. But can we wonder at such blindness? Can any persons be scripturally taught who refuse the Jews that prominence in their faith which God gives them in his plainly written revelation. I understand Christ to have said to the Jews, "If ye believe not that I am he," or that King of the Jews God has promised by his prophets to set over you, "ye shall die in your sins; and where I go ye cannot come." Are there not multitudes of Gentiles, who have no more faith in such a royalty for Jesus than the Jews had. How then, I ask, can they go where he is any more than they?

But, I must conclude. The Lord be with you, Brother Thomas, and strengthen you to speak, write, and defend the truth; not as it is in commentators, but as it is in Jesus. Though of the flesh unworthy, yet "complete in him," in hope of seeing the King in his beauty, of beholding his glory, and of enjoying an heirship with him in the Age to Come, I subscribe myself yours,

S. W. GERELDS.

Worcester, Mass.

✠ The *Herald* I prize above all other papers, and wish it could be published oftener. I would do my share in its support. In other papers I find a looseness of principle which is very unpalatable to my taste. "Disciple Cook" has lowered himself in my estimation fifty per cent. in what he has written of late on the subject of immersion. He says, he laughed aloud to see the existing evil come out. He seems to complain

about your position, and calls it "exclusive-ness" and "an evil." Now, if you are wrong, why does he (though unconsciously) admit that your position is right? He says, you are greatly misinformed about him, and that he did not live in that direction, &c., is all the reason why he was not *hit* nor *harm*ed. If he had happened to live in that direction he would have been in a wrong place. I am glad the question is up. May the Lord help you to present the truth as it is when sifted out from Gentilism and human sympathy.

S. W. G.

A GOOD INTENTION.

Esteemed Brother,—My heart often feels truly grateful to our Father who is in heaven, and to you for the light your writings have poured into my mind; so that were I rich you should not have to contend with adverse pecuniary circumstances in your earnest advocacy of "the faith once for all delivered to the saints." This, however, I am not; though I am growing rich in faith, and if the Lord will that I live, I shall go to Amesville, and become an heir of the kingdom which God has promised to them that love him.

The truth has wrought a wonderful change in —'s mind within the last few months; but of this I may speak more particularly hereafter. He has been reading *Elpis Israel* and the *Herald* apparently with great satisfaction.

Wishing you and yours health and happiness, I remain your brother in *embryo* begotten of the truth.

JOHN SWAN.

Cambridge, Ohio, April 18, 1855.

THE INTENTION FULFILLED.

Dear Brother,—Enclosed find five dollars, and, if you please continue to send on the *Herald* for 1856. Had I the ability I would freely give ten dollars a year towards its support; for I am persuaded that the same amount of the "unadulterated milk of the word," and "strong meat," cannot be obtained elsewhere in this evil and blinded generation. The *Herald's* expositions of the truth are more precious to me than gold and silver; and I am very thankful that the one can be obtained for the other. Never will I do without the expositions so long as I can get a little of the corruptible metals to barter for them.

Send one of the copies to —. I have long endeavoured to show him the shallowness and worldliness of modern Baptistism to which he belongs; and the scripturality of the things believed and practised by us. He appears to me to be in a transition state;

but is considerably harassed with the popular notions respecting Lazarus and the Rich Man; departing and being with Christ; and other popular dogmas founded on pagan foolishness and misunderstanding of the truth. He told me lately he would like very well to take the *Herald*, if he were able, to which I replied, I would pay for it, if he wanted to get it. It was such a strange thing to me to find one desiring to learn the truth through such a channel (for mostly all flaming professors of religion in this section of country consider your writings heretical, infidel, materialistic; some say they are damnable, and others tell me that I should not read them; for it is not right to read such books), that I was anxious to gratify his wish.

You would see from mine of April 8, my resolution to obey the gospel of the kingdom. I went according to appointment, and found Mrs. and Mr. Weethie to be two devoted friends to the truth. I was, however, a little surprised to find them so little acquainted with your writings. I talked to them about *Elpis Israel*, *Anatolia*, and the *Herald*. Mr. W. said he had seen *Elpis Israel*, but had read very little in it. Some years ago, he said, he wrote a book intitled *Armageddon*, treating of the same subjects, and regretted very much that he had not a copy to give me.

On Sunday afternoon, April 23rd, we went to the water, where were a goodly number of people assembled. Before going down into the water, I considered it necessary to confess my faith and hope before men. Mr. W. thought it was unnecessary. I urged, however, that I considered it necessary to make confession with the mouth; whereupon he acquiesced. What I said was, as near as I can recollect, in substance as follows:—

"My friends, the purpose for which I appear among you to day is to receive at the hands of one who believes the gospel, immersion in water in obedience to the command of the Lord Jesus Christ; which command, as recorded by Mark, reads thus, 'Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptised, shall be saved, and he that believeth not shall be damned.' It is of the utmost importance to believe the gospel referred to in the passage, and not a substitute for it. I believe the gospel that was preached to Abraham, when God Almighty promised to him, that in him and in his seed all the nations of the earth shall be blessed; and that he would give to him and to his seed all the land of Canaan for an everlasting possession. I believe that Jesus Christ is the seed mentioned in the promises. I be-

lieve that He is that Son of David concerning whom Jehovah swore unto David that of the fruit of his body would he set upon his throne. I believe that when the fulness of time came, he came into the world made of a woman, and therefore emphatically 'the Seed of the Woman,' who is to bruise the Head of the Serpent; that he came into his own land, but that his own people did not receive him; but caused him to be put to death for claiming to be the King of the Jews: he rose again from the dead, however; and after speaking to his disciples of the things pertaining to the kingdom of God during forty days, he ascended into heaven, and sat down at the right hand of the Majesty on high, where he will remain till the time of the restitution of all things *spoken of by the holy prophets*; when he will return, and resettle the Jews in their own land, and reign over them and the subject nations for a thousand years: and then shall come the end, when he shall deliver up the kingdom to the Father, that God may be all and in all.

"I believe, furthermore, that he died for our sins according to the scriptures, and that he was buried and rose again for our justification according to the scriptures. Believing these things concerning the kingdom of God, and the name of Jesus Christ, I desire to put him on by being baptized into him. I desire to be planted in the likeness of his death, and to be raised in the likeness of his resurrection." Having finished, I went into the water, and Mr. W. immersed me. Since then I have had peace with God through our Lord Jesus Christ.

—'s mind has been a great deal revolutionized since his arrival here by perusing your writings and contending with me; yet strange to say, he considers himself justified, because he believed that Jesus died and rose again, and was immersed some fifty years ago or more!

Earnestly desiring that your useful life may be spared till the Lord comes to help us discern the signs of his coming, I remain,

Your brother in hope of the kingdom of God,
JOHN SWAN.

Cambridge, O.; Oct. 21, 1855.

☞ Shortly after my return home, I mailed a copy of *Anatolia* to Mr. Weethee, requesting him to peruse it, and to let me know how he was pleased with it. The following is his reply. J. S.

MR. WEETHEE ON ANATOLIA.

MR. J. SWAN:—*Dear Bro,*—Some time since I received a letter from you, and with it a copy of *Anatolia*. I have been examining the work, and was much interested

in its perusal. He takes up a chain of prophecy, to me very interesting. His views of the kingdom of "men" and of God are clear, and mostly according to my own published opinions.

He has not the same idea of the "dragon." In my work called *Armageddon* I have given the history of the fourth monarchy, through all its changes, to the return of the Saviour. I am sorry that I have not a copy to send you.

I have traced events down, and shown the elements at work to bring about the final struggle. Though you might not agree with my views, still I think that you would be interested in its perusal.

Dr. Thomas has combined much useful information, and thus renders his work interesting. The close of his work, when he speaks of the Gog and Magog, is very entertaining and, I may say, instructive. He has shown the fate of the nations combined against Russia. He makes the king of the north; and also that of the south, the same with myself. Some points are new, however—the "*young lions*." I have long since lectured on the 11th of Daniel, and have made the same remarks, or similar, in regard to those great powers.

I have applied Ezek. and Zech. in the same way. His dates in some periods may not be correct. I have seen so many failures on time that I look on all such calculations with much doubt. They may be correct, and they may not. I was once in time calculations, and was much disappointed. So may these fail. Dr. Thomas writes like one who has made himself familiar with prophecy. It would be impossible for me, in a short letter, to review his book. It is not necessary, for I think him in most points correct; and he may be in all. His views are calculated to interest persons in prophetic scriptures, and the more that can be brought to study those points, the more interest will be taken in the Bible. My idea is, let all possible light be thrown on the scriptures, that persons may take an interest in the blessed volume of inspiration.

Since I saw you I have been engaged as usual. It is now vacation, and I shall not commence again before the 15th of August. I go over to Chauncey and spend my vacation there at my other house. I shall speak there every Sabbath while in that congregation.

I should be pleased to have you write whenever you can find time.

Remember me to your people. Mrs. Weethee and the family send their respects.

Yours in hope,

J. P. WEETHEE.

Amesville, O., June 17, 1855.

"Forsake not the Assembling of Yourselves Together."

THE following address to the faithful in Christ Jesus is from the pen of a brother who has not only obeyed the gospel of the kingdom, but proves the sincerity of his hope by a daily crucifixion of "the motions of sins," within him. He has been faithful to the truth for many years, and in all that time has been doing all he could by precept and example to commend it to the world. The study of the scriptures is his delight; and if any one forsake the assembly of the saints from lukewarmness, petty excuses, or a preference for concourses of the people, where the old wives' fables of the Apostasy are doled out to them for so much *per annum*, that wrong-hearted absentee is not the writer of this address.

The exhortation of our brother is very appropriate to the exigency of these Laodicean times—these wordy times, when profession is so generally palmed off for principle. For our own part, we cannot comprehend how one professing to believe the gospel of the kingdom and glory of Christ can enjoy a good conscience in consorting with Antichrist in the synagogues of Satan, or the adversary, while his brethren are elsewhere assembled around the table of the Lord. "HE THAT HEARS NOT US," says the apostle, "is not of God." *God's friends are found where the truth is, and where men delight to honor and rejoice in it.* Do they hear the apostles who forsake the assembling of themselves together seeing that they imperatively command it? Is the truth found where doors and desks are closed against it? Are they the friends of God who seek association with religionists some of whom are ignorant of the truth, while others of them despise and oppose it, and all of them are disobedient, for worldly advantage? If English and French are found in the ranks of the Russians they are regarded not only as enemies, but also as traitors to their countries and king. Is the Lord more tolerant of traitors than the rulers of the nations? If his brethren, who pretend to be the soldiers of the cross, are found among the aliens from the commonwealth of Israel, will he not punish them as deserters, and justly too? All are deserters, who, having confessed the truth for which Jesus died, are consociates with those who deny it. O what a generation is that which the right affirms, and still the wrong pursues! How it deceives itself, giving to the Lord the breath of its lips, and its time, substance, and countenance to the world and its diabolisms! If any such read these words, let them know that their profession of even the true

gospel is vain, and only heightens their condemnation, if in their works they deny it: as all assuredly do who give their influence to systems which make it of none effect. Be one thing or the other; but whatever you do, do not be hypocrites. If you cannot afford to let this world go, then honestly renounce the world to come; for you cannot have them both. "Ye cannot serve God and money." Be honest with yourself, and cease to flatter your soul. Open your eyes to the reality of your case, and read your destiny in these words—*if ye suffer not with the truth neither shall ye reign with it.* This is eternal justice, and irreversible. May all who have confessed it escape so terrible a fate!

EDITOR.

"To the brethren in the faith and hope of the kingdom of God, a disciple wishes health and peace."

"Dearly Beloved,—Having believed and obeyed the gospel, we have obtained a *like precious* faith with the *apostles* and *first Christians*. Now, grace and peace are to be multiplied to us, through the knowledge of God and of Jesus our Lord. By consideration of the exceedingly great and precious promises, let us, giving all diligence, add to our faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and love. Let these be in us and abound, and they will make us, that we shall not be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. He that lacketh these things is blind, and he *can not see afar off*. Let us give all diligence, and we shall make our calling and election *sure*, and we shall *never fall*, but shall obtain an entrance abundantly administered into the everlasting kingdom of our Lord and Saviour Jesus Christ. In view of the promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting *holiness* in the fear of God. Without holiness, no one shall see the Lord. Let us be followers of God, as dear children, and walk in love, even as Christ also hath loved us, and hath given himself for us. Let us not forsake the assembling of ourselves together as the manner of some is. We should not make it a matter of mere convenience to come together on the first of the week. We should not suffer a *little* rain, or cold, or *indisposition*, to keep us at home. We should ardently love the Lord and manifest it, in *obedience*. We should ardently love one another, and manifest it in coming together and in all other ways, as divinely appointed.

"We should keep the *end* in view, and strive to attain to it. We should deny self,

and take up our daily cross, looking to Jesus. In a word, we should be doers of the divine will, and sufferers, *whenever* it requires.

When we shall have made a full attainment through the grace of God, we will then occupy a position, from which we shall be able joyfully to contemplate the exceedingly great and precious promises as *our own*. The apostle is an exemplification of this. In his last letter (2nd Timothy,) he was able to write: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished (my) course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also that love his appearing." This same happy position was attained, as Paul tells us in his letter to the Hebrews. Speaking of some ancient worthies, he says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of (them), and embraced (them,) and confessed that they were strangers and pilgrims on the earth." Read the third of Phil., and see how Paul kept the prize in view. From the full attainment place we can rejoice in prospect of the world to come, of the kingdom, of Abraham and Isaac, and many others in the kingdom as society prepared of God. From this point also we contemplate the Lord himself as our coming Redeemer, and as the Great King, the image of the invisible God the brightness of (his) glory. When the kingdom shall have come, and shall have been fully established, with its dominion, then the will of God is done on earth as in heaven. Then Zion will be the dwelling of the Great King, manifested in riches and beauty, and transcendent splendor. Then shall the righteous shine like the sun in the kingdom of their Father.

It is evident that God is preparing society for himself; therefore, he requires his people to be like himself; *holy*, because he is *holy*, perfect, because he is perfect. In a word, he requires them to be followers of himself, Ephes. v. 1. This is an important consideration. Why shall the *righteous inherit*, and the unrighteous *not inherit*, the kingdom of God? Evidently because the former are like God, and the latter are *unlike* him. It is reasonable, then, that we should be transformed by the renewal of the mind in order that we may prove what is that good, and acceptable, and perfect will of God. It would be unreasonable for God to become imperfect, in order to be like us. We must be *beneficent, generous, merciful, &c.*, because God is all these. Beloved, let us not grow weary in *well-doing*; we shall reap in

due time, if we faint not. Let us strive to meet in the kingdom; there is to be a great and joyful and glorious meeting there, with the King of kings in the midst. The Father of tender mercies undertakes for us all!

"ALBERT ANDERSON."

"Is Prayer to Christ Scriptural?"

In our number for October a worthy correspondent in Halifax inquires, "*Is Prayer to Christ Scriptural?*" To answer this question aright, we must understand what is meant by prayer, and the circumstances under which it is offered.

The word *prayer* is defined *petition to heaven*, entreaty, submissive importunity. In the sense of *entreaty, &c.*, we find in scripture many prayers to Jesus, whom we receive as "*Christ*." Thus, when Peter feared that he would be drowned, he exclaimed to Jesus, "Lord, save me!" But we suppose that the question does not have regard to the scripturality of petitions to Jesus for temporal favors in the days of his sin-flesh, but rather to the propriety of offering petitions to him now that he is the Lord at the right hand of power.

After Jesus had himself been praying to the Father, one of his disciples said, "Lord, teach us to pray, as John taught his disciples." From this it would appear, that under the new circumstances created by his presence in Israel, his followers did not know how to pray to God acceptably—they did not know what to pray for, nor how to address the Invisible One. Though perfectly true, he did not say, "I am God manifest in the flesh; therefore pray to me, and say, Our God who art on earth, hallowed be thy name." The time is coming when the saying of the prophet shall be fulfilled, "*The God of the whole earth shall he be called;*" still, though Jesus knew that he was the heir of this title, he did not teach his disciples to pray to him as such. He taught them to pray to the same invisible personage that he himself prayed to. If prayer were to be offered to him, he would have taught his disciples so to do. This, however, he did not; but said, "When ye pray, say, Our Father who art in heaven, hallowed be thy name." He was accustomed to address "Him dwelling in the light, whom no man hath seen, nor can see, as his Father; so that by telling his disciples to do likewise, he taught them that he himself and they were all sons of God—children of one common Father. Is it scriptural to pray to the Elder Brother for the gifts the Father has in store? But as the First-born is well-beloved, is there not a fitness in se-

curing his favor, that he may present and commend the petitions of his brethren to the gracious consideration of the Divine Majesty?

When Jesus first taught his disciples to pray, he instructed them to pray for the hallowing of the Father's Name; but did not teach them to pray for things in that name. He is himself the Name of the Father. Now, five days before the Passover of crucifixion, he said, "Father, glorify thy name!" This was answered by a voice from heaven, saying, "I have both glorified it, and will glorify it again;" that is, it had been glorified in the past, and was about shortly to be again. Alluding to the time when it should be made glorious, he said, "In that day *ye shall ask me nothing*. Verily, verily, I say unto you, Whatsoever ye shall *ask the Father* in my name, He will give it you. *Hitherto* have ye asked nothing in my name: ask, and ye shall receive." Here, then, is a precept to *ask the Father in the name of Jesus*, which is the reverse of *praying to Christ in the name of the Father*. Praying to the Father in the name of Jesus, however, is equivalent in its results to praying directly to Jesus. This is apparent from the words of Jesus himself, who said to the disciples, "Whatsoever ye shall ask in my name, *that will I do*, that the Father may be glorified in the Son. If ye shall ask anything in my name, *I will do it*."

The favors of the Father are granted through the Son; so that what comes from the Father comes also from the Son. Hence their intimate association in the epistles in the formula: "Grace and peace to you from *God our Father*, and the *Lord Jesus Christ*." These are distinct persons; for "there is one Lord, and one God and Father of all, who is above all:" yet, in relation to things terrestrial, *one in manifestation*. In this text, Paul teaches that the one God and Father is above the one Lord; for He is "above all." We should pray to him in the name of the Lord; and in so doing we "honor the Son even as we honor the Father." This is the scriptural procedure.

The Mosaic Law is "the patterns of things in the heavens"—"the form of the knowledge and the truth." Hence the Aaronic high priesthood and its ordinances were typical, or representative, of the Melchizedec. Would it have been in conformity with scriptural propriety for Israel to have offered prayer to Aaron? No; the people in the courts without prayed to Him who dwelleth between the Cherubim, while the high priest entered within the veil with blood and incense, and stood before the Ark of the Covenant in presence of the Shekinah. He returned with blessing, but it was

blessing from the glory of Jehovah. Now the Lord Jesus is high priest over the house of God, which is composed of those who embrace and hold fast to the confidence and the rejoicing of the hope to the end. These are his priestly household, all of whom "call upon his name" on becoming members of it. Thus they are "*in his name*," and being in his name, when they pray they pray in his name, and when they praise they praise in his name, and whatsoever they do religiously they do in his name to the glory of God the Father. When they pray they do not pray to their high priest, but they pray *with* him as their "advocate with the Father." When they call upon his name, as Paul did in obedience to the exhortation of Ananias, who said to him, "Be baptized, and wash away thy sins, calling on the name of the Lord," the attention of the High Priest is fixed upon them. A union is then established between him and them, and he undertakes for them with the Father. His ears are open to their prayers, and he bears their names and petitions before his Father's throne. This is according to the Mosaic representation. Thus the faithful go to the Father by him; for he is "the way, the truth, and the life: and no man cometh to the Father but by him."

All prayers, then, ascending from the children of the covenant, ascend to the Father as sweet odors from Christ. He is the golden censer in which the incense is deposited. He the censer; the prayers of his brethren, and only theirs, the incense fuming around the priest after the Order of Melchizedec. The arrangement is very beautiful, both in type and antitype; but so much more so in the antitype, as the reality transcends its shadow. Jesus prayed to the Father, and was heard in the days of his flesh, for his circumspection or obedience, in all things. He needed not to approach the Father in any other name than his own. He prayed to God, and he instructs his people to do the same. They dwell in him, and he dwells in them by faith—Christ in them the hope of glory. As incarnations of Christ, they pray to Him whom Christ prayed to. This is scriptural, in type and substance—in form and precept. So let us be therewith content. EDITOR.

November 9, 1855.

Proposals for Publishing

A Literal Translation of the New Testament, &c., on a new and original plan.

1. We propose to compile and print a *literal* translation of the New Testament, in the form of the annexed specimen, only with smaller type. The left hand column from

the common version, for ordinary reading—the narrow column for references—the wide one for Greek and English, a line of each alternating; the English line being a new literal translation, each word of which will be placed under the corresponding Greek word, in the same order as the original text—and at the foot of the page a small space allowed for Notes, &c. The size of the page and type will be about the same as Bagster's Polyglot Bible, [Eng. ed.] containing about 550 pages.

2. We shall make this translation from a London copy of Griesbach's Greek Testament, supported by the best critical and lexicographical authorities, and aided by the best and latest translations. We shall be largely indebted to the works of Dr. George Campbell, Macknight, Doddridge, Kneeland, Conquest, Donnegan, Schleusner, Laing, Greenfield, Bass, and others; and last, though not least, to the critical productions of one who understands the import of the Divine word, namely, our learned and esteemed brother, JOHN THOMAS. We shall avail ourselves of his published criticisms on the original text, and may, probably, be able to obtain others from his pen. Of our own abilities we shall say little, only that we are able to appreciate a criticism, and having an understanding of the truth (without which the most learned cannot translate correctly), we intend to apply common sense to the matter.

3. We also design to append an Index to the Testament of the following character:—It will include the principal words, from the common version, which have been the cause of controversy on account of their obscurity, giving the Greek words, their obvious meaning from the lexicon, the number of times each word occurs in the Testament, with critical remarks when needed, thus supplying the reader with every facility for investigating the word in an enlightened manner. Some of the principal words in the Index will be numbered, and referred to by corresponding figures in the Greek text, which will be found of immense advantage to the student. For instance, suppose figure 5 be attached to the Greek word *Hadees* in the text, it will refer to figure 5 in the Index, where the word will be defined, &c., as follows:

V. *Hadees*—(from *a not*, and *eidoo* to see;) unseen; obscure, hidden, invisible; “the dark and invisible place of the dead, the world below, the region of death, the grave.”—LAING. Occurs 11 times in the Common Version, where it is uniformly rendered *hell*, except in 1 Cor. xv. 55, where it is *grave*.

Dr. Geo. Campbell says: “In my judgment, it (*Hadees*) ought never in scripture to be rendered *hell*, at least in the sense wherein that

word is now universally understood by Christians. In the Old Testament the corresponding word is *sheol*, which represents the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. . . This state is always represented under those dark figures which suggests something dreadful, dark, and silent, about which the most prying eye and listening ear can acquire no information. ‘The term *Hadees* is well adapted to express this idea. . . . At first, it ‘denoted only what was *silent* or *concealed*.’—See Diss. vi. p. 169, London edition.

Alexander Campbell, in a note on Acts ii. 27, where the word *Hadees* occurs, says, “The term *hell* by no means conveys its meaning; nay, it is a very erroneous representation of it.” His definition of *Hadees* however, is far more arbitrary than it is either true or critical. He defines it thus, “The state of spirits while separated from their bodies—the separate state of human existence which intervenes between death and the resurrection.”—See App. art. *Hadees*. These ideas belong rather to Grecian philosophy than to Hebrew theology.

VI. *Kosmos*—Order, arrangement, regulation, institution, constitution; the world, universe, the whole frame of heaven and earth, so called from its admired regularity and beauty; a thing constituted, therefore state or commonwealth; *met.* mankind.

Note.—In the common version *kosmos* is rendered *world*, 186 times, and once by the word *adorning*, in 1 Pet. iii. 3. The apostle John frequently uses *kosmos* in his writings; 79 times in his gospel, 24 times in his epistles, and 3 times in the book of Revelation, thus making a total of 106—leaving only 81 for the other writers.

4. The work will cost from \$2,000 to \$3,000, which sum we are unable to meet alone; therefore we ask our brethren to assist in the work, and share the responsibility with us, if they should deem it desirable. We propose that our brethren take 10 shares of \$100 each, and loan the amount to us, *without interest*, until sufficient money be realized from the sale of the work, when we will refund the same. This amount will answer our purpose, if paid in instalments, before the beginning of the year 1857.

Brethren, above you have our propositions for the accomplishment of a great and important undertaking. We know you need such a work, for our necessities are in some measure yours, and we have felt the want of a book of this character for years. There is nothing published of this kind that we are aware of. For some time we have contemplated the matter, and have collected together materials for the prosecution of the work.

Shall we perform the work alone, and only for our own benefit? or will you lend a helping hand, and share with us? The weight of the burden will rest upon us, not only in pecuniary matters, but also in the incessant mental labor absolutely necessary for the accomplishment of the design in view. All we ask of you, brethren, is not a title of what we impose upon ourselves.

BENJAMIN WILSON,
JOSEPH COCKROFT.

Geneva, Sept. 18, 1855.

iii. 14.]	JOHN.	[iii. 17.
<p>JOHN III.</p> <p>14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p> <p>15 That whosoever believeth in him should not perish, but have everlasting life.</p> <p>16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.</p> <p>17 For God sent not his Son into the world to condemn the world, but that the world through him might be saved.</p>	<p>A. D. 26. a Nu. 21: 9. b chap. 8: 25. c ver. 36.</p>	<p>JOHN III.</p> <p>Kai kathos Mooses hupsooze ton ophin. And as Moses set on high the serpent en tee eremoo, houtoos hupsoothceenai dei in the desert, so to be set on high it be t/m whyon tou anthroopou, hina pas hoves the Son of the man, that all o pisteuoon eis auton, mee apoletai the believers on him, not might perish, all echee zoonen aionion. Houtoo gar but might obtain life age-lasting. So for has loved the God the world so that the Son of himself the only-begotten he gave, that all the believers on him not might perish, but might obtain life age-lasting. Not for sent the God the Son of himself into the world, that he might condemn the world, but that may be saved the world by means of him.</p>
<p>MARK XVI.</p> <p>15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.</p> <p>16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.</p>		<p>MARK XVI.</p> <p>And he said to them, Go ye into the state all, proclaim the gospel to every creature; he having believed and having been immersed, shall be saved; he but having not believed, shall be condemned.</p>
<p>ROMANS VIII.</p> <p>30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.</p>		<p>ROMANS VIII.</p> <p>Hous de proorise* Whom, therefore, he has previously marked out, them also he calls; and whom he calls toutous kai edikatoosen* hous de edikatoosen, them also he justifies; whom and he justifies, them also he will glorify.</p>

* The learned Terrot, the translator of Ernesti's Institutes, speaking of these words says, "these verbs being in the first aorist, are not necessarily expressive of past time, but are completely indefinite, and mark habitual, systematic action." There is a beauty and harmony in the apostle's writings when divested of the human wisdom which has covered portions of them for ages.

"IN A TRENCH."

"We found that Elder Marsh was principally *intrenched* behind Acts viii. 37, and the conversion of the Philippian jailor.—HYPOBELIANTHROPOS.

In our November number a letter appears under the above caption suggested by the

annexed quotation from Hypobelianthropos' epistle. In remarking upon its contents, our worthy friend the editor of the *Expositor* says: "The correspondent of the *Herald of the Kingdom* for the present month under this head, misrepresents our conversation at Geneva, Ill. We not only disapproved 'J. B. Cook's course towards' the

editor of the *Herald*, but we also disapproved his course towards J. B. Cook. We do not think we said that 'articles from J. B. Cook have often been refused admittance because of personalities against' the editor of the *Herald*; but that we have 'often' objected to personalities in his communications, &c. The latter is true, but the former is not. We did not 'inform Dr. Field that articles of such a character would not be admitted again,' but that the one which we subsequently published was severe, and in our reference to the matter at Geneva, we said we would not publish any further communications of a personal character from either of the parties, or from any one else, in the columns of the *Expositor*—or words to this effect. Hypohelanthropos is therefore mistaken in his report, and we trust the editor of the *Herald* will correct in his paper."

Our friend disapproves our course towards J. B. Cook! Does he disapprove our fourteen months' forbearance with regard to the much he has written in his paper, and talked about our "taking up God's own landmarks," our "monstrous misconceptions," our "additions to the word from mere fancy," our "monstrous fabrications," &c. &c. &c.? Has he not himself urged us once and again to reply to friend Cook on the ground of our silence being injuriously construed? Has anything ever appeared yet from our pen in the *Expositor* touching J. B. Cook and Dr. Field? Have not hard sayings, termed by Elder M. "severe," appeared against us in his columns? Have we complained of them? Do we harp upon their "personal severities?" Do we regard, or care anything about them? By no means. We do not regard Dr. Field's attack as "severe." The severity of an attack consists in its justice and truth; not in its assertion. Our friends Cook and Field have a *carte blanche* from us to say what they please against our course and doctrine: but then those who live in glass houses must take care how they cast stones. Nothing should deter us from defending what we believe to be the truth: and from attacking everything opposed to it, and subversive of it, that stands in the way of its establishment. This is the *Herald's* mission—to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the OBEDIENCE OF CHRIST." If the "salt" with which our speech is seasoned act like pickle upon a sore place, we cannot help it. Millerism, Campbellism, and divers otherisms, are "imaginations and high things exalting themselves against the knowledge of God:" and "thoughts" independent of the

obedience Christ commands. They must therefore be cast down. If in prostrating them, Messrs. Cook, Campbell, and Field feel aggrieved, we cannot help it. We wish the company well: but if they join their fortunes with the "imaginations," "high things," and "thoughts," and consider attacks upon these onslaughts upon themselves, we cannot help it. They may avenge themselves as they think expedient—we are amused: but the war proceeds. Friend truth before all other friends: when that is victor, peace will reign. "First pure, then peaceable:" till then peace is a calamity to be eschewed.

EDITOR.

Nov. 22, 1855.

1866.

IN 1837, Mr. Campbell wrote, "The Man of Sin is now entering upon his *twelve hundred and thirty-first* year of his usurpation, according to our keeping of the prophetic records: and although his constitution is much impaired, yet, in moments of high excitement, after a sumptuous repast upon other times, he talks of undertakings and efforts unequal to his years, as though he were unconscious that his days were almost numbered, and that the era of retribution is at hand."—Pref. *M. Harb.* N. S. vol. i. p. 5.

According to this, as Mr. C's supposition was that the Man of Sin's usurpation is to continue 1260 years, there remain only *eleven years* to the end of his reign, which may therefore be looked for in 1866. This was Mr. Campbell's opinion eighteen years ago: but as his opinions are by no means stable, we wonder if the records he keeps have not been altered to suit the times! He errs, however, in supposing that the Man of Sin, which in his debate with Purcell he declared to be the Church of Rome ("*She* is the Man of Sin") arrives at the end of his usurpation then. The year 1866 does not indicate that end, but the termination of the Little Horn's *prevalence* against the Saints: not of his prevailing over the papal nations of the West, which are two very different endings. If a man continued to believe in the fall of Antichrist and the appearing of the Lord in 1866, would he have devoted his best energies for years to the raising of large sums of money for the endowment of a college, secular and theological, to the end of time? What does Mr. Campbell now believe? Has not his public a right to know?

EDITOR.

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